

for book.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

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A Reason for Redeeming the Time.

The evil days through which we are passing give peculiar emphasis to the reason assigned: "Redeeming the time, because the days are evil." Diligence and watchfulness are more needed when faith, patience and love are being tried to the uttermost. There should be more prayer and circumspection, and every means should be used by the Christian to keep himself in the love of God. There is danger that the excitement of the hour, and the suspense and anxieties possessing the public, shall so absorb and preoccupy that religious duties shall be neglected. People are waiting on business, holding back from secular investments, and fearful to venture upon new paths of industry.

This may be wise and prudent in the conduct of temporal affairs, but in religion it is the reverse. The soul's great interests cannot be postponed, and the perils that surround it are even greater than in ordinary times. There are those who are waiting for political matters to clear up, and for a more normal and healthy state of things to come, before they give attention to their spiritual welfare. When the present distress passes, and better times are brought about, then they propose to be religious. There is no time to be lost. This is a delusion of the impatient and a snare to the godly. For the salvation of the soul, for its growth in grace, for its perfection in love, the time is short and precious. Only by improving the time, whether the days be good or evil, can we have assurance of deliverance from sin, and eternal life. If surrounding strife and conflict of opinion, public perturbations and partisan passion, divert from religious vigilance, the consequences may be fatal—the sinner may die in his sins; the Christian may fall from his steadfastness, and find that in the time of trial his lamp has gone out. Instead of less, there should be more prayer, more study of the Bible, and greater attention to the ordinary means of grace. The reason which men are apt to urge as palliating their negligence is that which the apostle urges as the occasion of increased diligence. It is because the days are evil that we are to redeem the time. In such days the time is wasted in fruitless repining, and in unprofitable speculation. The hours are frittered away upon the political newspapers, in gossip and colloquy concerning the latest investigations, and the spirit of devotion gives place to disturbing and harmful passions. The fragments of time, instead of being economized for profitable reading, for self-improvement, and for religious information, are consumed in listlessness, and lost in mental dissipation. The best reading for these evil days is the Bible, and after this, history. We shall learn from the former whence all the trouble comes, how to meet it, and what the remedy is; and from the latter we shall gain broader and more enlightened views of society and government, and learn that better people than ourselves have passed through greater trials, suffered inexpressible more, and left a noble testimony for liberty and right.

Young men especially cannot afford to throw away these evil days. Their youth is passing, education

must be acquired, character must be formed, and they must fit themselves for usefulness, and for martyrdom, if need be. Time goes on, and opportunity does not tarry. Thousands are like travelers on the bank of a swollen stream, waiting for the waters to subside, and waiting until the end of their journey has been frustrated. The stream may be something more than a temporary freshet, and the better course is to bridge it, or bravely encounter the threatening current. Thousands of our young men have been idly waiting these ten or fifteen years for something to turn up, for better times, instead of going manfully to work, and determined to make the best of the situation as it is. They are young no longer; the waters have not gone down, and, thriftless and beggarly, they are still waiting. Religiously it is no better with many. The evil days have been permitted to despoil them of the true riches, or they have been used as an excuse for delay. They are still waiting, and the times grow worse, rather than better. There may be a chance yet for their salvation. They are driven to the last spit on the shore, but still they may retrace their steps and regain, at least in part, the ground they have lost.

The presence of evil days is a powerful motive for religious activity. The gospel is needed more than ever to cheer and comfort, to help the desponding and to sustain the flagging patience. In such days the need of religion in the hearts and homes of the people is most apparent. None but the pen of inspiration can point out the way in the cloud, and bring home to the weary spirit the assurance of a merciful and ever-ruling Providence. Christ is the healing medicine for all sorrow, and the refuge of all afflicted souls. And the days will always be evil until they are ended by the living stream of divine truth. The Christian is to find in the times a special incentive to work for God. The preacher should preach with redoubled energy; men and women should let their light shine as never before, and all who name the name of Christ should awake to greater zeal in doing good. The work of festivals, Sunday schools, missions, and all benevolent enterprises should be pushed with stronger will and perseverance than ever. In working to save souls, Christians are working to save society from utter rottenness, and to deliver the country and the world from a reign of terror. Have the evil days diverted us from the work of God, have they weakened our faith, or slackened our hands? It should be just the other way. Redeeming the time, because the days are evil, is the reasoning of the inspired penman.

A New Volume.

Some of our subscribers keep the weekly numbers of the ADVOCATE, and have them bound at the end of the year. Those who have not tried it would be surprised to find what a handsome and valuable folio the paper makes. There is much in it of permanent value, and in subsequent years, even the current news and other matters of temporary concern become highly entertaining and suggestive. In looking over a bound volume we are impressed with the aggregate amount of really choice literature which it contains. The selected poetry—the most of it of the best—would make a respectable dime-decimo. Our prose selections, from the best English and American writers, would make another handsome and valuable book; and we might go on to call matter for other books from different departments. Topics treated by some of our best contributors, and by the editor, would make an octavo of miscellany not inferior in size at least to many that cost far more than our subscription price.

Whatever the quality of our own work may be, it costs a great deal of time and labor. Editing involves much more than the writing of one or two articles a week. The greater labor, and that which requires the most time and patience and carefulness, is in the general make-up of the paper, the sifting of hundreds of exchanges, and in enlisting the news. Then we must read all our correspondents and contributors write, and sit as a returning board, exercising both ministerial and judicial functions. We wish there were some other tribunal to which we could defer in times of perplexity, but there is none, and the editor must take the whole responsibility. He must accept or reject, and take the consequences. This is the most unpleasant and annoying of our duties. The merits of an article, or the expediency of its publication, may be clear to the writer and to some of his friends; but from the editor's point of view it must be declined. How many enemies we have made by rejecting, abbreviating or inserting contributions, we know not, but we suppose a good many, first and last.

It cannot be helped; and while we study the things that make for peace there will be more or less dissatisfaction. Our aim is to make a good paper for the average Christian reader—for plain men and women and children who wish to know what is going on in the secular and religious world, and who have a liking for sound religious instruction.

The ADVOCATE is sectarian. It is Arminian and Wesleyan in doctrine, Methodist in church polity, and earnestly devoted to the interests of the Methodist Episcopal Church South. Ours is the truest exposition of Christian doctrine, and our methods, institutions and polity are better than any other. We would have our people staunch, uncompromising Methodists; and we would have our children to understand that they are to stick to their own church, because it is the best church, and the one in which it is their duty to stay. Methodists have their faults, and on occasion we do not hesitate to tell them of them, but they are a noble people, and we like them better than any other communion. Every Methodist ought to have a well-defined reason for being one, and this reason should be in the conviction that our doctrines and usages are scriptural, and most helpful in working out the soul's salvation. As Methodists we are, because we believe our doctrines and love our discipline, and at the same time we give our hand to all who love the Lord Jesus. We honor all sectarians who are such without breach of charity, and who shall avowedly and boldly under their true colors. God speed them all so far forth as they are God's children and do the Master's work.

We cannot have things altogether as we would, but we would like to have a paper of this sort. So much of secular matters will furnish the news of the world, the prices current and markets, several columns of religious intelligence and missionary; a column or two devoted to science, rather more than this to agriculture; a generous half page at least to the young people; and a full page for the choicest selections from the literature of the period; from original contributors occasional doctrinal articles, short, positive, monograph, rarely controversial or serial; articles on morals, manners, literature and topics of the times, always within the limit of a column or a column and a half; letters from countries and sections suffering materials of interest—but the patent machine correspondence of the day, which merely rebashes and serves up cold that which our news columns have already furnished to the reader, but letters that have in them the breath of life—terse, epigrammatic. The ordinary department should be so reformed that at least three-quarters of what is written would be left out altogether. In these invaluable records of spiritual triumph the religious record is the main thing. Really we have not room to tell the whole personal history; it is not the mission of our paper to do it. From ten to thirty lines are enough, as a rule, though there are extraordinary cases where an extended biographical sketch is both admissible and edifying. Personal controversy has no right to a place in our columns. A short doctrinal polemic may be tolerated now and then, but the controversy must be clear of personalities, and have to do only with the subject matter. News from the work is an important feature, but we would have it more condensed, and only facts and results communicated. Personal allusions, names of preachers, and some other unimportant details are generally better left out. Our preachers all preach remarkably well, and all will be duly credited and get their reward some day.

Whether we shall ever make the ADVOCATE altogether what we would like it to be is doubtful. We can only indicate the things we seek, and do our best to realize them. The publisher has done his part well in furnishing a superior quality of paper, his foreman in the compositor's room, Mr. Kutz, is one of the most accomplished printers in the country, and the proof-reading and mechanical execution are not excelled by any weekly journal that comes to our table. The editor would like more room, and must have it in order to work up to the ideal entertained, but this cannot be granted until circulation and income are considerably increased. The present volume will, we hope, be as good as the last. We shall try to make it better. But there is strain in the finances, and until this is removed we suppose the publisher can neither enlarge nor improve.

The paper is cheap—worth far more than its cost to the subscriber—and invaluable to the family and the church. The times are hard, no doubt, but the religious paper should be the last article on which to begin the work of retrenchment. If a family can live at all, it can afford \$2 a year for the ADVOCATE. If the con-

dition be anything short of absolute starvation, the paper should be retained. Give up your political, pictorial and fashion papers before you give up your church paper. Hold on to this, whatever else goes. People may be religious, and get to heaven without a religious newspaper, but we look with suspicion upon that type of piety that is not quickened, broadened and deepened by its weekly visits. To intelligent piety the paper is a necessity. Our aim should be to see that every Methodist family takes at least one Methodist paper. We would go further than this, and commend a religious paper to all; but let us work up to this standard at least. Every Methodist should read a Methodist paper, and every Methodist family must take one of our church papers.

Little Rock Conference.

NEW ORLEANS, December 26, 1876.
THE EDITOR: The Little Rock Conference adjourned on the eighteenth. I submit a list of the appointments. The town of Arkansas had itself much credit by the profuse hospitality shown in its entertainment of the brethren. It is not easy to imagine that war ever visited this picturesque and beautiful place. Our new church is an ornament and strength to the Conference, and a credit to the enterprise of the preacher in charge—the Rev. C. E. Evans. It was dedicated on Sabbath, the seventeenth. Its dimensions are thirty-eight by seventy; the audience room is well furnished, very tastefully constructed, and of excellent acoustic quality. Some \$700 were raised at the dedication—a sum sufficient to clear the house of debt. On Sabbath night there were several conversions and a good time generally. The congregations and the attendance upon the Conference were unusually large.

The missionary meeting lacked the penultimate ascent. The collection dragged its slow length along until some \$200 were gathered—a weak statement, from so active and promising a body, of a desire to spread the light of the glorious gospel of Christ. This will continue to be the case annually until our preachers come back to the ancient and more excellent way of having a rousing anniversary. Then every station and circuit compared itself with what was done at Conference, and felt the impulse of the generous offerings of that inspiring occasion during the entire year. When preachers give at home—that is, on their circuits—only one society is impressed; what they do is scarcely felt by the whole church; and when they have come up to Conference, with nothing more to give to missions, the key-note of the year sounds very flat; almost any little circuit can do as well. If, on the other hand, preachers will hold back what they intend to give until the Conference anniversary, its lay members will emulate their liberality, and the entire church will feel the enthusiasm of that supreme hour of a Conference session. I would suggest to the large-hearted laymen of our church that they occasionally supplement their home contributions with a check sent for the missionary anniversary. Every financial interest in the church, during the year, takes its spring from or feels the thrill of the Conference missionary meeting. The Wesleyans and the Church of England understand the importance of a standard of liberality which shall be constantly in mind, a meter which may regulate the pulse of the hearts of those who inquire what they ought to do this year for the advancement of Christ's kingdom.

The rush on the Gulf and Fulton railroad into Texas is only equaled by the rush on the same road out of Texas. Besides the train we were on, consisting of six or seven cars, there was a second train behind of nine cars, all filled with movers from the Carolinas and the Gulf States to the West. Baggage and children, boys and girls, men and women, all unattended of the land from which they came out, and seeking a better country, lay in uncomfortable heaps whenever trains missed connection at the depots along the route. Where all the money comes from for this migratory rush we cannot divine. The old two-horse wagon and family of white-headed children, with cow and calf and mule and boy, with gun on shoulder riding a sorrel mare, could travel forever at small expense. They were as much at home on the road as at either end of it. The horses had to be fed anyhow, and the children ate, if anything, a little less, and the chances of gain were rather better; but these railroads demand money every mile, and have but small sympathy with the serenity of a poor man's purse. I am satisfied that motion is the mania of the Southwest, and that it impoverishes far more than it improves the condition of our people. Stay at home, subside, and plant North Carolina pines, would be my advice to all

men who are tolerably well off in either of our Gulf States. But if a man will go, I can heartily commend to him the territory of the Little Rock Conference.

The next Conference meets at Monticello. The whole membership is 14,823, an increase of 182 for the year; missionary collections were \$1,531.75; widows' and orphans' collection, \$1,448.05; Bishops' collection, full. Each preacher in charge was required by resolution "to take up a collection for foreign missions within the next three months, and forward the amount to the missionary secretary at Nashville."

Yours truly, J. C. KEENER.

Report on Centenary College, of Louisiana.

TO THE LOUISIANA CONFERENCE.

The session which ended on July 12, 1876, was most satisfactory and, though the number of students amounted to only sixty. The general character and deportment of the students were good. There were five graduates—three to the degree of bachelor of arts, and two to that of bachelor of science. Of these, one is pursuing the study of law in his father's office in Clinton, La.; another is attending medical lectures in New Orleans; another is teaching in the military school in Jackson, Miss.; another is teaching a large private school in Catahoula parish; and the other is professor of mathematics in the Cooper Institute, Lauderdale county, Miss., and purposes joining the Mississippi Conference as soon as he can arrange his temporal matters.

The last commencement was a most brilliant occasion, and was attended by two thousand people, by popular estimate.

Forty-eight students have entered the college to the present date. Of these, five are preparing for the Methodist ministry. A goodly proportion of the students are religious, and attend the weekly prayer and class meetings. There was a most gracious revival of religion at the seat of the college in June last. Forty persons were converted and added to the church. The students of the college were conspicuous in promoting the interests of the meeting, and participated largely in its benefits.

The present organization of the faculty is most complete and satisfactory. Rev. D. M. Rush, an A. M. graduate of the Southern University, was elected to the chair of mathematics and natural science by the board of trust, at its session in August last. Prof. Rush came to us with the very highest commendations of the ministers and educators of the church, and he is fully equaling their representations in every respect. Rev. A. G. Miller, under whose administration the Preparatory Department of Centenary 1876-77 before the war was prosperous, and so successful in maintaining its intended purpose—that of fitting young men for the college classes—is again in charge of this position, and is rallying to the college the support of its graduates and former patrons, many of whom personally tested his merits as a teacher.

We have secured the services of an efficient person as keeper of the steward's hall, who furnishes good, substantial fare at the low price of fifty cents per month. From one and a half to two dollars per month will cover the other expenses of washing, fuel and lights; so that a student can now obtain boarding, including all necessities, at a cost of from eleven and a half to twelve dollars per month.

The Mississippi Conference, during the last year, raised a small amount by public collection as a nucleus of an endowment. They also, by resolution, propose to raise a collection in each pastoral charge for the current expenses of this year.

We believe that the prospects of the college are brighter than they have been, and confidently hope that with the returning prosperity of the country its future career will still be useful and honorable.

C. G. ANDREWS, Pres't.
Little Rock, La., November 26, 1876.

Little Rock Conference.

TEACHING AND APPOINTMENTS.

Lewis B. Hawley, Thomas N. Nankie, James C. Biglow, William W. Henderson, Robert M. Hamilton, Richard M. Traylor and Lewis M. Keith were admitted on trial. J. D. Whitesides, R. W. Evans, A. C. Biggs, H. Armstrong, W. E. Clark, John A. Jenkins, T. P. Minor, E. M. Whitmore and E. Garrett remain on trial. John R. Cason and John M. Bradley were discontinued at their own request. DeLama Lenke, William H. Vaughan, P. W. Preston, B. E. Mitchell and James C. Rhodes were admitted into full connection. Some readmitted. W. J. Rogers, J. W. Haskew, W. C. Dunn and S. N. Burris are the deacons of one year. DeLama Lenke, W. H. Vaughan, P. W. Preston and James C. Rhodes, traveling preachers, were elected and ordained deacons; and George W. Hill, Drury Pilkerton, Horton R. Owens, Lorenzo Bell, Henry B. Rawls and Charles R.

Floyd, local preachers, were elected deacons; Richard M. Traylor and Charles R. Floyd ordained. John McInchell, Robert H. Sanders, Alonzo Mink, William H. Hagan and Z. T. McCann, traveling preachers, were elected and ordained elders, and Lewis B. Hawley and James W. Groves, local preachers, were elected and ordained elders; Alfred P. Alexander and J. C. Greenwood, previously elected, were ordained. W. Woodin and W. H. Vaughan were elected at their own request. A. T. Lawrence, R. B. Alston, J. A. Glover, B. H. Malone and John Pryor are supernumerary. A. Avery, T. Hunt, L. C. Weir, A. W. Simmons, T. Sanford, J. E. Caldwell and J. G. Ward are supernumerary. R. L. Colburn died during the year. Visiting Committee.—To Arkansas Female College: J. R. Harvey, C. Pope, B. G. Johnson.

APPOINTMENTS.

Little Rock District.—A. Hunter, P. E. Little Rock—Second street, James Atkins; Spring street, Alonzo Mink; Collegeville, S. N. Burris; Mamelle, B. E. Mitchell; Little Rock circuit, Thomas N. Nankie; Richwoods, D. J. Leake; Louisa station, S. G. Johnson; Hickory Plains, W. R. Gardner; H. Malone, sup.; Carlisle, J. C. Rhodes; White River, W. J. Rogers; DeWitt, R. H. Sanders; Arkansas Female College, L. M. Lewis, president, A. R. Whitfield, agent.

Pine Bluff District.—W. H. Brown, ing, P. E. Pine Bluff station, C. E. Evans; Plum Bayou, C. C. Godden; Swan Lake and Auburn, T. P. Minor; R. M. Hamilton; Red Fork, J. C. Biglow; Lohi, W. J. Davis; Toledo, J. A. Anderson; Beiton, H. Townsend; New Edinburgh, E. Garrett; Mount Olivet Academy, J. P. Holmes, principal.

Arkadelphia District.—H. J. Wood, P. E. Arkadelphia station, C. Pope, Clark, A. B. Whitfield, W. W. Henderson; Tulip, Geo. Hare; Princeton, R. C. Atchley; Rockport, J. M. Cline; Hot Springs station, A. R. Whitfield; Hot Springs circuit, W. E. Clark; Mount Ida, J. D. Whitesides; Mazine, D. M. Keith; Amity, D. T. Holmes.

Camden District.—E. N. Watson, P. E. Camden station, R. B. Alston; Camden circuit, E. J. Gaddy; Ouachita, T. H. Ware; Falcon, J. M. G. Douglas; Jonesville, A. D. Jenkins; Magnolia, H. H. Watson; J. Turcott, sup.; Eldorado, E. D. VanValkenburg; W. Jones; Lapeau, A. C. Biggs; Hampton, C. D. Meswain.

Monticello District.—J. R. Harvey, P. E. Monticello station, J. E. Carr; Mount Pleasant, D. H. Linchugh; J. A. Glover, sup.; Selma, G. W. Duncin; John Pryor, sup.; Lucy, R. N. Traylor; Palestine, J. R. Sherwood; Warren, J. H. Blakely; Hainburg, W. H. Hagan; W. C. Dunn; Batholomew, J. J. Jenkins; Edonia, J. W. Haskew; Selma High School, J. H. Rign, principal.

Washington District.—B. G. Johnson, P. E. Washington and Prescott; E. M. Winburn; R. W. Evans; Hope station, C. O. Steele; Mineral Springs, H. D. McKennon; Center Point, G. W. Matthews; Locksburg, P. W. Preston; L. J. Thule; C. M. Shover; Dallas, Z. T. McCann; Richmond, L. B. Hawley; Texarkana, to be supplied; Bright Star, H. Armstrong; Mineral Springs High School, P. W. Hays, principal. Transferred.—James Muckey, to the Northwest Texas Conference, and appointed to Corsicana; J. A. Parker, to the Louisiana Conference.

We give a tabular statement of the Sunday school lessons proposed for the first six months of 1877. The second six months extend from the thirteenth chapter of the book of Acts to the close of that book.

Jan. 7.—The Kingdom Divided.—First Kings xii, 12-20.

Jan. 14.—The Sin of Jeroboam.—First Kings xii, 25-33.

Jan. 21.—Goliath and Ahab.—First Kings xv, 25-31.

Jan. 28.—Elijah the Tishbite.—First Kings xvii, 1-16.

Feb. 4.—Elijah and Ahab.—First Kings xviii, 1-18.

Feb. 11.—Elijah and the Prophets of Baal.—First Kings xviii, 19-29.

Feb. 18.—Elijah and his Sacrifice.—First Kings xviii, 30-40.

Feb. 25.—Elijah at Dothan.—First Kings xix, 8-18.

March 4.—The Story of Naboth.—First Kings xxi, 1-14.

March 11.—Elijah Translated.—Second Kings ii, 1-12.

March 18.—The Spirit in Ellsah.—Second Kings ii, 17-25.

March 25.—Review.—April 1.—The Oil Increased.—Second Kings iv, 1-7.

April 8.—The Shunammite's Son.—Second Kings iv, 25-37.

April 15.—Naaman the Leper.—Second Kings v, 1-14.

April 22.—Gehazi the Leper.—Second Kings v, 20-27.

April 29.—Elisha at Dothan.—Second Kings vi, 8-18.

May 6.—The Famine in Samaria.—Second Kings vii, 12-20.

May 13.—John the King.—Second Kings x, 20-31.

May 20.—Jonah at Nineveh.—Jonah i, 1-10.

May 27.—The Death of Elisha.—Second Kings xiii, 14-21.

June 3.—The Lamentation of Amos.—Amos v, 1-15.

June 10.—The Promise of Revival.—Hosea xiv, 1-9.

June 17.—The Captivity of Israel.—Second Kings xvii, 5-18.

June 24.—Review.—(With Nahum i, 1-13.)

A note from Rev. T. J. Rutledge, Opelika, Ala., December 28, brings the painful tidings of the death of Mrs. Lynch, wife of Rev. George Lynch, of the North Alabama Conference. Bro. Rutledge says:

Mrs. Mary E. Lynch, wife of Rev. George R. Lynch, of the North Alabama Conference, died at Opelika to-day, leaving three children. The last two are twins only three weeks old. Mrs. Lynch was a lovely, cultivated Christian woman. In sudden heavy affliction, and pray for God's blessing to rest upon the bereaved husband and motherless little children.

9. *Journal of the American Medical Association*, 277:1033-1034, 1996

THURSDAY, JANUARY 11, 1877.

California: The Chinese

in koolay style peculiar to their own strange nation. Their stalls were replete with everything which could tempt a Chinese stomach. Their joss-burns were filled with idols, lighted tapers, and the smoke of incense. Their chief joss-burn contained a multitude of idols, some of which seemed to be the gods of sin and folly. There seemed to be three principal ones; however two of which were not less than five feet high, and made out of paper. In a most skillful manner one of them crusted a tiger, and the other a dragon, beneath his feet. The third was the devil, also of paper. Chinese skill seemed to have been exhausted in giving him the most dreadful appearance. On his head rested the image of a pure woman, while under his feet was the image of some horrible beast. If I understood a bad English-speaking Chinaman, it was designed to teach the exaltation and glory of a virtuous life, represented by the woman above, and the fearful end of a vicious life, illustrated by the beast under the feet of hell's king. While the lesson was true, sublime and beautiful, yet these same people had their offerings laid down at the feet of this arch enemy of man. Their hands burned day and night about him, and their smoking cups of incense arose constantly, while they bowed before him and said or whispered their prayers.

JAMES E. BRADLEY.
MASSFIELD, I. A., 1890-1917.

We hear much said of sanctified learning in the head and heart, and the almost irresistible power of eloquence. I will confess that the man who possesses a fine command of

East Texas

It is the duty of every one of us to converse much with the Holy Scrip-
tures.

She professed religion and joined the Methodist Episcopal Church South when still young. During her illness she seemed to enjoy the peace arising from a consciousness of the love of God shed abroad within. She spoke of her departure with resignation, and arranged her temporal affairs with calmness. This home, she exhorted the loved friends waiting around her, she asked to meet her in heaven, saying: "It won't be long till I join another, who is waiting for me on the distant shore," calling for her mother's likeness, she kissed it thus and again, saying: "Dear mother, I will soon be with you." There is no doubt but that her expectation has been realized, and that mother, sister, and others of this dear family, who have lived and died in the faith, have met and greeted each other, joining the happy throng of redeemed and saved ones on the

I heartily desire that ye would
visit your country, and consider to
what affliction your soul setteth its
face; for all come not home at night
who suppose they have set their
face heavenward through the day.
Rutherford.

VEGETINE

results. I believe it to be a very valuable remedy.

DORIS D. STELLMAN.

CANCER CURED WITHOUT THE KNIFE OR PAIN, and positively guaranteed by Prof. J. M. COHEN, M. D., of Lexington Ave., New York. Hundreds of specifications can be seen at his office, and as many living witnesses attest these facts. Send stamp

MISCELLANEOUS

MISCELLANEOUS.

FOR THE HOLIDAYS.

LORD & TAYLOR.

NEW YORK.

WITH THE VIEW OF BRINGING TO THE PUBLIC
NOTICE THE LATEST FASHIONS OF THE
SEASON, AND THE LATEST MARKED
REDUCTIONS IN THE PRICES OF
THESE GOODS, AS WELL AS TO
ADVISE THE PUBLIC.

SILKS.

THE LATEST FASHIONS OF THE
SEASON, AND THE LATEST MARKED
REDUCTIONS IN THE PRICES OF
THESE GOODS, AS WELL AS TO
ADVISE THE PUBLIC.

DRESS GOODS.

THE LATEST FASHIONS OF THE
SEASON, AND THE LATEST MARKED
REDUCTIONS IN THE PRICES OF
THESE GOODS, AS WELL AS TO
ADVISE THE PUBLIC.

SHAWLS.

THE LATEST FASHIONS OF THE
SEASON, AND THE LATEST MARKED
REDUCTIONS IN THE PRICES OF
THESE GOODS, AS WELL AS TO
ADVISE THE PUBLIC.

Infants and Children's Suits.

THE LATEST FASHIONS OF THE
SEASON, AND THE LATEST MARKED
REDUCTIONS IN THE PRICES OF
THESE GOODS, AS WELL AS TO
ADVISE THE PUBLIC.

FINES

Young's Reductions on Sides

[illegible]

Gent's Furnishing

I HAVE THE MOST APPROVED
 GLOVES IN THE WORLD
 FOR THE MOST APPROVED
 GLOVES IN THE WORLD

ALSO
A LARGE AND CAREFULLY SELECTED
LOT OF BANGA GOODS, ORNAMENTS, etc.,
WITH SMALL WAREHOUSE, ELEGANTLY DESIGNED
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improve the soil and water
 above and below. These
 conditions then pro-
 duce the best results and
 are the only ones which
 can be obtained. The
 results are the best of
 the kind. The results are
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the *Prison Times* says: "We warmly
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 & I g. who are honorable and reliable."
 "SP"

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NO. 3.

There are blossoms that have faded
 Been delighted in the cold;
 And fountains that have perished,
 Because they left the fount.
 But power ye in another's wings,
 Who died upon the tree,
 And gathered in his bosom
 Helpless weans like you and me.

DOMESTIC.

The military are constructing a telegraphic line between the War Department and the arsenal.

NEW YORK, Jan. 10.—This morning Messrs. T. R. Croo and G. A. Hull set out on their tour of Christian visitation among the young men of the South. They act under direction of the International Young Men's Christian Association committee. The tour contemplated extends from Virginia to Texas. Thirty-

A retiring board, existing in accordance with law, and having judicial as well as ministerial powers over the count of the votes, and in declaring the results of the election, have given certificates of election to the Legislature of the State. A legal quorum of each house holding such certificates met and declared Mr. Packard Governor. Should there be a necessity for the recognition of either, it must be Packard. You may furnish a copy of this to Packard and Nichols.

BATON ROUGE, Jan. 14, 1917. At twelve o'clock today all the legally elected parish officers qualified and took possession of their different offices. No disturbance.

Rev. J. W. Chalk, writing from Pilot Point, Texas, January 3, says:

The weather is unusually cold. The deepest snow now on the ground ever known in this country. An altercation took place in our town night before last, which resulted in the killing of one man, and two others wounded, one thought to be mortal. As usual, it is traced back to the drinking hells. A negro was found frozen to death, this morning, in the vicinity of town.

and plenty of colleges and seminaries. Should we not be contented and happy? We are. I have seen less discontentedness since I have been here than during the same length of time anywhere I have lived during my clerical life, and nowhere have I seen strangers so warmly welcomed and kindly treated.

I have just received the appointments of the Mississippi Conference

While on this subject I will say that the doctor, in a subsequent article, tells us that he is sincerely in favor of fraternity. Of course he is Soanin! and I believe that I can tell the doctor how he can advance his cause.

I. He must not believe the statement of a negro merely because who is a negro; nor distrust the statement of a Southern white man merely

encouragement from the government.

THE PUBLISHING HOUSE

the business of the house in four years, after deducting the interest we have paid on the heavy debt we have carried, and all incidental expenses, of \$94,430.17, which is an ex-

the hundred bonds of \$1,000 each, issued at par, secured by mortgage, bearing ten per cent. interest, and redeemable in five years 1877, from the time they were issued, with the privilege of allowing them to run ten years 1887.

...the balance sheet made up to July 1976. This accounts for any discrepancies during the last year. At the joint meeting, just held, it appeared that the agent had paid in the last twelve months about £1000 on interest account alone.

Some of our friends may be holding help because of expecting another quarter, we may not an allusion to this. The General conference of 1870 was advised a agent that "from about the 1st of January, 1861 to the last of December, 1865, The Publishing was occupied by the Federal

ones: Whatever errors in
ment have been committed
avoid hereafter, and with
hope retrieve our losses,
united effort put our Publi-
cise where its great and bene-
ficial can be accomplished
entertainment. Embur-
has been through the whole

It is Sold by All Druggists.
 (7-11)
CURED WITHOUT
 the KNIFE or PAIN,
 and positively guar-
 anteed by Prof. J. H.
 COHEN, M. D., at
 Lexington Ave., New
 York. Hundreds of
 physicians at his office, and as many
 as attest these facts, send stamp

York, Hon.
an hour at his office, and
most these facts

CANCER CURED WITHOUT the KNIFE or PAIN, and positively guaranteed by Prof. D. M. COLEMAN, M. D., of Lexington, Mass.; New York, 100 Madison St. (specimens can be seen at his office, and as many living witnesses attest these facts, Send stamp Graham,

The volume begins January 1, and we recommend the periodical to the attention of our readers. We know no other way in which so much of the best work of the best minds of the time can be obtained so cheaply and conveniently as through this standard weekly magazine. Published by Little & Gay, Boston.

ABSTRACT

FACTORS' AND TRADERS'

7	Charndelef Street	3
1	Turnover for the year ending April 30	5,000,000
2	Costs paid within the year	2,500,000
3	Interest for unutilized risks April 30	1,000,000
4	Net profits for the year	1,500,000

Cash dividends for the year;
Interest (paid annually).....**TEN PER CENT**
Profits.....**TWENTY PER CENT**

Closes, April 30, 1874.....\$1,380

This Company continues to issue policies on Fire, Marine and Marine Risks at current rates of

—TRUSTEES—

W. A. Johnson	W. C. Raymond
John L. Noble	T. J. Lanyon
John Thayer	S. H. Snowden
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John L. Warren	Joseph McFarlane
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A graphic pen-pictures of the
grand buildings, wonderful
enthusiasms, great days, the Profound
Illustrated, the *Illustrated*, and a

the claims... each money to
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nature books, a
of all our claims will happen in A
August and September.

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 and Chicago, Ill. 12 copies worth \$10.00

• DON'T FORGET IT!—Singer, Sigmund I. World War II. Kinda A. Over-estimated. Agents Wanted everywhere. See photo sample printed on inside of 25¢ Ad. See A. H. SINGER, 445 Walnut Street, Philadelphia, Pa.

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NEW ORLEANS, THURSDAY, JANUARY 25, 1877.

Books and Periodicals

A bonny bird sang in the eaves—
What music with that air compare!
Was it a bird?—it was *she*
Whose voice had enchanted the air!

O the briar-rose drooped on its stalk,
And the bonny bird flitted away,
But the fragrance and song in my heart
Forever and ever will stay!

DOMESTIC

was questioned last night, but declined to state his views and wishes on the electoral bill.

A Columbus, Ohio, dispatch says:

FOREIGN.

LONDON, Jan. 18.—Another dispatch from Constantinople to Reuters' Telegram Company says sixty

and said tellers, having then read the same in the presence and hearing of the two houses, shall make a list of the votes as they shall appear from the said certificates; and the votes having been ascertained and counted as in this act provided, the result of the same shall be deliv-

the same shall be received. When all such objections so made to any certificate, vote, or paper from a State shall have been received and read, such certificates, votes and papers so

It is thought that the administration of existing funds to the amount of \$40,000 will, after this year, be placed in the hands of this association.

known by the youthful public. The work is charming in method and style, and contains much valuable information concerning Spain and

printer is blameless in the matter.

TOM L. MELLE,
P. O. Box 104, Natchez, Miss.

JANUARY 30, 1877.

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certificate, vote, or paper from a State shall have been received and read, such certificates, votes and papers so

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work is charming in method and style, and contains much valuable information concerning Spain and

TOM L. MELLON,
P. O. Box 104, Natchez, Miss.
JANUARY 20, 1877.

God binds not up thy wounds unless thou lay them open by confession, and bewail them. He covers not unless thou first uncover. He pardons not unless thou first acknowledge. He justifies not unless thou first condemn thyself. He comforts not unless thou first be comforted.

NO. 153 CAMP STREET.

NO. 153 CAMP STREET

[illegible]

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PHILADELPHIA, PA.

Five institutions on hand Sugar Headquarters, Moses Harrow, Earl Warren, Kees, etc., also a sick ward at Home Poles. Orders promptly issued to "Mammalian attention" 1915 to 1916.

Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, Jan. 23, 1877.

MONTAINT.

The feature most interesting in this department is that exhibited by the sales of State bonds and city bonds, as the movement in these securities may be considered an index of the opinion of capitalists in reference to the final results of our efforts to establish an honest government. Hence when, on Friday last, the sales at the Stock Exchange totaled up \$238,000 of State bonds and \$1,000,000 of city premium bonds, followed by further sales on Saturday of \$1,000,000 of the former and nearly \$2,000,000 of the latter, at an advance of five cents per dollar on consols, we infer that moneyed men believe the National government will succeed in holding its position, and that deference from dishonest officials is at hand.

Gold continues steadily at 107. New York eight exchange, per cent. discount, sterling bank, currency, 3 1/2. Bank rate, London, 2 per cent. bank rate, here's percent. State consols, 97. City premium bonds, 103. Factors and Traders Insurance Company, sales at \$100,000. Mutual National Bank, sales at \$100,000. State National Bank, sales at \$100,000.

COTTON.

DAILY EXCHANGE QUOTATIONS.			
	January	February	March
Thursday	12 1/2	12 1/2	12 1/2
Friday	12 1/2	12 1/2	12 1/2
Saturday	12 1/2	12 1/2	12 1/2
Sunday	12 1/2	12 1/2	12 1/2
Tuesday	12 1/2	12 1/2	12 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

NEW ORLEANS.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

NEW YORK.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

CHICAGO.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

ST. LOUIS.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

KANSAS CITY.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

ST. PAUL.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

MINNEAPOLIS.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

DULUTH.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

PORTLAND.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Corn	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Oats	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Barley	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Rye	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2
Flour	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2	12 1/2

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ness which the world cannot bestow upon its votaries, this fact, exhibited in his life and demeanor, will do much toward drawing the sinner to Christ. A religion that brings joy to him who professes it is not easily commended to those who are seeking for rest. Beyond the Christian's own satisfaction and comfort joy is the means of usefulness. It goes further than mere teaching, and is one of the most effective attributes of true eloquence. As the religion of parents, it cannot well be overestimated. Children are as open and sensitive to religious gladness as flowers are to the light and warmth of the spring. Gravity and seriousness there should be; but if you wish your children to love duty and to walk in your own faith, let them feel that there is abundance of sunshine in the religion which you profess.

The spiritual, the severe and the stern should be banished from the family and the church. That which is glorified and adored to be a part of a desirable end, and for the sake of which the soul is sacrificed, the church should be the most powerful example and model to win souls and win the most precious thing of having a child. The praise element should be made prominent in our hymns, in our prayers, and our sacred music. In our hymns and prayers, and in our sacred music, we should have as much of the praise element as we can get. We should have as much of the praise element as we can get.

When a child is born, the mother should be the first to teach him the praise element. When a child is born, the mother should be the first to teach him the praise element. When a child is born, the mother should be the first to teach him the praise element.

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If the gospel had to be paid for at cost price to those who preach it, there are comparatively few churches that would enjoy its blessings. In those regions a comfortable support—a support that places the preacher and his family not in luxury, but above want—is the exception. Not one in ten is able to educate his children, and to live in a moderately well-furnished house; and food and raiment are both scant. We are amazed at the heroism, self-denial, patience and cheerfulness of the men and women who are willing to suffer in this measure, and to continue in this path of sacrifice. Doubtless they are doing right. The gospel can be given to the world in no other way. They will get their reward. But the point with our Christian readers is: Are you doing right? Are you doing your duty toward lightening the burdens of the itinerants, and paying what you owe them?

Our greatest sympathy is with the preacher's family. It is on them—the wife and children—that the lot falls most heavily. The greater sacrifices and sufferings are theirs, and there are fewer alleviations. The wife must feel the inconvenience of long and frequent moves, and new and strange associations, and she, more than the husband, feels the lack of domestic and home comforts. The children live in poverty, but this would scarcely be a misfortune if they could be educated. But they are not, and without education they are little less than victims.

We are, then, your father and mother, in the name of our common Father, to urge you to do your duty. We are, then, your father and mother, in the name of our common Father, to urge you to do your duty.

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anniversary is small as compared with the thousands who feel the pastor's liberality at home. The keynote of missionary zeal should certainly be sounded by the preachers; but if at Conference, its echoes along the lines of many circuits and stations will scarcely be heard. But is it not barely possible that many preachers deny themselves altogether the grace of giving? May not this be the clog in our wheel of evangelic enterprise?

With profoundest respect for our good Bishop's usual clear discernment and practical wisdom, I have submitted these reflections. The cause is holy, its necessities urgent, and our duty imperative. Any discussion of methods and agencies may arrest attention and awaken conscience.

Carefulness.

We are to exercise due thought in all things, but to be careful for nothing. Man is not to be blind to just advantages. He is to be diligent in business. He must be patiently watchful for opportunities, and when the time comes, he must not let it pass. He must be careful of his health, of his family, of his property, of his reputation, of his influence, of his position, of his power, of his wealth, of his honor, of his glory, of his fame, of his name, of his credit, of his respect, of his esteem, of his regard, of his reverence, of his honor, of his glory, of his fame, of his name, of his credit, of his respect, of his esteem, of his regard, of his reverence.

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abundance with which God is willing to give when we can be safely trusted with it.

From Brazil.

Rev. J. J. Ransom, writing to Dr. Kelley from Brazil, Province of São Paulo, November 14, says:

I send you a list of books, according to request. The missionaries in Brazil and the American Bible Society are endeavoring to perfect a plan for the revision of our Portuguese Bible. We have no standard text. Since the time Mr. Thomas Hartley wrote there has been nothing done toward putting the Bible into faithful and accurate Portuguese, except to patch up a New Testament—the best we have, though bad enough—and to amend some of the most faulty places of the Almeida version. I am directing my studies to the criticism of the original text, in the hope that possibly I may assist somewhat in this great enterprise. Hence all critical works upon the Greek or Hebrew Scriptures will be invaluable to me.

There is no Sunday school connected with Bro. Newman's church; the former one was a *union* school. I think a library will be a great incentive toward the formation of a Sunday school. Really I think the church ought to give the books, provided Bro. Newman will form a school house for them. Send the Sunday school library to the Rev. J. E. Newman, Estação de Santa Bárbara, Santa Cruz, Bahia, Brazil.

Provided I receive the letters and necessary funds next month I shall start the first part of January, for the Albany, N. Y. address will remain as heretofore until further notice, and I am hoping you will not let this letter go unheeded. I am hoping you will not let this letter go unheeded.

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The Collections for the Publishing House.

The time has come to begin. This is an affair outside of our local church finances, and does not interfere with them. The true course is to present the cause at once, and let us do our best. We shall have peace, and probably a year of comparative prosperity. In this matter of collections it is not wise to watch the clouds. He that does this will neither sow nor reap. Let us go forward with a good heart and do what we can. It is vastly important that every preacher present the subject to every society. If this is done the aggregate result will be considerable, and sufficient to relieve the most pressing embarrassment, and start the Publishing House on an enlarged and vigorous career of usefulness. It is a thing that has to be done, and the sooner done the better. It can be done by one collection, if this collection be universal and urgently pressed. Once get this trouble out of the way and we shall all feel better. All the enterprises of the church will feel the benefit and will be materially advanced. We must allow this debt to saddle down upon us as a chronic burden, to be overshadowed for years to come. We must dispose of it at once, so that the church may go on something else.

Periodicals.

Send your Monthly for February, please, from the New Orleans Christian Advocate. A Winter of the New Orleans Christian Advocate, published by the New Orleans Christian Advocate, 112 Camp street, New Orleans.

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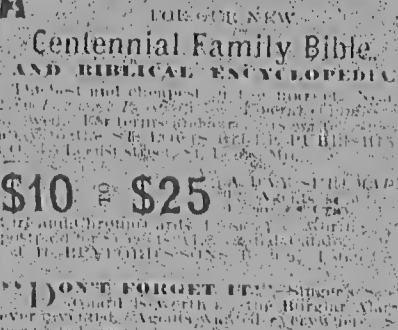
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


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The publisher of the NEW ORLEANS CHRISTIAN ADVOCATE appeals to the agents and friends of the paper to make an immediate and united effort to obtain new subscribers, collect from those in arrears, and secure the renewal of old subscribers. The collections during the months of December and January have been less than the collections of the corresponding months of last year by nearly \$100. When it is remembered that the business was barely self-supporting last year, it will not be difficult to realize the situation. The earnings of the paper during the year have been equal to those of any year, preceding; but owing to the depression in trade, and the unsettled state of feeling in reference to future movements in business, resulting from political uncertainties and other causes, our advertising business, as well as our collections from that source, has been greatly affected, and the falling off in the collections from subscribers even greater.

We will require TWENTY-FORTY THOUSAND DOLLARS to meet the current expenses of the year. This is divided about equally between the months, and is required in cash. This must come from the business at the rate of \$200 every month, or we are in peril. We took charge of the paper, seven years ago, to save it from being suspended. We have tried to act faithfully with its patrons. We have uniformly given them a superior grade of paper, costing from three to four cents per pound more than that used in most of the papers of similar character, which, on nearly thirty runs of paper consumed annually, has made a considerable difference in our expenses. We have tried in every other article of material and workmanship to do full justice, though at increased cost and labor; and while the position of publisher was unenvied, and has never been remunerative, yet in feeling we are, as ever, opposed to issuing what may be termed a cheap paper. Under these circumstances we feel that we have a right to press our claims upon our agents and patrons for a united and persistent effort in behalf of an interest as much theirs as ours, and of which we have taken our full share of the burdens.

Cannot each subscriber secure one or more new subscribers at office, and forward us the money? Let those who owe us remit without delay. Let us get it in the next two weeks, if possible. We earnestly request agents to collect the arrearages. We will send accounts to all as far as we know the postoffice.

If subscribers, agents and friends will give us the help we need at once our future is assured. The streams flowing from thousands of sources will soon find us out of the shallows, and this crisis passed, with the condition of the country and of trade improved, we look forward to success, accompanied with the enlargement and improvement of the paper.

ROBT. J. HARP, Publisher.

Christians in the World

About these days the pleasure-loving reach an excess of riot. The Mardi Gras festivities, with their follies and dissipation, are at hand,

and we suppose there will be the usual exhibition of shameful weakness and inconsistency, on the part of many who profess not to be of the world. This last of the world seems each winter to culminate in a madness and reckless abandon which defy restraint, and overpass all bounds of moderation and sobriety.

Need we remind Christian men and women that they have renounced the world, and that, if truly converted, they are not of it? They have been called out of the world, and set apart as holy. The worldly and the Christian character are as much in contrast as light and darkness. If any man love the world, the love of the Father is not in him. If the affections are set on things above, there will be no running after the excitements of sinful amusements. The fact that so many professors of religion are carried away by the popular current only reveals the still more lamentable fact that the churches have in them many unconverted members. There are no more discriminating tests of religious character than this one of worldly pleasure. It draws the line searching and truly between the carnally and the spiritually-minded, between those who love the world and those who love God.

The Christian's relation to the world is one of great responsibility. The world takes its estimate of religion from him. He is supposed to practice its precepts, and to be a living comment upon its doctrines. The gospel is thought to be what he is. And if his life is one of self-indulgence, of pleasure-seeking, of concessions to the worldly spirit, he is preaching a false gospel, and bringing true religion into contempt. Instead of holding forth the word of life, he exhibits a perverted Christianity. His light does not so shine as to lead men to glorify God by their repentance, but rather to glorify in the world, and to allow the unwary upon the perilous rocks. The true Christian is the salt of the earth. But what shall we say of those who are themselves corrupted and debilitated by the pollutions of the world, and whose influence so far from checking, only strengthens the stream of iniquity? Can people of sense and conscience, and who enjoy communion with God, patronize the playhouse of this day, or mingle in the promiscuous revels which the fashion of the world has made respectable?

For those who cannot forego these evil entertainments, and who have as yet lost their sense of obligation to Christ as to continence and defend these courses of wickedness, it would be better for them at once to renounce their nominal connection with the church. They would be no longer in a false position, and their example would be shorn of much of its power for mischief. The better course is to walk as children of the light, to seek a deeper work of grace, and to show all good fidelity. But, if bent on sinning, our relations to the savior, as his professed friends, only intensify our guilt.

The season now at hand demands vigilance on the part of Zion's watchmen, and of all who would keep themselves unspotted from the world. For Methodist preachers it is a good time for that annual duty of reading and explaining the General Rules.

Speed the Plow.

In no other country of climate is agriculture more agreeable and remunerative. The South escapes the rigorous winters of the more northern sections. Snow and ice are but seldom seen, and the work on farms and plantations is but little interrupted throughout the year. The same labor will produce in Louisiana three-fold as much as in Ohio or Connecticut. The heat of our summers is advantageous to our staples, while as a hindrance to labor it is far less than the Northern winter. Thousands of young men are vain seeking for employment in the cities, and thousands more are living in idleness, or waiting for occupation which can be done by soft hands. Land is abundant everywhere, and there is a living in it for those who are willing to cultivate it. Mr. Greeley's always ready advice, "Young man, go West," was good, and it is excellent advice now to those who come to the cities for clerkships, or to those about the country complaining that there are no openings for them. Go to plowing.

No pursuit will average better than this. Clerks live on a pinching salary, and die poor. Those who rise to positions of honor and fortune for the most part fail and become bankrupt. There are worries and troubles in every business, but the man who can secure a good farm and support himself and family by honest industry, has the easiest time of any. Those who look merely at the surface of things in a large city may be filled with discontent at the lot of a country farmer. The show of fine things, the display of wealth, the

gay throngs, the elegant turnouts, the fascinating aspect of large commercial transactions, and the facilities for speculations and rapid fortune-making, are calculated to inspire the visitor with the feeling that he should be contented with the seclusion of the field. On this busy and exciting sea, the wrecks are many, but they are beneath the surface. The unsuccessful disappear from view. The poverty, destitution, broken health and ruined character are largely hid away from the superficial observer.

Not one in ten of those who embark upon these troubled waters of trade and city employment are successful. In the professions there is always room high up, while the lower rungs of the ladder are overwhelmed with starving mediocrity. There is room enough for all, if people will get at the right thing, and put themselves in the right place. The professions are crowded, the markets of commerce are glutted with men seeking positions. The trades are pretty full; but a good trade is worth something to an industrious and capable man. The open place in the Southwest is the field. The plow is the thing to take hold of. There is a demand for cotton, sugar, corn, potatoes and rice, and always will be. There is no crowding here. There is room abundant room, in a country whose climate and soil are the best in the world. More producers and fewer middle men are the need just now. There are too many ready to receive and sell the staples, and not enough of those who are willing to gather them from the soil. The qualities that insure moderate success in other pursuits will secure greater success in agriculture, and the greater number of those who fail in trade and commerce might, as fillers of the ground, live in independence and comfort.

The objection to farming with many grows out of the disposition to cling to the old-time status of the wealthy planter. No poor man can start in this way, nor, if successful, can he maintain himself by playing the gentleman. He cannot ride about with his gloves on, keep his hounds and hunt, and devote his days to social pleasures. A few men of great wealth and large estates may do this, but poor men who would live and prosper as farmers must put their own hands to the plow. This shabby sort of gentility and repugnance to manual labor are among the greatest obstacles in the way of our rehabilitation. However we may end, we cannot begin by being gentlemen farmers. In agriculture, as in everything else, we must begin at the bottom, and learn the business by doing it.

Young men are ambitious. Perhaps they have received a fair education, and they are impressed with their capacity to win fame and fortune. To bury such talents, and to forego a brilliant career, by condescending to the menial drudgery of the field, would, in their estimation, be a wrong to themselves, and little less than a calamity to the world. Where this self-esteem is not a mistake, the subject of it will be woe to such his true sphere, even if he begins with the plow. He will be called out. But in most cases there is a mistake. The brilliant career and the colossal fortune are mere dreams—castles in the air, rose-hued reveries. Happiness, comfort, usefulness and true success are rather in the pursuit of all these splendid anticipations. As to the severity of the toil, farming is easy compared with the labor which brings success in commerce and the professions. Our great lawyers and doctors are men of hard work. Our rich merchants work more hours in the day and night, and have more anxious care than any other class. They die prematurely of over-work and worry, as a rule. There is no success in any direction without arduous labor, and those who refuse the plow on this account would carry with them the cause of certain failure into any other calling.

The plow has many famous historical associations. Its handles are adorned with some of the choicest gems of poetry. The work in paradise was horticultural at least, and the plowshare was ordained to restore the smiles of Heaven to a soil cursed by sin. It is the noblest of all pursuits, and the highest excellence in agriculture is connected with the greatest prosperity and with the best types of civilization. Intelligence and education have raised it to the dignity of a science. Chemistry, mechanical inventions, improved transportation, steam, electricity, the printing press, all contribute to the profitable cultivation of the ground. It is the foundation of all business. It touches vitally the welfare of all. Moreover, the profit of the earth is for all. The King himself is served by the field. The state of the crops is the subject which most engrosses the thought of the world. The plow brings us most closely to God and his providence.

It is the instrumental link between the creature's bread, and the divine hand that breaks and multiplies it.

Temperance in the Conference.

MR. EDITOR: There is difference of opinion on almost every subject, hence the trite saying, "There are two sides to every question." Whether the subject of temperance is one which should have a place among the items of business in an Annual Conference has been argued pro and con for the last half century.

The arguments relied upon by those of the negative side of the question are:

1. There are so many prevailing vices among men that to make each an item of business would increase the business of a Conference beyond measure.

2. We as a church have a law on the subject which prohibits the use of intoxicants, unless in cases of necessity, and that is sufficient. Just as well resolve that we will not swear as that we will not drink intoxicating liquor.

3. It savors of fanaticism. It is an entering wedge to isms, and there is danger of going wild—of becoming mad.

Such are the objections which we have heard against having a committee on temperance in an Annual Conference. As to the first, gambling, swearing, dancing, licentiousness, the use of opiates and tobacco, are enumerated as equally entitled to a place in the business of a Conference. There is, however, a very grave difference in all of these and the drink question. First, as to the use of opiates. These legitimately belong to the class of intoxicants, and should be treated with them. It is estimated that there are three hundred thousand persons in the world who use these to excess; therefore it should be treated by the temperance committee. As to the use of tobacco, there are good people who habitually use it, and apparently it does not injure them physically, mentally or spiritually. Yet perhaps there are ninety-nine out of every hundred who use it who would advise against its use. As to dancing, there are respectable people who dance habitually, and retain their gentility till from age they lose a taste for it; yet the more pious of all churches look upon dancing as wholly a worldly practice. As to licentiousness, it depraves, demoralizes and corrupts; yet the stream of corruption finds its terminus in the soul of the corrupted. He does not make merchandise of the principle by which he is corrupted, as in the case of the libertine.

As to gambling, it is bad enough, and yet perhaps it never reaches its worst form without being supported and incited by the use of intoxicating liquors. It is evident that it does not inflame the worst passions of men, like that of drunkenness. Neither does it hedge up a man's way to reform, like drunkenness.

As to the second objection, viz.: that we have a law which prohibits the evil, and that is sufficient. But is it sufficient? There are Methodists to this day who trouble in intoxicating liquors, and contend that there is no church law to prohibit them. We might cite you to a single society where there is not less than \$100 worth of whisky sold annually by members of the Methodist Church, and seemingly with no knowledge that it is a violation of church vows; while it is not a thing unknown, we presume, to all of us that there are Methodists who drink whisky as a beverage, and hold that under the law they are to be the judges of its necessity.

As to the third objection, that it savors of fanaticism, we only have to say: So far as leaving old landmarks we need have no fears, for we can have no hope of ever getting back to Mr. Wesley's original rule on the subject of temperance. Pray tell me, "If we can tell," what connection there is between any of the items which are adverse to the doctrines of usage of Methodism, and a temperance committee in an Annual Conference, or what there is in devising and consulting in an Annual Conference on temperance that would excite excessive enthusiasm? This should be a subject of sober thought. We want to look at facts and figures. We need information on the subject. At the late session of the Louisiana Conference, having been appointed chairman of a committee on temperance, the previous Conference we had gathered up a good deal of statistical information during the year, and incorporated it into a report, but when a respectable minority of the Conference decided that it was not properly a Conference business, we deeply regretted it, and would not have had the Bishop insist on it. As to the matter of consuming too much time, we think that when any evil comes so overwhelmingly as to diffuse itself, like Pharaoh's frogs, in every department even of domestic life, a

Conference might well afford to come to the help of a church law which has failed to command the respect and obedience of its subjects.

In view of the magnitude of the evil, and its many delusive charms to ensnare the unsuspecting thousands, we must insist that the time of an Annual Conference would be well spent in hearing, from year to year, a judicious report upon this subject, and, if need be, to adopt measures to promote its interest. We intended giving a few items from our report, but this letter is already too long.

MASSFIELD, LA., Dec. 28, 1876.

Preacher and Pastor.

Rev. Phillips Brooks, in his Yale lecture, on preaching, says:

The work of the preacher and the pastor really belong together, and should never be separated. I believe that very strongly. Every now and then some one rises up in the community and says: "How much better it would be if there only could be a classification of the minister's duties! Let pastors be wholly pastors, and preachers wholly preachers. Let one minister to the flock and comfort them, and let the other stand in the pulpit to minister unto them." You easily come to believe that it would be good, indeed, if you could be one or the other of two things, and not both of them, or not the two together. But I assure you that you are wrong in all such feelings. The two things are not really two, but one; and neither is complete until it is brought into association with the other. There may be preachers with such a deep insight into the general humanity that they can speak to men without knowing the congregations to whom they speak; but such preachers are rare. There are some pastors here and there with such a lofty and sublime view of little things that they can go about from house to house, year after year, and yet never fall to the level of the men and women whom they teach. Such pastors are rare; and other men trying to do it, never treating the truth in its larger aspects, are sure to grow frivolous, gossipy or tiresome ministers. The preacher needs to be a pastor, in order to preach to real men; the pastor needs to be a preacher, in order that he may keep the dignity of his work alive. And never be content to let men say of you: "He is a preacher, but no pastor," or, "He is a pastor, but no preacher," for you cannot really be one unless you are also the other. Of the pastor's function, considered by itself, I think there is very little to be said. I count of exceeding little worth all sets of rules. The books that teach the pastor's duty, except in the way of general suggestions or high inspiration, seem to me to be almost absolutely worthless. They leave the fault which belongs to all books on behavior, they are needless to all who behave well, and useless to all who do not. The power of the pastor's success is in truth and sympathy, and truth and sympathy must manifestly in different ways. "Speaking the truth in love" is the golden text to write in the books where you keep the names of your people. Sympathy without truth makes a plausible pastor, and one whose hold on the parish grows very weak. Men feel his touch soft and tender, but never vigorous and strong. Truth without sympathy makes the sort of pastor whom people are in the habit of hesitating to with respect, but to whom they seldom come for the purpose of seeing and knowing him. But where the two unite, I think there will be nothing that will surprise you more than what their power is. You go to some poor and crushed heart; you tell that truth you know; the truth of the ever-ready and inexhaustible forgiveness, of the unchangeable and unbroken love; but the truth itself in whatever form and simple way it will, utterly regrettably, if you go away sick at heart because you have so miserably failed. But by and by you find that you did not fail, and that you brought love and comfort that you yourself cannot understand. You cannot help doing it if you have that truth and sympathy that I believe is the constant inspiration of the minister. It is the ground of the confidence and hope with which he presses on year after year. I am inclined to think that much of the trouble with our pastoral work is on account of its cheapness. It is pitched in the low key. It offers inducements of compensation in this life, rather than the hope of a higher and stronger love, which will make men despise their sorrows, and bear their cross in their search for true holiness, and the true release which comes from the forgetfulness of self and devotion to others and to God. The true help we can render our afflicted and not to take his burden from him, but to call out his best strength, and help him to bear the burden. The priesthood of Jesus is characterized everywhere by his "thankfulness and meekness." The man who wanted to inherit eternal life is encouraged with the strongest rebuke of his presumptuous selfishness. Simon Peter has the assurance of his forgiveness and demand for work. All these are richly suggestive of contrast with what many ministers of Christ would have done in the same circumstances.

The absence of sentimentalism in Christ's relations with men is what makes his tenderness so exquisitely touching. It is the power and effort to awaken the stronger nature that our modern pastorship is apt to be deficient in. Perhaps there will be no better place than this for me to say that it is in the absence of the heroic element that our Christianity falls short of the Christianity of gospel times. For instance, the words of some of our hymns seem sometimes strangely out of keeping with the lips that sing them: A row of fashionably-dressed and comfortably-seated ladies and gentlemen singing "Onward, Christian soldiers!" and "Hold the fort, for I am coming, Jesus, signals still," reminds us of

how unmilitary and unheroic are the actual singers themselves.

There is very little of the heroic character in our modern life, and especially in our modern Christianity. The life of Jesus Christ was a radical life. It went to the deep roots of things. It claimed men's noblest, freest action. We must bring the heroic into the unheroic life of men, demanding of men true bravery and self-sacrifice, freedom from conventionality. We must bring man's life up to him; not bring him down to man's life. That is the Christian pastor's law and duty, in echo to the pastorship of his Master. A large part of the mistakes of the pastor comes from our having too high an estimate of man's present condition and too low an estimate of his possibility. If this be true, then what we need to make us better pastors is more of that gospel which reveals man—imperfect, though, with all his hopes. Jesus was the true pastor in the way in which he showed men what they were and what they might become. He never deceived and never discouraged. His talk with them brought out at once shame and hope. And when Jesus comes to us now, the same power combined of shame and hope comes into our lives. Let that be the model of our pastorship among those committed to our charge.

Bishop Doggett furnishes the Richmond Christian Advocate with a strong and timely appeal for the Publishing House. We extract as follows:

"Notwithstanding the peril of the Publishing House, it may be saved. It can be saved; and there are strong grounds for believing that it will be saved. Those who appreciate its value will not allow it to be lost. Its loss would be an incalculable calamity, and an indelible reproach to the whole denomination. We must have a perennial fountain of denominational literature at any cost; and it will be vastly cheaper to reinstate the present means of producing it than to adopt any other, adequate to our wants. The cause of God, and of the church, requires the rehabilitation of the present house. We cannot afford its suspension for a day without a fatal check to some part of our grand system of evangelization. It is, in the present age, essential to the permanence and progress of our beloved Methodism. Our standard and periodical literature must keep pace with the advancement of Christianity and the growth of the church. Let us, therefore, commit to silence, if not to oblivion, our troublesome objections, and, in the unity of a common cause, dear to us all, rally to the rescue of our Publishing House, assured that a church of more than seven hundred thousand members and two millions of adherents is fully equal to the emergency, and that the plan proposed, when accomplished, will place it on a more solid foundation than it has ever occupied. Let the details of the plan be scrupulously observed, and the wisest of its friends will avouch its success."

An indispensable part of the plan, to meet a necessity preliminary to the whole, is the taking up of public collections, in behalf of the Publishing House, in all our congregations throughout the length and breadth of Southern Methodism during the month of February, and promptly remitting the same to the agent at Nashville. In discharging this duty, let earnest appeals be made to every congregation for large and small contributions, omitting no opportunity, and accepting of any amount which may be given. With a proper appreciation of the occasion, and a faithful performance of the duties which it imposes, I am persuaded that the result will be creditable to the church, and that the experience gained by past vicissitudes will be crowned by a permanently established and a more extensively useful publishing institution. D. S. DOGGETT.

Rev. William M. Dally, D. D., died in this city on Monday, February 5. Dr. Dally was a prominent minister in the Methodist Episcopal Church, and at the time of his death was presiding elder of a district embracing a portion of New Orleans and a large extent of country on the river above. He was sixty-five years of age, a man of good education and attainments, and an able preacher. He had been laboring in Louisiana for the past ten years. Before his transfer to the South we believe he was a member of the Indiana Conference. Our acquaintance with him extends through several years, and our relations have always been most cordial and agreeable. We exceedingly regret to hear of his death.

Rev. W. E. Nimsey, D. D., formerly of New Orleans for Jonesboro, Tenn., on Wednesday, January 31. The doctor's ministry at the St. Charles Avenue church secured to him many attached friends, but his impaired health rendered him incapable of constant preaching and the labors of the pastorate. We sincerely hope that in a more bracing climate he may enjoy good health, and be able to devote his remarkable gifts to the service of the church. The prayers and good wishes of our people follow him to his home in Tennessee. May God's blessing rest upon him and upon his family.

Have for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven. Chalmers.

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NO. 7.

To smoke or not to smoke—that is the question!
Whether 'tis better to abjure the pipe,
And tread the warbling quill of heat Havana,
Or ten a day consume them: To smoke, to puff,
To puff, to smoke, was once the fashion;
And then a day consumed its thousands ill,
The practice leads to—*the consummation*
Of all that's bad, and that's the end of it. 'Tis
To puff, perhaps to choke—aye, there's the rub.
For in that doing state, 'tis like to slip.
We must have drink, and that's one chance
Of life; but that's the rub—*to slip*—
We modern youth to feel his mouth parched
His throat like whinebone and his chest exhausted,
And his lungs like a furnace, and his head
When he himself might drown these ill's away
With wine or brandy—*that's the rub*—
And could live in smoke,
And smoke and smoke, and smoke, and smoke,
But that the dread of breaking o'er a rule
Prescribed by some puzzled ambulatory
And makes us rather bear than have the ill's we feel
Youth, that's the rub!—*the consummation*
Of all that's bad, and that's the end of it.
There's counsel does make practice of us all,
And thus the native hue of our complexions
Is changed with tincture of the times.
The appetite, a loss of greater morsel,
And thus the native hue of our complexions
Is changed with tincture of the times.
Lose all their action. On guard

DOMESTIC.

It is evident the count will go on until the double returns from Louisiana are reached. These will go to the commission this afternoon.

WASHINGTON, Feb. 12, 3.45 P. M.—

FOREIGN

Our Dear Boy,

ed the question, and she renewed her subscription. It reminds us of the man who was much struck with an article of ours on economy, and proceeded to stop all the newspapers except our own.

WILMINGTON

the vast Alamedas grant, which spreads over a large area of lowland, watered by countless little springs. Here with a little draining, instead of irrigation, some of the

lands around the town were in large grants, so held that settlers could not obtain them. But a

one of our missionaries.
BROWNSVILLE, CAMERON CO., TEXAS.
February 7, 1877.
Bishop J. C. Keener, New Orleans, La.
REV. AND DEAR FATHER: I WAS
appointed as missionary to the

...dynam, we used a number of
 cantariles from Sankey and Illies,
 section of "Gospel Hymns and
 Sacred Songs." If, by grace, I suc-

JOSEPH NORWOOD.

How to Build Up.

which once told a droll story of a man who, being suddenly raised to power, exclaimed, in the fullness of satisfaction: "O that I could

In postpaid orders or in East-exchange, or by express. Registered letters are always unsafe, and any thus sent is at the risk of the letter.

A. H. REDFERN, Agent,
Nashville, Tenn.

A VIOLET-TABLE COMPOUND, prepared in the largest street, New Orleans. The medicine is well known for the truth of this statement. Let friends who doubt it call and examine the medicine for themselves.

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CURED WITHOUT THE KNIFE OR PAIN and need not be attended by **DR. J. C. COLEMAN, JR., 21 Lexington Avenue, New York.** Hundreds of testimonials can be cited in his office, and as many of his patients are still living.

The Christian Advocate.

THURSDAY, FEBRUARY 15, 1877.

SONG OF THE FISHER'S WIFE.

Low down o'er a foaming billow sea
The clouds hang all white to-night;
O my dear man, don't you leave me here
Till day dawns again in the light.

He sailed amid smiles of the sun;
These waves above him blue as his eye;
Ah, don't come back from you certain of
black—
The pillage of the sea.

Our cabin feels cheery and warm;
Our darling lies rosy and fair;
The gold of his hair and his brow broad and fair
Are just like my love's on the shore.

O joy! the round silver of the moon
Gleams out in pure silver once more;
Wild terror depart from this fast-thrilling
heart—
My dear man, don't you leave me here.

Nothing to Do?

"What can I do?"
Much will depend on your age, sex,
condition, advantages, the number
and the kind of talents God has put
into your hand. You must consider
these and lay out your capital to the
best advantage. Let us mention some
fields, and you can consider if there
be any of them you could cultivate.

Your own family. Are all the mem-
bers godly? Have they all a place
in the church? No? Then you have
a work at your door. Pray, reflect;
look for the side on which you can
bring help. There is a child not re-
ceiving any teaching. There is a
want of religious reading, even for
Sundays. The child could be got to
Sunday school. A good serial could
be got to tempt the careless to read.
There is no regular attendance at
church, no seat in a church, perhaps.
Could you manage to get this arrange-
d? There are servants in the house.
Are they Christians? Or do you
know anything about them? Inquire
even might do good. Try always at
home. A light is brightest to those
who are closest to it.

Your relatives—how is it with
them? Are they Christians? All?
Some are not even being approached.
Can you approach them with affec-
tion, gentleness, at the right time
and in the right way? Do you live
so that they will respect you and at-
tach weight to what you say? Do
you carry yourself so that they will
love you? You are the very person of
all others, perhaps, to bring the truth
to a cousin, an aunt, a nephew. Re-
member how Joseph provided for his
brethren and their households, till as
they treated him.

Who lives next door? Are those
neighbors, to whom you bow on the
steps, Christians? Have they a pas-
tor? Do the children learn saving
truth? When they are sick, do you
show them the gentle side of Chris-
tianity—that which it turns to the
suffering? Do you offer any comfort
in sorrow? They know you to be a
Christian, perhaps. They must won-
der that you have no care for their
souls. Perhaps they think your re-
ligion is only a form. You will be,
and they will be, at the judgment day.
What will there be to look back on
of effort made for them?

In what congregation do you wor-
ship? Is the minister ever cast down?
Are all the communicants full and in
good spirits? Is there any part of
the work falling behind? Could you
help it on? You have some place
ready. Do you fill it effectively?
Do you really "take hold"? Are you
doing your work with your might?

There are various societies around
you. They find it hard to get work-
ing members of boards and commit-
tees. You would be amazed to learn
how hard it is for some of them to get
a quorum at a meeting for business.
They have "honorary members,"
and ornamental members, nominal
members and contributing members,
who give money and nothing else,
and secretaries have great trouble to
entire for the faithful doing of the
business. Could you aid? Do you
help with your means? To be sure,
the societies are not all perfect; but
they all do some, and many of them
much, good that might not be done
otherwise.

Who are with you in the office?
Other young men do not fail to tell
of the theaters, entertainments and
"sights" they enjoy. You have
heard of their pleasures! Do you tell
them with equal enthusiasm of
yours? They tell of their "good
times," advertise their haunts and
commend their entertainers. Do you?
But you are a lady. Well, how are
the poor neighbors around you? Are
there any girls likely to grow up
without knowing the use of a needle?
Sewing schools free, once a week,
taught by ladies, and their tolls with
seissors and stitches relieved by a
pleasant hymn and Scripture verse,
and consecrated by a prayer—which,
perhaps, the poor little girls never
heard in at home—such have done
at good.

Are there any rough boys around
you, growing up in godlessness, get-
ting ready for the penitentiary? A
Christian lady is just the person to do
some of their good. Her sex wins
deference, except from the worst,
and her gentleness softens them. Are
there any poor, overworked mothers
near you, to whom life is perpetual
unrelieved toil? "Mothers' meet-
ings" have done them good. They
need not be large, hidden in a small
meeting is often best, for you can get
nearer their burdened hearts. They
cannot go to church, or get dressed,
or get their clothes settled—for the
children. There is a way of carry-
ing the church, and the truth, and
all Christian charities to them.

Are there any near you, accessible
to you, clearly going to ruin? There
is your neighbor's son learning to
drink. You saw him reeling the
other evening. "Run, speak to that
young man." A timely word may
save him. The woman who waits on
you is becoming entangled in a bad
association. She is your sister—fond
of you, perhaps—will you let her go
unwarned?

"Ah! but," you say, "it is so hard
to do these things; it requires sacri-
fice." Just so. The Lord knows that.
He says so. "With such sacrifices
God is well pleased."

The hand-organ man has only one
way to turn for a living.—New Or-
leans Republican.

St. Petersburg in Winter.

I was told when I first came that I
could not judge of St. Petersburg at
all till I had seen it in its winter garb.
Well, the winter has set in with a
vengeance, and I cannot say that the
place is to me at all more attractive.
It is always snowing. With rare in-
tervals of slush, it will probably snow
and freeze from now till next April.
The Neva is blocked up with snow
unbroken sheets of ice. There were
people walking on it to-day; and I
suppose, if this weather goes on,
sledges will cross it before another
week is over. In fact we have regu-
larly seasonable Russian weather. Rid-
ing on horseback is out of the ques-
tion, and walking for pleasure is very
nearly so. If you have not heavy
furs on you are frozen to death, nip-
ped by the ice-cold wind, sent home
to bed with toothache or rheumatism,
or congestion of the lungs; if you
muffle yourself up warmly, you are
obliged to crawl along at a snail's
pace, groaning beneath a load of
wraps, one of the chief advantages of
which is that it breaks your fall as
often as it happens very often—as
you slide at full length upon the slip-
pery pavement. In fact, if you wish
to do anything more than cross the
street, you must ride in a sledge; and
sleighting, whatever may be its other
advantages, most certainly does not
supply the place of active exercise.

There is one arcade in St. Peters-
burg—a cross between the Lowther
and the Burlington, and I think in-
ferior to both—up and down which
you can walk in three minutes; but
literally there is no other place that
I know of where you can walk in St.
Petersburg during the winter months
with any approach to comfort. Be-
fore I ever experienced a northern
winter I used to imagine that skating
must be a popular pursuit in
countries where it froze invariably
for months together. I own I enter-
tained a private conviction that skating,
like hunting, or rowing in a boat
race, was one of those pleasures
which, to nine of its devotees out of
ten, is greater in the anticipation or
the retrospect than in the perform-
ance. Still I thought that skating
was the natural pastime of ice-bound
countries. Experience of northern
winters has entirely dispelled the illu-
sion. Here at St. Petersburg, for
instance, skating was quite unknown
till it was introduced a few years ago
by some British residents. Since
then it has become somewhat of a
fashionable amusement with the
court and the high society of the capital.
But the business public has
never taken to it at all. Moreover, I
should in fairness add that, though
there are vast fields of ice within the
close reach of the capital, they are so
caked on with frozen snow that it is
difficult to skate over them for any
distance. In fact, so far as I can see,
persons whose evil destiny compels
them to reside at St. Petersburg this
winter have nothing in the way of
outdoor exercise or amusement to
look forward to for the next three
months except a series of chilly drives
up and down the quays and the New-
ski Prospekt. The only breaks in
their biheral existence will be dur-
ing those not infrequent intervals
when the cold becomes so intense that
nothing short of necessity will take
you out at all. It is cold enough now,
but it has not yet come to the period
when passers-by dash handfuls of
snow in your face to stop incipient
mortification of the nose. I saw a gen-
tleman rubbing a lady's face with
snow in the streets the other evening,
but then I am afraid they were both
drunk, and had no clear conception of
what they were about. The bear, who
according to a popular belief, buries
himself in a hole as soon as the snow
sets in, and sleeps his paws and sleeps
from November to May, takes, I
think, a more rational view of life
than any other denizen of the Rus-
sian empire; but short of suking his
paws, morally if not literally, it is
not very easy to say what a stranger
can find to do in St. Petersburg, sup-
posing him to grow tired of the soli-
tude of his own room. (Cafes there
are none; there is not a reading-room
which, so far as I know, is available
to the general public; and the restau-
rants are wretched and comfortable.)
Altogether, as you may say, St. Peters-
burg seems to me duller for a stranger
—and in so saying I am saying a
good deal—than a rainy day in Lon-
don.—Leisure Hour.

A Greek Wedding.

I was fortunate enough to be in
Patras on the occasion of a Greek
wedding, which is an interest-
ing and peculiar ceremony. Weddings
among the Greeks are for the most
part so arranged in the evening and
at home, and from the nature of the
rite must be very trying to the per-
sons principally concerned. A small
table is placed in the center of the
room, on one side of which stands
the bride and the bridegroom, each
holding a long lighted candle, on
the opposite side the officiating
priests. Behind the former the best
man takes his place; he has an im-
portant part to fill in the ceremony,
and is ranked as a relation from the
time of the marriage. The room is
of course brilliantly lighted, and the
numerous guests throng as closely as
they can toward the center in order
to gain a better view. Many prayers
are chanted by the priests and assist-
ants, unintelligible even to the ears
of a classical scholar, with the ex-
ception of the often-repeated "Kyrie
eleison," which forms so prominent
a part in every Greek service. There
is a very elaborate ritual—the signing
of bride and bridegroom on the fore-
head three times with the ring, the
blessing of two wreaths, which are
afterward placed on their heads by
the best man, and at the latter part
of the rite, interchanging over and
again, the drinking of wine three
times from the same cup, the kissing
by both the officiant and the bride
of the priest's hand who made them one,
and finally the strangest part of the
ceremony, when the clergy, closely
followed by the bride and bridegroom,
hand in hand, the best man, and the
nearest relations of the newly
married couple, make the tour of
the table three times. This is said
to be a relic of heathen days, while
the drinking of wine from the

same cup has been continued from the
Jews. When the ceremony, which
lasts three-quarters of an hour, is
over, and the young couple have been
duly kissed and congratulated by
their assembled friends, the festive
part of the evening begins. Servants
appear on the scene, carrying large
trays heaped with tarts, sugar-
plums, and artificial fruit of different
sorts. These are presented to the
guests, who are expected to help
themselves liberally, and to take to
their friends at home as much as they
care to carry. Cooling drinks of var-
ious kinds are also brought in never-
ending supply, and the evening ends
sometimes with a ball, sometimes
with the departure of bride and bride-
groom for their own home.—Corre-
spondent London Standard.

Albinos.

Albinos are frequently met with.
We find them, says the *Turf Field*
and *Farm*, in the human race as well
as in the animal races of lower order.
They are always what we call white.
By some defect in their organization
the substance which gives color to
hair, skin and eyes is absent. The
eyes are red, owing to the deficiency
of the black or blue hazel pigment
which in normal cases conceals the
net-work of blood vessels and the in-
tense hue they diffuse over the sur-
face. In the ranks of men the albino
has a peculiar harshness of skin,
which suggests a diseased organiza-
tion. This absence of color, it would
seem, is not hereditary. At least
there is a case on record where two
albinos married and had two children
who were not albinos, but of a brown
color. An instance is given where
every alternate child of a large family
was an albino; but commonly, when
parents begin producing albinos,
there is no departure in the progeny
to the end of the line. The defect
makes itself apparent to the close of
the chapter. We often hear of albino
birds and albino deer being killed.
As we write there is before us a par-
tridge which is half albino, and
which the taxidermist has made to
assume the outward proportion of life.
In the Eagle hills of Kentucky Tom
Marshall has an albino squirrel in a
cage. He caught it when it was quite
young, and although he has had it
for more than a year, has not succeed-
ed in taming it. Its nature is thor-
oughly savage. Attempt to caress it
and it will jump at you with the
greatest fury, its two red eyes glow-
ing like balls of fire. It is of the
large-tailed fox tribe, and keeps fat
and hearty, although somewhat tem-
peramental. It evidently was one
of a family, as albinos are frequently
seen in the woods where the capture
was made. Naturally, Tom prize-
highly his unruly pet. In all coun-
tries the albino is regarded as an ob-
ject of curiosity and interest. In In-
dia the white elephants are venerated
by the natives. These mammoth al-
binos are believed to be animated by
the souls of ancient kings, and so it
is not surprising that they should be
looked upon with awe and guarded
with the tenderest care. Humboldt
has expressed the opinion that albinos
are more common among nations of
dark skin and inhabiting hot cli-
mates, and doubtless he is right.

Ideas About Carpets.

People who are not in slavery to
the carpet-idea can do great things
with a little money; while those who
are need expect nothing beyond the
orthodox yards of flowers and foliage,
or geometrical patterns, done in wool.
A room with a grand, new-looking
carpet in it, and very little else, is a
dreary place enough; while one with
scarcely any or no covering at all,
but plenty of other things, can be
made cozy and delightful. Let it be
straw matting and home-made rugs,
or painted floors and delft; but, until
a parlor is provided with a few good
pictures, flowers either cut or grow-
ing, and at least a white-clay figure,
or group of some kind, it has no right
to a carpet. These things educate,
and the carpet does not; no one ever
called a carpet a lost hole of the soul.

Very few carpets are properly
used; men with slippers on their
feet, and backs in their mouths, pull
and stretch it into every possible cor-
ner; so that not an inch of space
shall be left uncovered, and oblig-
ingly notch out places for the vari-
ous recesses, until the expensive fab-
ric is utterly spoiled, for any other
room than the one to which it is fit-
ted. It is very ugly, too, arranged in
this way—being far more picturesque
as a large square, or oblong rug,
bordered and trimmed with fringe,
and showing all around it a yard or
so of dark, polished floor. A border-
ing of inlaid wood-work, known as
parquetry, is very pretty, and not
much more expensive than first-class
Brussels carpets. Such a floor-cover-
ing has a sort of old-time and East-
ern look about it and may be taken
up and shaken with comparative
ease—a few nails along the edges
keeping it in place when down.—
Appleton's Journal.

A WONDERFUL THING.—In the
section of the Argentine Republic, in
the Main Centennial building, was a
curious truck. It is three feet long,
two feet wide, and one and a half
feet deep, covered and lined with
leather. It is for traveling and camp-
ing, and yet it can in a minute be
transformed into a complete dining-
room outfit. When opened it forms
a fine sofa, sufficiently capacious to
accommodate four persons. In one
arm a spring is touched, and out pops
a writing desk. Another spring in
the other arm changes it into a trav-
eler's necessity, containing all need-
ful articles. By pressing springs in
the back a wardrobe is disclosed,
which holds enough clothing to last
a person several months, and a table
at which four persons may sit, and
eat with comfort. Finally, writing-
desk, table, repertoire, necessary
clothing, delft and cutlery may be
hidden again; and the combination
changed into a bed, by simply turn-
ing down the back. The truck is
comparatively light. It has been
sold for \$600 gold.

Make a daily resignation of thyself
to God; let this be the key of the
night and the key of the morning.

Religious Intelligence.

—Father Beckx, who has been gen-
eral of the Jesuits for twenty-three
years, will probably be soon raised to
the cardinalate; and it is thought
that he will be the successor of Eus-
tache Nink as Pope.

—The *Congregationalist* published a
set of "Clerical Tables for 1876." They
record 178 ordinations in the
Congregational churches; to 190 last
year; 63 deaths to 60; 35 marriages
to 49; 79 churches organized to 85
last year.

—The *Congregationalist* says: "To
be sure it isn't a pleasant piece of in-
formation, but then it must be true,
for Secretary Cushing, who gets up
the statistics of the *Quarterly*, says
so, viz: that fifty Congregational
churches die every year on an aver-
age, one important reason being that
they have no meeting-house."

—The Rev. Mr. Badley, an Ameri-
can Methodist missionary in India,
has published at Lucknow a "Memo-
rial Volume and Directory" of
Protestant missions in that country.
It reports the number of native Chris-
tians at 266,391, against 224,258 in 1872,
showing a gain of about 10,500 a year.
The number of communicants is
about one-fifth of the aggregate of
adherents, or 52,816. The annual
gain of communicants is about 4,000.
The addresses are given of 960 mis-
sionaries and native pastors of India
proper, and there are about 800 names
of retired and deceased missionaries.
The appendix contains a list of 116
woman missionaries.

—The Protestant missionaries in
Syria and Persia have not only the
fanatism and intolerance of the
Muslims to contend with, but the
intrigues and petty persecutions of
the Catholic priests also. The Rev.
G. F. Dole, missionary of the Presby-
terian Board at Zuleh, Syria, writes
that the Jesuits, alarmed by the suc-
cess of the mission at Zuleh, have ar-
rived there in force, and preached
against the Protestants and cursed
them; and succeeded in stirring up
the bad feelings of many of the peo-
ple. They teach "the children to
hate the Protestants on the streets,"
and hinder the missionaries in every
way they can. After many difficul-
ties and annoyances the church at
Zuleh has been roofed in and will
soon be completed. Since the begin-
ning of the year eighteen new mem-
bers have been received into the church.

—According to a letter of Father
Moscarella, a Lazarist missionary in
China, the Holy Childhood is doing
a most excellent work in saving,
raising and training little, cast-off
Chinese girls. At the Southwestern
China mission last year 137 children
were supported in the orphanages
and 334 children at nurse. The native
Catholics "rescue the infants which
they find thrown into the fields and
in the corners of the mountains," and
take them to the orphanages; and
the pagans themselves often offer
their children to the Catholics, so
that they may be received by the
father (the Bishop) who is at Peking-
ting-fou. Among others, in a village
named Nan-hen there is a Catholic
family who had adopted a son of the
Holy Childhood. When he was of
an age to marry, one of the orphan
girls was given to him. These two
children have taken upon themselves
the care of more than forty children
who are at nurse. They have sought
in their own village and in the neigh-
boring villages nurses to take charge
of them, and the missionary has only
to watch over the children and pay
the salary each month.

—The Foreign Committee of the
Protestant Episcopal Board of Mis-
sions finds enough in the record of the
year's work just completed to cause
all the friends and supporters of the
work to rejoice. At Athens 621 chil-
dren have been under instruction.
The war in Africa, between the Li-
berians and natives of Cape Palmas,
has not been so disastrous as was
feared, but the difficulties have been
serious and friendly relations now
exist. In China there has been a
steady increase of converts; and in
Japan the results obtained have been
very encouraging. The school at
Athens, which has 22 pupils, who
are mostly females, employs fourteen
teachers. During the forty-five years
this school has been in existence it
has educated many thousands and
children who have gone out into the
world with a very good knowledge of
the Bible. In Africa it has been re-
solved to adopt a new plan of work.
Saidie has been accomplished at the
stations on the coast above Cape
Palmas that they will be abandoned.
It is proposed to select two points on
the Liberian coast—Cape Palmas and
Cape Mount as points d'appui for
missionary operations among the na-
tives of the highlands. The advan-
tage of a far better climate will be
gained; it is thought, and the effi-
ciency of the mission increased. "It
is proposed," says the report of the
Foreign Committee, "to proceed, as
soon as circumstances will permit,
in the establishment of a mission-
station at Cape Mount, giving to it
the form of an associate mission,
with suitable buildings for the ac-
commodation of the mission family.
From that point, which will be re-
garded as the common home of the
missionaries, and probably the resi-
dence of the Bishop, the laborers will
go forth to do their appointed work,
extending the bounds of their opera-
tions as God shall prosper them."
The Rev. C. C. Penick, of Baltimore,
is the Bishop elect of this mission.
There are 11 American, Liberian
and native missionaries, 15 teachers
and catechists, and upward of 300
communicants. An important fea-
ture of the work in China has been
the admission of native candidates
for holy orders. There are stations—
Shanghai, Wuchang and Hankau.
The number of communicants at
these stations is 207, and of scholars
in the day and Sunday schools 866.
In connection with the stations of
Yedo and Osaka, Japan, there are
130 scholars in day and Sunday
schools, and at Osaka there are 27
communicants. The receipts of the
year were \$97,027. The committee
has a debt of about \$11,000, which it
hopes to pay off this year by special
collections.—Independent.

Our Young People.

I WONDER WHY?

BY MARY A. LATHURRY.

I wonder why
The white clouds float in the sky
The birds fly low and fast
The downy daisy falls at last
But the fair clouds are always high
I wonder why?

I wonder how
The little bird sings in its bough
Sometimes at night when I awake
And hear the tree tops rustle and shake
I think "How sleep the little-birdies now?"
I wonder how?

I wonder why
We leave the fair earth for the sky
I wish that we might always stay
That the dear Lord would let us come some day
And make it heaven—yes, we must die.
I wonder why?

From Our Little Friends.

(Note by the Editor.—The follow-
ing letter is one of the best. The
writer sends us a new subscriber.
We have such a mass of letters on
hand that we fear we can never pub-
lish half of them. But letters with
new subscribers sent will always
have the first chance. It costs a
great deal to print a paper. Our lit-
tle friends can help us by getting
new subscribers. Let them try.)

DEAR MR. EDITOR, I send you a
new subscriber. It is a cousin of
mine. We loved her our Advocate,
and she liked it so well she
wanted one herself.

It pleased God to send, Bro. Shar-
brough back this year. He was here
on Christmas day. We were so glad
to see him. He asked us little girls
"how the custom of giving presents
on Christmas came to be established?"
What was the greatest Christmas
gift ever given? Who gave it?
Some of us knew. How many of
the girls and boys can answer those
questions? Mr. Wooms, our Sunday
school superintendent, has opened a
prayer meeting on Sunday evening
when we have no church or mis-
sionary meeting. We all love to go very
much. I have read the Psalms and
the New Testament through since I
wrote my last letter to you.

With much love, your little friend,
ALICE CARL SINGER.

MR. EDITOR: I have been a regu-
lar attendant at Sunday school for
five years, and love my school, teacher
and superintendent very much.
We have a good school of nearly a
hundred scholars. A week before
Christmas my seven brothers and
myself were in joyful anticipation of
the time, we little ones expecting
Santa Claus to put many things for
us on our Sunday school Christmas
tree. But, alas! it came near being
and Christmas to us all. Mother,
who was already sick, grew worse,
and on Sunday it was said she would
die. We were a sad family. My
heart was full of sorrow. I began to
think if I had ever done anything
wrong to mamma, I felt a pleasure
in thinking I had never willfully
disobeyed her. Now that my mamma
lives, and is well again I feel I am
the happiest of boys. We all had a
pleasant Christmas. I will close by
wishing the Advocate a prosperous
year. WILLIAM W. MAGNOLIA.

DEAR MR. EDITOR: Although I
live away from North Mississippi, I
thought I would write you a few
lines. Our preacher's name is Bro.
Harris. We like him very much. I
am one month over nine years old,
and I live in town and go to Sunday
school when the weather admits;
but the weather has not admitted
much for a good while for even town
people to go to Sabbath school. I
have a pretty little Bible. It was a
present to me, and I can read in it
walk. I have a good uncle living in
Alabama, who has lately sent me a
few copies of your excellent paper. I
read all the Child's Corner and some
of the other good pieces, and I see
that the little folks write and ask
each other questions from the Bible;
so I thought I would write and ask
one: Who was that stole a wedge
of gold, and what happened because
he did it? Your new friend,
ANNIE C. THOMAS.

MR. EDITOR: We have a large
Sunday school here, and many of us
little folks are members of the
church. We had a very nice Chris-
mas tree last evening, and all of the
Sunday school scholars had a place
present on it. We were all so much
pleased, and I think you would have
enjoyed it too. He said he would
have sent for you if you did not live
so far from here. Our teacher has
asked us a question. May be some
of your little correspondents can an-
swer it. It is this: "Into how many
ages is the world divided? When do
they begin and when do they end?"
Your little friend,
MAGGIE C. HENDERLEY.

DEAR MR. EDITOR: We have here
a good Sunday school, and the schol-
ars are very attentive. We have also
in the school a missionary society. I
am thirteen years old. I know very
well where the chapter is in the

Bible where every verse ends with
"ever," for I can repeat the whole
chapter. It is the one hundred and
thirty-sixth psalm. Now I will ask
a question: Who was it that drove a
nail into a man's hand into the
ground, and where is this history
found in the Bible?
Your little friend,
LILLY C. NORTHCOTE.

JOHN S. MALL, Teacher, Dec. 1, 1876.

Mr. Editor: I live rather remote
from church and Sabbath school,
and do not have an opportunity of
going to either often. My father is a
Methodist preacher—has been in the
ministry ranks for five years, but is
now located in consequence of bad
health. Tell Miss Amanda A. How-
ell that "A word fitly spoken is like
apples of gold in pictures of silver" is
found in Proverbs xxv, 11. I wish
now to ask your little readers who
made the iron to swim?
CHARLIE WEAVER.

A Boy Saved.

Dr. Newton, in one of his articles
for the young, tells the following
good story:

A New York merchant who is a
Sunday school teacher was called
upon for a speech on the West.
He said:

"I'll tell you a story of a heathen
boy. I started out one fine Sunday
morning to get up some recruits for
my class. At the corner of the street
I met a little boy, without hat or
coat. His hair was fiery red, and
looked as if it had never been
combed. I asked the boy if he would
come to school."

"No, sir," was the sharp reply.
"You ought to go to Sunday
school," I said kindly.

"What for?" he asked.
"We teach boys to be good," I re-
plied.

"But I don't want to be good,"
he said.

"Why not want to be good?" I
asked earnestly.

"Because I'm hungry," was the
reply.

"It is now nine o'clock," I said,
"looking at my watch." "Haven't you
had any breakfast yet?"

"No, sir."

"Where do you live?"

"In the alley there, with auntie
Shipsick."

"Will you get some gingerbread
and crackers and go to the bakery
and buy some?"

"Yes, sir, that I will, and be glad
to get 'em."

"I bought a lot and set them be-
fore him. He ate them in a way
which showed how keenly hungry
he was. I asked him if he would
like some more."

"A little more, sir," said the boy.
"I got a fresh supply, and set
them before him. He waited till he
had done eating. Then I said: 'My
boy, will you go with me to school
now?'"

"You have been so kind to me,
sir," said he, "I'll go anywhere with
you. Please wait till I take what I
left around to auntie, and then I'll
go with you."

He returned to the sidewalk,
where I was waiting, and went with
me to school. He had never been to
school before. He thought of school
as the place where boys had to hold
out their hands to be shipped with
the ruler, and have their hair pulled,
and their ears pinched. But when he
found himself in the hands of a
pleasant-looking young lady, who
treated him kindly, and said nothing
about his shabby clothes, he was
greatly surprised.

"He became a regular attendant.
He told all the boys of his acquaint-
ance about the school; and persuaded
many of them to attend. About two
years after this a lot of boys were
sent out West and distributed among
the farmers. My red-haired boy was
sent among them. I used to hear of
him awhile, that he was getting on
and doing very well. I have lost
sight of him for years now, but I
have no doubt he is doing well where-
ever he is."

Then the gentleman said a few
words about the importance of get-
ting the poor and neglected children
of our great cities into the Sunday
schools, and then sat down.

In a moment a tall, good-looking
gentleman, with red hair stood up
in the meeting and said:

"Ladies and gentlemen: I am the
red-haired boy of New York who
ate that gentleman's gingerbread. I
have lived in the West for
years, and have been prospered. I
am now a rich man. I own five
hundred acres of my good land as the
son of a free man. My horses and
carriage are the best; and when the
meeting is over I shall be happy to
take my old friend to my home,
where he will be welcome to stay as
long as he pleases. I am a member
of the church and the superintendent
of a Sabbath school; and I would
all that I hope for in the next, to what
was taught me in the Sabbath
school."

WHAT A PLANT DID.—A little
plant was given to a sick girl. In
trying to take care of it, the family
made changes in the way of living.
First, they cleaned the window, that
more light might come to its leaves;
then, when not too cold, they would
open the window, that fresh air
might help the plant to grow. Next,
the clean window made the rest of
the room look so untidy that they
used to wash the floor and walls, and
arrange the furniture more neatly.
This

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Law and Grace.

There could be no hope for sinners under a strictly legal dispensation. For sinless beings it would do well enough, but for the guilty it could afford no relief. Under law there are no provisions for pardon, and no channels through which spiritual help can be brought to the corrupt nature. Hence it is most comforting to be reminded by Paul: "For ye are not under the law, but under grace." We are placed not under a legal dispensation, but under a gracious. We are under a dispensation of mercy, in which there is forgiveness of sin, and such aids as are needed to heal and purify the sin-sick soul.

Let any one attempt to work out his salvation by the law, and he will be confronted by these obstacles: He has a corrupt nature, with no provisions for its removal; he is guilty of actual transgressions, with no method of remission. To be saved under the law there must be a pure nature, always pure, and a sinless life, always sinless. Or, in other words, to be accepted of God under the law, we must stand in no need of salvation. With a sinless nature perfect obedience is impossible, but if, from henceforth, it were possible, this could not remove condemnation for past sins. So that, if we were under law, there would be absolutely no escape. Man would be as hopelessly lost as are the devils in hell.

Under grace there is a method of mercy, there is pardon for the guilty, and divine help to deliver from the bondage of corruption. There can be no justification under the law, but by grace are we saved, through faith, and that not of ourselves; it is the gift of God. The only way to clear ourselves of guilt and condemnation, under the law is to accept Christ as the end of the law for righteousness, to be pardoned and regenerated through faith in his blood. God regards us as under the dispensation of grace, and is therefore long suffering to us. He offers forgiveness freely, he gives his Spirit to illuminate, he proclaims eternal life to all who will repent and believe. We are not under the law as a method of justification, but under grace. But we do well to remember that if the offers of grace are neglected the penalty of a violated law will come upon us, and that unless we attain to holiness, through grace, we only intensify the condemnation incurred under the law.

It is true that Christ has satisfied the demands of the law, redeemed us from iniquity, but the end and purpose of grace are not to make void the law, but to establish it. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. To be under grace gives no liberty to sin. "Shall we sin because we are not under the law, but under grace, God forbid." If we have fully come under grace we have delivered from sin, and have become servants to God. Love is the fulfilling of the law, and love is the product of grace. Grace secures justification, which the law cannot do; and, beyond this, by the enthronement of love, it establishes the law in the heart. It is

under grace, and under grace only, that the righteousness of the law can be fulfilled in us.

Those who are disposed to make the Antinomian boast that they are not under the law, and that therefore sin is not sin, should consider whether they have in them the fruits of grace. They are not under law, for if they were they would be hopelessly lost; but, being under grace, have they found deliverance from sin? The only uncondemned ones are they who are in Christ Jesus, who walk not after the flesh, but after the Spirit. Grace does not save us in sin, but from sin. "If any man be in Christ, he is a new creature." Not new constructively, by a theological fiction, but actually in heart and in life. "Old things have passed away; behold, all things are become new." All men are under this dispensation of grace, but they are not necessarily saved by it. They may be lost notwithstanding, and will be inevitably, unless they give up their efforts to be saved by the deeds of the law, and come to Christ with no price in their hand.

Under law there can be but one condition, and that is perfect obedience. Under grace there can be but one condition, and that is faith. To cling to the former is an absurdity; to grasp the latter is as reasonable as it is imperative. Obedience to the perfect law is the legal way. Faith in Christ is the gracious way. Which of these methods is the practicable and the possible one for sinners? We must choose between Sinai and Calvary—between the devouring fire of the one or the meritorious sacrifice of the other. We must give ourselves up to the hallucination of creature merit and self-righteousness, or submit to God's plan of mercy, by grace, through faith.

The Preacher's Temptation.

Paul said to the Corinthians: "We preach not ourselves." Either Paul had been accused of preaching "self," or he had been tempted to do so. I presume this is a temptation common to all true ministers of Jesus Christ. The largest thing in the eye of human nature is "self." The desire that pervades more of the human heart, and is harder to be eradicated than any other, is the desire for the exaltation of "self." The minister possesses the passions and appetites and desires of human nature. If he be not a man of large circumspection and of frequent introspection the desire for self-exaltation will most surely grow, and with this growth there will be an increasing tendency to pander somewhat to the tastes and habits of the people, though they may be vicious and sinful. If he does not guard with vigilance this avenue of approach, ere he is aware the enemy will enter and take possession of the citadel, and the first thing he knows he will be preaching "self" with all his power. His pulpit ministrations will all say: "Behold, the preacher!" The cross of Calvary and the sinner's Savior will be hidden from view, for "self" obscures everything but itself. The native flavor of the truths of the gospel will be dimmed, and the strong word of the Lord weakened. The graces of rhetoric, and the elegancies of style, and the ornamentations of eloquence, with their charming and bewildering beauty, will exhibit a most attractive display of world-painting. The arrows of truth will fall short of the mark. The sword of the Spirit will lose its keen edge. The hungry soul will go away unfed, the weary spirit unrefreshed. Sinners sleeping on the brink of ruin will not be awakened. Saints struggling amid the conflicts of life will not be encouraged. The young disciple will not be trained for the issues of the future. The aged servant, trembling along the way, will catch no glimpses of glory to hasten his unsteady feet. The great gospel, in which God has lodged "power unto salvation," will be as weak as the philosophies of men. The almighty Spirit will withdraw his influences, and a deadness that is alarming will settle upon the people. And all this simply because the minister has been enticed by Satan to make an exhibition of himself.

The enemy knows the weak points well, and here is one of the weakest. Praise is something very dear to human souls. The wish for applause is deep-seated, and the adversary stakes advantage just here to lead preachers captive through this desire. People love to be told of their goodness. They will applaud the minister who makes an exhibition of their excellencies. When they are made to believe that they are not as bad as they feared, they have pleasant emotions, and they will praise the one who caused those emotions to arise. How easy and natural it is, where the desire of applause is in the heart, to glide into the habit of smoothing over the word of God, and of diluting gospel truth to gratify the desire. How scant is the harvest of souls garnered for the

Master! What a bondage Satan has laid upon the pulpit through this desire for the praise of men! How long shall we be learning that the homage to talents, no matter how splendid, invariably gives the "good-bye" to spirituality? How long shall it be before we learn that the excitement consequent upon an intellectual banquet always says "Farewell" to Christian progress? The Apostle Paul has shown us how entirely a man of proud lineage and high birth and great learning and enviable reputation may be subordinated to the will of God, and how completely he may deny "self." Referring to these things, he avows: "But what things were gain to me, these I counted loss for Christ." The desire for the praise of men, the wish for distinction as a preacher, the ambition to be regarded the prince of pulpit power, was crushed out of his heart when he said: "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Personal experience in the knowledge of Christ was preferable to the ability to speak with the tongues of men and of angels, and was more desirable than the understanding of all mysteries and all knowledge, and more enjoyable than the rich experience of having given all its goods to feed the poor. Paul's success as a preacher did not result from the fact that he was well versed in the literature of his day, and deeply read in the philosophies of the schools, but from the fact that he "preached not himself, but Christ Jesus, the Lord." And if every preacher now would get this same spirit of self-abandonment would not the word of God everywhere be accompanied by the power of the Holy Ghost? Would not the fiery baptism of Pentecost be repeated in quick successions over the whole earth?

C. W. CARTER.

Letter from Bishop Marvin.

A SUNDAY IN DAI NIPPON.

It so happened that the Sunday after our arrival at Yokohama was the time of the quarterly meeting of the Methodist mission at that place. It had been my purpose to run up to Tokio on Saturday evening; but as I felt a great desire to be with the brethren on an occasion of so much interest, I determined to remain, while Bro. Hendrix proceeded to Tokio. This separation, for the time, enabled us to see with two pairs of eyes—he at one place and I at the other.

On Saturday the Quarterly Conference met at Dr. Macley's residence. The members present were Mr. Hattori, Mr. Makino, Mr. Kosugi, Mr. Kudo and Mr. Kurimura—five in all. There was no absent, having been called away to Tokio to look after some relatives who had been burned out in the recent great fire in that place. Conference was opened with prayer in Japanese by Dr. Macley. Bro. Hattori was elected secretary. The routine of Quarterly Conference business laid down in the Discipline was not followed, for the reason that the organization of the church is not yet so complete as to require it.

The first item of business was reports from the native helpers. These helpers are exhorters only, none having yet been licensed to preach. All the members of the Conference were exhorters, except Kurimura, who was a steward. The helpers reported: 1. The number of times they had preached during the quarter. 2. The number of places at which they had preached. 3. The distance traveled by them in reaching their appointments. 4. The number of probationers at their several stations. 5. The number of new inquirers since the last Quarterly Conference. One had preached only in his own neighborhood once or twice a Sunday; but one other had preached ninety times. The people had taken to coming to him of their own accord every evening, and he always delivered them a discourse. Some of them had traveled considerable distances, always on foot. Only the wealthy can travel in any other way.

The reports for the quarter were very encouraging. Quite a number of probationers were reported, and several new inquirers, and the heart of the missionaries was full of hope. One other point was reported upon by the helpers—what portions of the Scriptures they had studied during the quarter. Most of them had studied two or three books of the New Testament, usually one of the gospels and one or two of the epistles. But one of them—I believe it was Kudo, though I have the names a little mixed—had read the New Testament through twice. This brother had the advantage of being a very good "little school" to begin with.

Macellaneous business was then taken up, and one of the brethren proposed Bro. Kurimura for license to exhort. The brother was called upon to give some account of his experience, whereupon he rose to his feet and made some remarks with an air of modesty and sincerity that pleased me much. The substance of it, as given me by Dr. Macley, was that he knew little of the Scriptures as yet, but that he did know had filled him with the desire to bring others to the same knowledge. I had met him already a day or two before, and had some conversation with him through an interpreter. This man interested me much. He is a born gentleman. The Japanese are all polite, but there was a mingled dignity and ability in this young man that took me captive. Then there was such propriety and good sense in all he said, and such delicacy, both of perception and feeling, as marked him a man of high order. He had been in the service of the government, but resigns it that he may serve in the gospel. He re-

minded me of Alejo Hernandez, the first fruits of Mexico.

Then came a question that our home churches had been troubled with sometimes—a question which is already a practical one here. One of the helpers reported an inquirer who had been baptized by the Roman Catholics. Is this baptism valid? Some other matters of local interest were talked over, and the Conference was dismissed with the benediction by the visiting brother from America.

On Sunday we were to have a busy day, and so we retired early. The morning of the Lord's day dawned brightly upon Dai Nippon, and after breakfast the love-feast was to begin at half-past eight. This was half an hour earlier than usual, and the brethren were not on time. They were slow. This is one trouble our brethren have. The people have not been trained to punctuality, and it seems impossible to impress them with the importance of it. Besides, they have no time-pieces, and cannot therefore be very precise. But by nine o'clock the little church had gathered, a lesson out of the Scriptures was read, a hymn was sung, prayer was offered, and the bread and water distributed.

Then came my first address to the native church—my first utterance in the name in the Eastern hemisphere. It was brief, practical, and from the heart, and was well rendered into Japanese by Bro. Soper, of Tokio. There were four missionaries present, new arrivals from the Evangelical Association—two men and two women. Dr. Macley thought it well to ask them to speak, which they did in excellent spirit, what they said being interpreted by the older missionaries. The lateness of the hour made it necessary to close without giving the native brethren any opportunity to speak, which I regretted; for although I should not have understood a word of what was said, I should have been able to observe the manner and spirit of it.

At eleven o'clock I preached in the Union church to a rather small, but exceptionally intelligent congregation of English-speaking people, with good liberty, and at good length. Having but this one opportunity for a life-time to deliver a message from God to them, I could not afford to bind myself down to the orthodox thirty-five or forty minutes; and the people listened with exemplary patience at least, and indeed, with apparent interest. I felt that the word was spoken not in vain. Was it a weakness in me to feel a profound sense of satisfaction in preaching the gospel on the other side of the world? How infinite has been the goodness of God to me, that I should have this mercy!

At three o'clock the native church assembled again for a most interesting service. The approved probationers of six months were to be baptized. Bro. Correll, of Yokohama, was to preach, but was sick—and Bro. Soper, of Tokio, came down to supply his place. He preached an earnest sermon, and then, I thought, considering that it is but three years since he commenced the study of this very peculiar language. Then the candidates for baptism—nine in number, seven men and two women—were called to the altar. They evidently understood the gravity of the occasion. They understood the "yow of repentance, faith and obedience," which they were assuming. For six months or more they had been carefully taught the Christian doctrine and morality, and now, after time for deliberation, they were publicly and in this solemn manner giving themselves to God. One of them was a man who had visited Europe in one of the government embassies. The Methodist Church in Yokohama was organized less than two years ago, and now numbers twenty-eight, mostly of an intelligent and influential class. It might have been larger, but that the brethren wisely hold applicants as probationers until they seem to be well prepared to take the vows. Inquirers are appearing in increasing numbers all the while, and the outlook is inspiring.

After the baptism the sacrament of the Lord's Supper was administered, Dr. Macley officiating. With what joy I met these men, so recently in the darkness of Shintism and Buddhism, now kneeling at the cross of Christ! While we broke the bread together God himself was present, while we drank the wine we had already a foretaste of that juice of the vine which the Lord will drink new with his people in his Father's kingdom.

At night I had my choice either to go to the union prayer meeting in my own tongue, or to take "the seat of the unknown" at the native church. I chose the latter, and heard Bro. Hattori expound a long passage from the Epistle to the Hebrews. The sermon was unimpassioned—entirely so—and I must say the native audience did not seem to me to be interested toward the end of interest; evidently a little restless. But I was told that it was a sensible exposition against certain popular views. He was especially pointed upon the "bed of the dead"—a point that is to be guarded by the infant church here. The brother, in this instance, told me plainly that the dead bed does not mean unwashed feet, but, as I said, which is infinitely more unclean. This is putting the matter strongly to a native, for anything filthy about their houses is held to be intolerable. Even the poorest of them are scrupulously given to bathing, and the very doors of their houses, where they are not covered with new, clean mats, fairly shine from under the industriously hand of the housekeeper. Already the Japs have this associate of cleanliness.

Only one thing marred my enjoyment of the day. Going down town to the Union church, I passed through a crowded part of the city, and saw the tolling thousands who have no Sunday. It was a heart-sickening sight. I suppose that human muscles are nowhere more severely taxed than in Japan, and it has no Sunday, but the exacting toll goes on until death brings the final re-

lease. There is an immense amount of work done, and human muscle does it nearly all. In Tokio there are now a few vehicles drawn by horses, but only a very few. In Yokohama I did not see one, except a few bicycles owned by foreign residents. Two carts I saw drawn by a single ox each; but the clumsy-wheeled stone-carrying, in short, required in a growing city—and drawn by men, were abundant; and they were loaded so heavy that the utmost muscular strain was requisite to move them. In the country, with the exception of the great Tokaido, the roads will admit of no vehicle but the narrow Jirikisha, so that the produce of the country goes to market either on the shoulders of men or on the backs of pack-horses; and, judging from what I saw, I should say that by far the greater part is carried by men. A long pole, with a rope suspended from each end, and baskets, boxes and packages, tied on at the lower end, is balanced on the shoulder, and the bearer trots off. It may be many miles, to his market town. Then what he purchases is carried home the same way. Happy is the farmer who has a pack-horse to relieve him of this heavy burden. A good many, indeed, have horses, but multitudes have not. The soil is prepared for planting by the spade, and the cultivated portions are generally flat—not always. But for rice, if a naturally flat surface is not found, it is made by terracing the slope. Over this water is run from ditches, and the rice, first sown in beds, is transplanted by the hand in over-flooded ground, the laborer standing often knee-deep in mud and water. It is planted in bunches, and they are in straight rows. The ditches are kept all the time in perfect repair, and every square yard of ground is cultivated with as much care as the best gardens at home. In the regions through which I passed every available foot was in cultivation. Every little strip and patch by the roadside was spaded up and planted either in rice or vegetables. This incessant labor and burden-bearing has had its effect on the muscles of the men. One of the first things a foreigner notices is the enormous size of the muscles in their legs, which even now in December are often naked. And all this toil is so poorly remunerated that it must be incessantly kept up only to keep soul and body together. Happy is the poor fellow who gets employment with a foreigner at five or six dollars a month, and feeds himself. Even the domestic servants feed themselves. They cook sumptuous dinners for their masters, and then go and consume their rice with their families, and their five dollars a month must clothe them and their families. Rice is their principal food, though now they are beginning to eat a little flesh. Heretofore they have abstained from animal food under the influence of Buddhism, partly, and partly from poverty. Now Buddhism is losing its hold, but poverty is not. Does the future offer anything better? I shall have something to say on that subject in another communication. But at present the laboring classes are ground down to the earth, and they have no Sunday, no Lord's day, no halcyon pause between periods of incessant toil. Life is all one unbroken period of toil. There are, indeed, many holidays, but they do not bring rest to the laborer. They are gala days on which those who can afford it go to the temples and have a good time; but traffic goes on all the same, and I saw no signs of interrupted labor in the city.

I had seen it stated in the papers before I left home that the Japanese government had adopted the Christian Sabbath. It is true that it is made a holiday for all who are in government employment. This has come about by the influence of European and American employees of the government. Many of these, especially Americans, refused to work on that day. But these men are indispensable to the government in this new epoch, and so this concession was made to them; but it has brought no Sabbath to the people. In fact it makes more business in some lines, especially with shop-keepers. The soldiers and other employees of the government who have it for a holiday do their shopping on that day. Indeed the want of a Sabbath is one great obstacle in the way of the gospel. Already one of the most influential of the converts of the Methodist mission at Tokio has been expelled for persistent violation of the Sabbath. He pleads necessity. The laborers he employs, he says, will not remain with him unless he will give them employment every day. His customers come in to settle their bills that day, and will not come another day. His friends, he said, would forsake him entirely, and he would be ruined. But the missionaries felt that they must take a firm stand on this point, and although this was perhaps the most influential man they had received in all Japan, with one exception, they have not him off.

The one exception I speak of is a Mr. Tsuda, who lives in a suburb of Tokio. He is perhaps the most widely known of any private man in the empire. He is a scientific agriculturist, and under the new regime, has charge of an experimental farm, under the auspices of the government. He also publishes an agricultural journal, a monthly, in pamphlet form. So widespread is his correspondence over the whole empire that he has to employ a private secretary to answer letters. One of Bro. Soper's preaching places is near his house, and he seems to be an earnest Christian. Bro. Hendrix preached there on Sunday, having Tsuda for his interpreter. Sister Soper, who was present, says he did it admirably. After the service he would have Bro. Hendrix and Sister Soper to take tea with him. So my traveling companion is allied to me in one particular, at least—he has taken tea with a native in his own house.

This man Tsuda puts out a sign at his gate every Sunday morning: "No business transacted here today." He is the only private citizen of the empire who has ever received any

attention from the Mikado. His majesty had him to dine with him one day, as a mark of appreciation of the great service he is doing in improving the agricultural condition of the country. If he retains his simplicity of character in the midst of all the honors he is receiving he will no doubt be a very useful man in the young church in Japan.

Appropos of my Sunday experience in Yokohama I may add that the official members whose names I have given gave me many tokens of affection. The last was very unexpected to me. When I was leaving them they were on the Bund, in a body, to bid me in affectionate farewell. I had time only for a few affectionate words, and then parted with them until the last day. Noble men!—pioneers of the church in a new empire which the Son of God is just now invading! I shall never forget them.

I would envy these missionaries if I would allow myself to envy anybody. True, there are many crosses, many discouragements, many trials; but there is no other field so glorious as theirs; they are in the forefront of the battle, and see the advancing lines of occupation as the Lord of hosts moves on to the conquest of the world.

I have said that the ground in this country is prepared for planting by the spade. It is not to be inferred that there is no plowing. A great deal of the ground is broken up by the plow, but a great deal of it, again, never sees a plow. And even when the plow has done its work the whole surface is gone over again with the hoe and rake, so that the amount of labor is incalculable. The only plowing I have seen is with a single ox hitched with ropes, the plow being small, and having only one handle. The fact is as I have put it—human muscle is depended on for almost everything, and there is neither labor-saving contrivance nor the relief of any Sabbath. What a boon, even for this life, the gospel would be to Japan!

E. M. MARVIN.
Nashville Christian Advocate.

The work of the electoral commission is still the absorbing topic. Florida has been disposed of, and the vote of that State has been counted for Hayes. Great dissatisfaction is felt by the Democrats at this decision, and upon the grounds that the commission refused to entertain the case upon its merits in equity, and declined to go behind the certificate of the Governor. Nobody denies that Elden received a majority in the State; but this is set aside upon technical grounds, and the candidates who were defeated at the polls are declared entitled to the electoral votes.

The Louisiana case is now before the commission—a stronger case of fraud than that of Florida—a case exhibiting the most reckless indifference to law and justice. But as the commission has shown its partisan character in the Florida case, the impression prevails that by a strictly party vote it will also give Louisiana to Hayes and Wheeler, and that Oregon will be disposed of in the same way. Judge Braley, the man on whom the Conservatives and Democrats have chiefly relied as most likely to act independently, and to rise above the bias and passions of party, has thus far voted with the Republicans, and it is thought that he will continue to do so. The decision in the Louisiana case will not be rendered probably before the end of this week.

It is believed that President Grant will decide between our rival State governments so soon as the commission reports on Louisiana. Under the depressing influences of the political outlook our State securities have within a few days declined twenty per cent, and the confidence, recently inspired by the prospect of a Conservative State government, has given place to general distrust. If we should be doomed to a government of fraud, usurpation and corruption for another four years, Louisiana will be poor indeed. The State, we hope, may yet be saved from utter impoverishment and desolation. In time, we doubt not, it will be, but the prospects of immediate redemption are not cheering as we could wish.

At a called meeting of the Board of Missions, January 29, Mr. J. W. Mosier was chosen treasurer of the board in place of A. H. Bedford, D. D., resigned, and the latter was put in the place of the former as a member in the board. Dr. Bedford found it inconvenient to discharge the duties of treasurer, his other duties being so exacting. Bro. Mosier's business house is near the Publishing House. He is a man of excellent business capacity, and withal a great lover of the church. He consents to serve till the meeting of the board in May. Nashville Christian Advocate.

At the late session of the Florida Conference Dr. Haygood made a direct and earnest appeal for the endorsement of Emory College. The result of this appeal was the securing in reliable pledges the handsome sum of \$2,850.

THE MAY MEETINGS.—The Mahop's meeting takes place in Nashville on Wednesday, May 2; that of the Book Committee on Thursday, May 3; that of the Board of Missions on Friday, May 4.

We may not be able to see how "all things work together for our good." God does not require us to see it, but to believe it. The mother sees for her child; God for her.

Farm, Garden and Household.

Petroleum Lamps.

We take from the *Scientific American* a few hints that journal gives us to the danger arising from using petroleum lamps:

All explosions of petroleum lamps are caused by the vapor of gas that collects in the space above the oil. When full of oil, of course, a lamp contains no gas, but immediately on lighting the lamp the consumption of oil begins, soon leaving a space for gas, which commences to form as the lamp warms up, and after burning a short time sufficient gas will accumulate to form an explosion. The gas in the lamp will explode only when ignited. In this respect it is like gunpowder. Cheap or inferior oil is always most dangerous.

The flame is communicated to the gas in the following manner: The wick tube in all lamp burners is made larger than the wick which is to pass through it. It would not do to have the wick work tightly in the burner; on the contrary, it is essential that it move up and down with perfect ease. In this way it is unavoidable that a space in the tube is left along the sides of the wick sufficient for the flame from the burner to pass down into the lamp and explode the gas.

Many things occur to cause the flame to pass down the wick and explode the lamp:

1. A lamp may be standing on a table or mantel, and a slight puff of air from the open window or door may cause an explosion.

2. A lamp may be taken up quickly from a table or mantel, and instantly explode.

3. A lamp is taken into an entry where there is a draught, or out of doors, and an explosion ensues.

4. A lighted lamp is taken up a flight of stairs, or is raised quickly to place it on the mantel, resulting in an explosion. In these cases the mischief is done by the air movement—either by suddenly checking the flame, or forcing it down the chimney against the flame.

5. Blowing down the chimney to extinguish the light is a frequent cause of explosion.

Lamp explosions have been caused by using a chimney broken off at the top or one that has a piece broken out, whereby the draught is variable and the flame unsteady.

6. Sometimes a thoughtless person puts a small-sized wick in a large burner, thus leaving considerable space along the edges of the wick.

7. An old burner, with its air-draughts clogged up, which right fully should be thrown away, is sometimes continued in use, and the final result is an explosion.

FRENCH HOUSEHOLD ECONOMY.—The French butcher separates the bones from his steaks, and places them where they will do the most good. The housewife orders just enough for each person, and no more, even to the coffee. A chance visitor drops in, somebody quietly retires, and the extra cup is so provided, but nothing extra by carelessness of attention. When the pot has boiled the handful of charcoal in the little range is extinguished, and waits for another time. No roaring coal stoves and red-hot covers all day long for no purpose but waste. The egg laid to-day costs a little more than the one laid last week. Values are nicely estimated, and the smallest scraps are carefully saved. A thousand little economies are practiced, and it is respectable to practice them. Cooking is an economical as well as a sanitary and gustatory science. A French cook will make a frugal go as far as an American housewife will make three, and how much further than the American Bridget nobody knows—we should probably be greatly astonished, could the computation be made, how much of the financial recuperative power of France is owing to her sons and her cheap food, better living, after all, than the heavy bread and greasy failures of our culinary ignorance. —*Springfield* to *Pittsburgh*.

Eggs.—How increased. If an increase of eggs is desired in the poultry-yard, before large sums of money are expended in the purchase of everlasting layers, we would recommend the system of keeping no hens after their first or, at the most, their second year. Clearly pullets give the increase, and the only wonder is that people persist as they do in keeping up a stock of old hens, which lay one day and stop three, instead of laying three days and stopping one. In some parts of England it is the invariable rule to keep the pullets only one year. Feeding will do a great deal to improve the quality, indeed, in the production of eggs; but when the old hens are concerned, they may put on fat, but they cannot put down eggs. The tale is told, their work is over. Nothing remains to be done with them but to give them a small of the kitchen fire, and the sooner they get that the better. Of course there are some old favorites whose eggs ought to be spared as long as they send forth their representatives. Judicious matings—by which we mean the advantage of a comparatively youthful cockerel—may be the means of even exhibiting pullets making their appearance from the eggs of the good old hen; and here we have the exception to the rule upon which we insist. —*London* to *Atlanta*.

HOW TO MAKE COWS GIVE MILK.—A writer in one of our agricultural exchanges says that his own cow gives all the milk that is wanted in a family of eight, and that from it, after taking all required for other purposes, two hundred and sixty pounds of butter were made this year. This is in part, his treatment of the cow. If you desire to get a large yield of milk, give your cow every day water slightly warm and slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find, if you have not tried this daily

practice, that your cow will give twenty-five per cent. more milk immediately under the effects of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty; but this mess she will drink almost any time and ask for more. The amount of this drink necessary is an ordinary water-pail full at morning, noon and night. —*Southern Farmer*.

STOP THE LEAKS.—Watch the leaks, brother Farmer, watch the leaks. Because you have a crib full of corn, don't give your hogs and horses an extra supply, or suffer your boys to throw it about the barn-yard. Remember that the spring and summer are before you. When your trees are full of fruit, don't let it rot on the ground; your stock will eat it, or it can be squeezed into a very fair beverage. Don't let a plank lie on the ground and rot simply because you don't need it now. House your plows and other implements; rust will not do them any good, and they will be needed next spring. See that the hinges are good; that the rats don't get more than their share of grain, and that no holes get in the roof. There is no time in the year when a farmer may fold his hands and say he has nothing to do. By looking around he will always find the leaks, and it is the leaks that make poor farmers.

As a general rule too much feed is given, and too much of this is hay. Ten pounds of hay and twelve of corn is sufficient food in a day for a work-horse, whether the work be fast or slow. My plan of feeding horses is to give a bushel of hay and half a pail of water the first thing in the morning; after grooming, give another half pail of water. If he is not going out, I give four quarts of oats, after which he may have four or five pounds of hay. If he is going out to work, I give six quarts of oats and no hay. If going to work in the afternoon, he should be again watered, and allowed four quarts of oats and the remainder of the hay. Half a bushel of washed carrots per week will improve the coat and general condition very much. This system of feeding will keep a horse in good working order all the time. —*T. L. in Ohio Farmer*.

Two teaspoonsful of finely powdered charcoal, drunk in a half tumbler of water, will often give relief to a sick headache, when caused, as in most cases it is, by a superabundance of acid on the stomach.

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Scientific.

The December number of the *American Journal of Science* opens with a very interesting article by Prof. Henry Draper, of New York, upon the photograph of the diffraction spectrum. Mr. Rutherford some years ago succeeded in obtaining very fine photographs of the spectrum, but no one hitherto, so far as we know, except Prof. Draper, has even attempted the diffraction spectrum. Prof. Draper, however, has been completely successful, and his paper is illustrated with a most beautiful *fac simile* (printed by the Albertype process) of the photograph he obtained. It is about 11 inches long, and extends from the fixed line G in the purple to the line known as O in the extra violet, a portion of the spectrum entirely invisible to the human eye. He made use of a "diffraction grating" ruled by Rutherford upon glass with 18,000 lines to the inch, and by interposing suitable diaphragms near the sensitive plate, so as to give a larger exposure to those portions of the spectrum whose photographic power is least, he obtained a picture perfectly well defined and uniform in strength. Noar G the exposure required was about 24 minutes, while that of an exposure of 15 minutes was rather too short. The photograph will be of use to science, by furnishing a standard map of this very important portion of the spectrum. By using a plate ruled on spectrum metal, in conjunction with a concave mirror also of spectrum metal, so that the light is not compelled to pass through any glass, he has succeeded in photographing a much larger portion of the spectrum, from 7 in the green to T, which is far above O. He says, however, that in the process great difficulties are encountered, and we take it that the results were less perfect than those he has published. He informs us further, in a note written subsequently, that he has since also obtained photographs of the *h* and *i* portions of the spectrum—the yellow, red, and even the infrared or invisible heat rays. He does not mention the process.

At a recent meeting of the Berlin Chemical Society, M. Struve stated that by utilizing the osmotic phenomena in animal and plant cells, produced by action of ether, he had, with the spectroscopic, discovered a new body in blood, having a well-marked absorption spectrum. The spectrum agrees with that of haemoglobin, only it is not subject to change by the action of alkaline substances and of acids. He considers it to be a compound of a basic with an acid-reacting substance, the absorption lines being due to the former.

Said a kindly Scotch trader, once, "Honesty is the best policy, and ye may tak' my word in the matter, for I ha' tried both."

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Orders solicited and promptly attended to.

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and everything pertaining to a Grocery store as cheap as any other store in the city. He would be glad if you would give him a call and see his prices. His establishment is at the corner of MAGAZINE and PHILIP STREETS.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, FEBRUARY 22, 1877.

NO. 8.

GREEN GRASS UNDER THE SNOW.

BY MRS. ANNIE A. FRESTON.

The work of the sun is slow;
But as the sun is slow,
So we must wait and know,
When the snow melts away,
There's green grass under the snow.

When the winds of winter blow,
Waiving like voices of woe,
And the birds are dumb,
And the flowers are dead,
And the green grass under the snow.

We find that it's ever so
To the green grass under the snow,
We find that it's ever so
To the green grass under the snow.

News of the Week.

DOMESTIC.

Cheyenne, Wyoming, Feb. 14.—Two Sioux Indians—Charging Horse and Makes Them Stand Up—arrived at Spotted Tail agency on the ninth instant, having left the hostile camp January 15. They report that Crazy Horse, with all the hostiles except the Lacapapas, is encamped on the Tongue river, near the mouth of Prairie Dog creek; that Sitting Bull, with his contingent, is on this side of the Yellowstone, marching to join them; that all desire to make peace on the best terms obtainable, and that they themselves are official couriers to notify Gen. Crook that such are the facts. The hostiles further desire that Spotted Tail may visit them in person, and bring some tobacco in proof of the sincerity of the whites. They express a willingness to come to Spotted Tail, and acknowledge his authority. Spotted Tail himself places confidence in the truth of these statements, and has no doubt that he will be able to bring them all in. Rumors report that there are great numbers of buffalo near the hostile camp, and that the country thereabouts is covered with deep snow, the crust of which will bear a horse.

Gen. Crook and staff arrived at Fort Laramie last night, where he will remain for the present.

Washington, February 15.—The Louisiana report is to the following effect: The Electoral Commission having received certain certificates and papers, purporting to be certificates and papers accompanying the same of the electoral vote of the State of Louisiana, and the objections thereto, report that it has duly considered the same, and has decided, and does hereby decide, that the votes of William Pitt Kellogg, O. H. Brewster, etc., named in the certificate of William Pitt Kellogg, Governor of said State, which votes are certified by said persons, as appears by the certificates submitted to the commission, are valid, and marked number one, by said commission, and herewith returned, are the vote provided for by the constitution of the United States, and that the same are lawfully to be counted as therein certified, namely: Eight votes for R. L. Hayes, of Ohio, for President, and eight votes for William A. Wheeler, of New York, for Vice President.

The commission also decide and report that the eight persons first before named were duly appointed electors by the said State of Louisiana. The ground of this decision, stated briefly, is substantially as follows: That it is not competent to go into evidence *ab initio* as to the papers opened by the president of the Senate, in the presence of the two houses, to prove that other persons than those regularly certified by the Governor of the State of Louisiana, in and according to the determination and declaration of their appointment—in other words, to go behind the certificate of the Governor, so far as it is founded upon the action of the Returning Board. The commission could not receive any evidence to show that any elector was ineligible on the seventh day of November, the day of the election, on the ground that it was not essential to show he was not ineligible on that day, so long as he was eligible when he cast his vote in the electoral college; and the fact appears that the alleged ineligible electors, Brewster and Levison, were chosen to fill vacancies caused by their own absence from the college, and there was allegation of illegality.

Washington, Feb. 17.—Cassidy declined to answer questions until he could consult his lawyer. He had consulted only the president and the directors of the bank, but refused to state their advice. The questions referred to the bank accounts of Tilden, Hewitt and Pelton. The committee went into private session.

Honora's box of papers said to cover all the Louisiana election returns—is four feet long, two wide and two deep. The papers are useless now unless they can be brought to bear on the State government at Louisiana.

Denver, February 15.—Kearney testified that Gov. Wells told an attorney when he said Kearney offered to bribe Wells to cast the vote at Louisiana for Tilden. During a long conversation Wells said he must be rewarded, but did not mention the sum, as he had to consult Paul Anderson. At a subsequent interview Wells said Anderson wanted half a million. Kearney said this was ridiculous. Wells said: "Wait a few days longer." Subsequently Wells said they could not give a fair vote, but would retain enough votes to save Nicholas for \$200,000 in hand. Witness replied he had not that sum. This closed the negotiations.

Washington, Feb. 18.—There is the very highest authority for contradicting a statement published on Friday morning, that the President intended to interfere in Louisiana. The force will be rigidly enforced. Enforced in this phrase.

Some action may be taken when

Howe's committee makes its formal report and it is adopted by the Senate, but even then there will be no haste. The fourth of March will find Nicholls and Packard in their present position, unless one or the other chooses to run away.

The friends of the Texas Pacific railroad have determined to make no further effort to pass their bill this session. The electoral complication and pressure of the appropriation bills preclude the consideration which its importance demands and desire it should have. There is no doubt whatever that the bill would pass by a large majority could a vote be legitimately reached.

WASHINGTON, Feb. 19.—The New York Tribune publishes an interview with President Grant regarding South Carolina. The President is made to say: In South Carolina the contest has assumed such a phase that the whole army of the United States would be inadequate to enforce the authority of Gov. Chamberlain. The people of that State had resolved not to resort to violence, but adopted a mode of resistance much more formidable and effective than armed demonstration; they have refused to pay their State taxes to Gov. Chamberlain, and it would be useless to sell out their property, as no one would buy it. Unless Gov. Chamberlain could compel the collection of taxes it would be utterly useless for him to expect to maintain his authority for any length of time. This state of affairs must inevitably result in the abandonment of all efforts by Gov. Chamberlain to maintain himself in the exercise of the gubernatorial functions of the State of South Carolina.

There is no indication of any change in the orders to Gen. Augur. It is as yet the feeling in military quarters that the army in New Orleans is sufficiently strong to prevent any outbreak, and at the same time it is not the impression in cabinet circles that any violation of the law will proceed itself.

Howe's Louisiana committee, upon which the Republicans base their hope of Packard's recognition, has work before it which will occupy the week. Gov. Palmer, of Illinois, will be summoned in connection with Littlefield and Vernon parish, and Secretary Moore and his papers must be examined.

The Democratic counsel have nearly completed their preparations of the contest over Oregon. They say they will win there or utterly disgrace the commission.

FOREIGN.

LONDON, Feb. 15.—The correspondent of the Daily News at Kischeneff gives an account of the Russian mobilized army in telegrams dated February 10, which has been delayed in transmission. He states that the army at Kischeneff, which would first move against the Turks, numbered 120,000 infantry, 50,000 cavalry and 45 guns. It would be immediately followed by two corps which are now at Odessa, making the total of the army of advance 150,000 infantry, 120,000 cavalry and 750 guns. The correspondent continues:

As far as I can ascertain, everything is ready for the army to take the field at a moment's notice. A thousand horses have been bought for the train. The bridge lying here is capable of passing the whole army over the Danube in a day. There are also thirteen enormous steam launches large enough to cross the Atlantic, two large barges, seven smaller boats, and masses of other things, showing that everything is looked after to the smallest detail. No difficulty has been experienced in obtaining horses. I am assured that, despite rumors to the contrary, the mobilization has proceeded satisfactorily, that within a month four army corps could have crossed the frontier.

A Vienna dispatch to the Standard intimates that the Emperor on the twenty-fourth will order the mobilization of six more army corps. Russia has already decided on her line of action.

Rome, Feb. 15.—The Emperor of Brazil visited the Pope, and expressed the hope that the Pope would, in agreement with the Brazilian government, assist in removing all ecclesiastical difficulties in Brazil. The Pope replied that the church was rather accustomed to smooth them to create obstacles. He hoped to be able to restore the religious harmony which had always been the glory of Brazil.

The interview between the Pope and the Emperor of Brazil was marked by extreme cordiality. The Emperor showed much emotion, and threw himself at the feet of the Pope. The Emperor, also present, was received with great kindness by the holy father.

The prelates at Verona, Lyons, Vienna, Ratis, Salzburg, Saragossa, and Santiago, and the Italian ecclesiastical Mensuori Nica, Barretti and Lami, have been officially notified of the Pope's intention to appoint them cardinals at the approaching consistory.

VIENNA, February 15.—The lower house of the Reichsrath, by 155 to 37, passed a grant of 500,000 florins to promote the display of Austrian products in the Paris Exposition of 1878.

Berlin, Feb. 15.—Kandolf Meyer, editor of a socialist newspaper, has been sentenced to nine months' imprisonment for publishing a libel on Prince Bismarck, charging him with stock jobbing.

MATAMORAS, Feb. 16, via Brownsville, Feb. 16.—Since Gen. Blanco assumed command of the line of the Bravo, in behalf of the government of Gen. Diaz, he has been assiduously engaged in harmonizing the various

armed factions existing here, in order to restore peace to the frontier. The civil authorities, national, State and city, have been reinstated in their respective positions, and several armed parties heretofore impeding commerce on the highway have come in and surrendered their arms and retired to their homes.

To-day Gen. John W. Cortina, with about one thousand well-armed cavalry, entered this city and was received with military honors, amidst the ringing of bells and popular acclamations, by Gen. Blanco.

Cortina is preparing to start in a few days for the city of Mexico, where he has been called by Gen. Diaz. The roads to the interior are now opened, the mail and telegraphs are being re-established, and commerce is reviving, with a general feeling of a restoration of peace and order in this section of Mexico.

LOS ANGELES, Feb. 19.—The man-of-war Valorous has returned to Yarmouth, after a week's search for the missing fishermen, totally unsuccessful. Twenty-five vessels and one hundred and fifty hands are given up as lost.

The Standard's special correspondent at Vienna says: A dispatch has been received from Constantinople announcing that Edham Pasha has been requested by the Sultan to appoint another Grand Vizier.

The Standard's Berlin dispatch says: The dismissal of Edham Pasha seems to be a fact, and Mahmud Nedhim, brother-in-law of the Sultan, became Grand Vizier, with a policy aiming at the abrogation of the constitution.

Edham Pasha will continue to assist him, as the new Vizier is ignorant of all foreign languages.

It is stated that eight thousand Russian engineers are altering the gauge of the Trans-Siberian roads to conform with those of Russia. The work will be completed in twenty days.

Christie's Serbian envoy was honorably received at Constantinople. Reported crisis is imminent at Constantinople. A new Grand Vizier has been appointed.

Address from Rome say it has been concluded that the new Pope may be elected without regard to nationality.

A Reuter dispatch from Rutschett, Bulgaria, says: The number of Turkish troops quartered in villages along the Danube has increased from sixty thousand on the thirty-first of January to seventy-five thousand. The garrison of Rutschett numbers one hundred and twenty thousand.

Rain Worth \$1,000,000 an Inch.

The San Francisco Chronicle of January 17 says: "An enthusiastic citizen declared yesterday that an inch of rain in this State was worth a million dollars. He certainly did not make an overestimate in this instance. The agricultural products of this State were worth last year no less than \$70,000,000. With no more rain than has fallen this year up to the tenth of January, only the fruit crop would have matured. Grapes would have done tolerably well, but the cereal crops would have been a failure. Three or four inches of rain, in addition to what has fallen within the last two days, will be sufficient to mature most of these crops. Now that the rain has come, it brings also a promise of more. It has put heart into the whole farming community. They will shape all their operations for the dry season—one with just enough moisture to bring forward the crops where the tillage is good."

After the middle of January, and in a dry season, we cannot expect more than four or five inches of rain at the most. If this is well distributed we shall get fair crops over a considerable area. Except on irrigated lands wheat and other cereals will be a failure on the San Joaquin valley. Irrigating canals will be pushed by private enterprise, and those who get turn water on their lands this year will probably find their account in high prices for pasture, hay and grain. There is little prospect that more than twelve inches of rain will fall in any of the coast counties or in most of the interior valleys. It is reasonably certain that it will be relatively a dry season. The present rains will revive the pastures, which by frost and drought had been nearly ruined. The grain crops which by frost and drought had been nearly ruined. The grain crops which by frost and drought had been nearly ruined.

It is quite within bounds to say that every inch of rain which falls after this date will be worth a million of dollars to the State, and every foot of snow on the mountains will be worth nearly as much more to the miners."

Nothing belonging to Christ's kingdom tells much upon the world, which has not in it the element of sacrifice, and of Christlike willingness to participate in pain. A righteously man may effect much good, through benevolent deeds and wise and kind plans, for the benefit of others; but it is to the good man, the man for whom some great venture would even dare to die, the man who himself, if need were, would die for men—that the hearts of men cleave.—New Helms in Holy Life.

"Bridge, I told you to let me have my hat water the first thing in the morning." "Shure, sir," said Bridge, "didn't I bring it up and leave it at the door last night, so as to have it in time?"

Quacks in Science.

Principal Dawson's article on "Prof. Huxley in New York," in the *International Review* for January, 1877, contains the following upon the rise and fall of the theory of evolution:

Without evolution, or some similar hypothesis, there will remain in nature, and especially with reference to the origin of species, a residuum of facts unexplained, and apparently inexplicable by science. This cannot be endured in an age which has learned to believe that it can explain everything. In default of actual knowledge, it is necessary, by some sweeping hypothesis, to cover our ignorance. The whole march of science is strewn with the wrecks of such hypotheses devised in every age, by ingenious men, to serve as a substitute for actual knowledge, and to spare themselves the labor of arduous investigation, satisfying one generation with a comfortable form of words, only to be cast off by the next.

Evolution will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple theory suggests, our successors in the arena of science will not to it as a warning against the prevailing error of specialisms and enthusiasts, who, ever dog-like, break in on medicine, to refer all evils to the same cause, and to cure all evils by one specific. Our time is too much one of rash and daring speculation, as distinguished from the slow and laborious search for truth. But when the reaction comes, the scientific men of the future, as they slowly dig the trenches with which they hope to gain the citadel of truth, will not refuse to give the credit to the bold adventurers who in vain attempted to storm it with a rush. Nor will they fail to admit that they did good service in cutting down many of the old prejudices and false impressions, that have blocked the path of the free investigation of nature.

Napoleon, the first day, riding in advance of his army, came to a bridge over a river, which it was necessary that his hosts should immediately cross on a forced march. "Give me," said the great Emperor to his engineer, "the breadth of this stream." "Sir, I cannot," was the reply. "My scientific instruments are with the army, and we are ten miles ahead of it." "Tell me the breadth of this stream instantly." "Sir, be reasonable." "Ascertain at once the width of this river, or you shall be deposited from your office."

The engineer drew down the cap-piece on his helmet till the edge of it just touched the opposite bank, and then, holding himself erect, turned upon his heel, and noticed where the cap-piece touched the bank on which he stood. He then paced the distance from his position to the latter point, and turned to the Emperor, saying: "This is the breadth of the stream, approximately." And he was promoted. Now, in all the march of thought, metaphysical science measures the breadth of streams with scientific instruments indeed; but it uses no principles which men of common sense at their firesides, or in politics, or before juries, or in business, do not recognize as authoritative. Your Napoleon's engineer, after his instruments came up, no doubt made a more accurate measurement than he had done by his skillful expedient of common sense; but the new and exact determination of the distance must have proceeded upon precisely the same principle by which he had made his approximate calculation. Both the estimates would turn on the scientific certainty that the radius of a circle are equal. The distance to the opposite bank is one radius, in a circle of which the position of the observer is the center; and if now he wheels round the radius, of course the radius is the same thing as the radius of the circle, and of course the radius of the circle are equal to each other. The most exact instruments ever invented would have found them only that incontrovertible, axiomatic, self-evident truth. You can measure a river in the way Napoleon's engineer did, but you think that research of the metaphysical sort has something in it incomprehensible, mystical and suspicious. Let us not stand in too much awe of the theodolite. As the engineer's first measurement of the river with scientific instruments was simply his pacing made exact, so metaphysics is simply common sense made exact. —Joseph Cook, in Emerson's *Essays of Truth*.

A man who loses property, and yet calms in patience, in business, in courage, and especially who learns the lesson of reliance on God, cannot be said to have failed. As God measures results, he has made a magnificent success, although he stands stripped of his last dollar. Many men find their manhood for the first time when their hopes and their lands, and their money are taken from them.

An Irish housemaid, boasting of her industrious habits, said she rose at four, put on the kettle, prepared the breakfast, and made all the beds before any one in the house was up.

God keep you from "It is too late." When the foot has made up his mind the market has gone by.—Spanish proverb.

Remarks on the Address

OF THE BOARD OF FINANCE OF THE MISSISSIPPI CONFERENCE.—A APPROVAL, A CORRECTION AND A SUGGESTION.

MR. EDITOR: A careful reading of this address, published in the NEW ORLEANS CHRISTIAN ADVOCATE of February 8, will no doubt elicit an unqualified approval. Plain truths uttered in a Christian spirit, on a subject of such vital importance, should do more than this, and will, I trust, be followed by an awakening of greater interest and zeal on the part of our membership in sustaining the cause of God in our midst.

It is proper, however, that I should make a correction in one of the statements made by the writers of the address. I refer to the amount stated as having been paid to the presiding elder of Seashore district. This correction will not diminish, in an appreciable degree, the argument drawn from statistical figures. It is intended to serve, in the main, as an explanation to interested parties, and of giving the Seashore district its full amount of credit. Through some inadvertency, the East Basegonia (now Moss Point) circuit appears on our minutes as having paid nothing to the presiding elder. It ought to have a credit of \$34, and then \$10 more added in the Ocean Springs payments will make the whole amount \$44, instead of \$34, as mentioned in the address. The writers have been misled by the statistics, and of course are not responsible for any inaccuracy in them.

It would be in place here to state that the Seashore district increased last year in the payment of ministers' salaries \$1,217 over the previous year. This is a larger increase than any other district exhibits, and was almost entirely in favor of the pastors.

This district has had the reputation of being the poorest in the Conference. Last year it rose from being the eighth and last in finances to be sixth. This year we want it to occupy at least an average rank. If we are not greatly mistaken in our estimate we will continue to improve in this respect. It is desired this, and held it.

We are not freed entirely from some of the three terrible negatives mentioned in the address as the causes of the deficits; but I must say that the circuits and missions are supplied with a set of self-sacrificing, earnest and devoted pastors, who, I trust, with this year be instrumental in accomplishing great good. Already the fruits appear.

Would it not be well for us to read this address from the pulpit and in the family circle, and prevent it from sharing the fate of too many similar efforts, which have failed by not being kept properly before the church.

THOMAS PRICE.

From the Work.

MOBILE, PLACASAT, MISSISSIPPI CONFERENCE. Mr. Editor: A good meeting has just been closed at Mount Pleasant church, held by local preachers, at the suggestion of Bro. Thomas Price, presiding elder of the Seashore district. The meeting embraced the fifth Sabbath in December. I was assisted by my brother, Lyman Roberts, and Bro. James King. The weather was very severe, yet the Lord was with us. Some persons attended who lived at a distance of thirteen miles. Several persons were converted; the church was revived, and some confessed their conviction for sin.

FRYING ROBERTS.

FLORIDA ORANGE CROU.

For the past few years the market for Florida oranges has been so great that it was impossible to supply the steadily increasing demand at any thing like reasonable prices in all Northern and Western markets. Good and even fabulous prices have been obtained for this golden fruit of Florida, while other oranges have sold at a fair to nominal price. This heavy demand and good sales of the Florida orange has created considerable enthusiasm and a spirit of speculation in the minds of a host of fruit merchants, who this year have speculated extensively, and to their sorrow, on account of the dry frost, which has depreciated the value of their contracted crops to an unknown extent, making their ventures very unreliable and subject to heavy loss, as frozen fruit is spongy, unsalable, and both to eat and to ship, and, easily rot. While these facts are no great drawback to future orange culture, yet this year's prices will inevitably affect prices of succeeding crops.

Books and Periodicals.

MODERN MATERIALISM IN ITS RELATIONS TO RELIGION AND THEOLOGY. BY James Martineau, LL.D. With an introduction by Henry W. Bellows, LL.D. New York: G. P. Putnam's Sons, 1877.

The volume comprises an address delivered in Manchester New College, October 1, 1874, and two papers reprinted from the *Cotemporary Review*. However unorthodox Mr. Martineau may be in the ecclesiastical world, he wields a trenchant and keen blade as against materialism, and in defense of the doctrine of God's personality and government. This little book is designed for patient thinkers, and will be read only by those who are concerned about the supposed conflict between science and religion.

THE EDITORIAL REVIEW, AMERICAN EDITION, FOR JANUARY, 1877. Leonard Scott Publishing Company, New York. Contents: 1. The Authorship of the Fourth Gospel. 2. Travels in Caucasus. 3. Ford on the Antiquity of Switzerland. 4. Mediterranean Deltas. 5. The Paston Letters. 6. New Arctic Land. 7. Fitzmaurice's Life of William Earl of Shelburne. 8. Woods' Discoveries at Ephesus. 9. Von Reumont's Lorenzo de Medici. 10. Turkey and Russia.

Frank Leslie's Sunday Magazine for March is profusely illustrated, and filled to the brim with articles of interest. The literary merit of this periodical is exceedingly satisfying, and the devout reader will find in it much that is both helpful and instructive. Attractive, useful and interesting reading for everybody. Rev. C. E. Darns, D. D., editor. Frank Leslie's Publishing House, New York. Price, \$2.50 per annum.

The National Repository for March, besides voluminous and able editorial miscellany, has a very tempting table of contents. Of the articles we note especially: Recent Arctic Explorations, by the editor; The Turkish Army; The Precursor of Milton; Doctrinal Ideas of the Bible; The Temptations of Satan; Anthony; Rhetoric in a Nut-Shell; French Preachers. Several of the best articles are selected.

The Galaxy for March has: The English Peasage; Wordsworth's Corrections; Shall Punishment Punish? The Eastern Question; The Dramatic Canon; An Evening Party with the Cosacks of the Don. Scientific Miscellany is, as usual, a most valuable department of this number of the Galaxy.

Hippocraft's Magazine for March has: An the Valleys of Praise, illustrated; An Adventure in Japan, illustrated; Reminiscences of a Poet-Painter; A Jewish Family; Blanche aux Dames, or The Ladies Speak at Last, and other articles.

Golden Hours for March has: The Wonder of Words; The Dog and his Master; Joseph in Egypt; How Hans and Fritz Competed; Good and Bad Manners, besides other articles, and a number of handsome illustrations.

Wide Awake for March is, as usual, rich in beautiful pictures, and has a most attractive table of contents.

HOW SHE DRESSED THE LOUSTER. A young housekeeper up town was much surprised the other day, upon answering a ring at the door bell, to receive from a small boy a package which proved to be a large red lobster (not having been cooked), with a note pinned around one leg, stating: "Your husband would like to have this broiled for his dinner." She knew her husband was partial to broiled meats, but, not having seen a lobster before, she really could not conceive how such a hard, horrible-looking thing could be cooked in any way, much less broiled; but she must be pleased if it was possible to do it, and so all the cook books she had a small library of them were taken down and examined, but no receipt could be found for broiling anything that resembled this. Finally, being of her own mind, she dressed it up in a child's clothes, and sat it upon her husband's chair at the dinner table, where that man found it when the came home; the joke being completely turned upon himself, though the woman was seemingly unconscious of it. Only saying, as she pointed to the ridiculous object: "You wished me to dress it for dinner, and that is the only way I know of doing it."—*Kingston Freeman's Journal*.

On one occasion," says Dr. Chm. Hodge, of the Princeton Theological Seminary, "I went into the room of my old classmate, Bishop John Jones, of Virginia, and, picking up one of his vestments, threw it over my shoulders, and asked: 'John, is there any grace in these clothes?' 'Not now, Charley,' retorted the Bishop.

THE BELOVED CITY

Oh! the holy city,
That peace and justice bless
City of our solemnities
Mountain of holiness
The Zion of the forty One—
The light of Ben-Shimon—
There David a throne and flower
Shall flourish through the ages and
Hail to the holy city
Passing the Parnassus dream
The soul desired ally—
The new Jerusalem—

The general results of the operation of this system of deficiencies were: The missionary enterprises the church were not successful in the want of necessary means, the widows and orphans of the deceased

A Thought.

"How beautiful upon the mountains are the feet of him that brings good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!" With a glowing thought from the pen to inspiration! "The watchman, ever gazing into the far distance, directed the messenger who hears the joyful tidings of the deliverance from the prison walls of Babylon. From the lip the glad message is borne, a sound, every captive's heart prophesies a sound. From the streams of Babylon the children of Israel return to hallowed Zion." The inspired pen with a prophet's pen, has portrayed with a richness and brilliancy, coloring, under the shadow of beautiful allegory, the fulfillment of more glorious promises flowing down from the throne of Jehovah—in the grandest word-painting he has illustrated the advent of one who would

Methodist - does not frequent place
of vice. He does not attend to

the
by-
ANDERSON'S DOWLING
LAWNSUBSCRIBER, A.D. 1917

And if you ask what is the triumph which is most fitted to be victoriously won upon an earthly answer that in the wring of a sunny gentleness, that he wove across the woof of a strong character. That will make the disciple to stand the wear and tear of the world's trials. Our Lord is divinely gentle, but he was also strong with a wondrous strength of firmness.

and ready to depart and be with his
Father McKim was a zealous and devoted

He had been established in business
He regarded a little less than one y
After several slight attacks of fever du

the spring and summer he was induced to visit his friends, on a return of the disease in the latter part of August, to go to the house of his relatives, Mr. and Mrs. Lamkin, who was joined, with proper medical treatment and careful nursing, he would soon recover his health. But these expectations are not to be realized. The disease, which was not at first alarming, presently assumed dangerous and fatal symptoms. His father, sister and other friends, summoned to his bedside, were unable to do more than

into slumber. Many lessons of instructive insight be drawn from such a life and de-

DEPARTED this life, November 1876, of pneumonia, at his residence

all that could be desired ; as a friend he was generous to all ; as a citizen he was up-
right and law-abiding. During the late

very far beneath the surface, and consequently made but little demonstration of religious emotion, and had but little to say concerning religion; but those who knew him well recognized the fact that he was governed by religious principles, and he was accustomed to respond promptly

SUCCESS

LIST OF MEMBERS

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en-

UNPRECEDENTED MERIT.

H. R. STEVENS, Esq. — Dear Sir: For many years I have been afflicted with a humor in the bowels, finally developed into Stool Blood.

kind of remedies and medicines, some of which were especially prepared for me. I got no better. Indeed, constantly grew worse; the surface of the head being entirely covered with sores of the most

35 Fourth Street, South Boston.

ALL DISEASES OF THE BLOOD.

HAEMETINE will relieve pain, cleanse, purify and strengthen the system, and is the only medicine that can be taken in any form of disease.

the cured? Why is this medicine performing so great cures? It works in the blood, in the circulating fluid. I can truly be called the FIRST BLIND-BLIND FIGHTER. The great source of dis-

risks, and I think it is the best medicine for the weakness of the kidneys. I never used, I have tried many remedies for this complaint, and we found so much relief as from the Vio-Risks. Strengthens and invigorates the whole system. Many of my acquaintances have taken it, and believe it to be good for all the complaints

RELIABLE EVIDENCE.
MR. H. R. STEVENS—*Dear Sir:* I will cheerfully add my testimony to the great num-

ing
to his
n we
sp we

and Mrs. VERTZKE was forced to, and I do
to think that all the time that there is no good
medicine as VERTZKE, and I also think it is
the best medicine for coughs and weak and
feelings of the stomach, and advise everybody
take the VERTZKE, for I can assure them
one of the best medicines that ever was.

MRS. L. GORE.

APPRECIATION.
CHARLESTOWN, MASS., March 12, 1901.
My Dear Mr. Brewster:—

most everything I can cheerfully recommend
to my dear friend of such a medicine.

Yours respectfully,
MRS. A. A. DUNSMORE
19 Russell str.

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A VIOLET-ABLE COMPOUND, prepared at 106 Camp Street, New Orleans. The printer appeals to facts - to the results of all

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181 Canal St., New Orleans.
G. R. PINLAY & CO., New Orleans, White
Agents.

CANCER

The Christian Advocate.

THURSDAY, FEBRUARY 22, 1877.

SONG FOR SUPERANNUATED PREACHERS.

We are waiting for the Master,
For our duty is not done;
And the waiting patience gleams
Like the glances from a crown;
But the light is not the light
Which the daylight brings to us;
If we cannot do full service,
We at least can watch and pray.

We are waiting for the Master;
We have waited for and wait;
How our hearts are bound the hardest
Sowed in battle side by side;
Now when heart and courage falter,
Hands are weak and feet are slow;
In our doors our duty gleams,
Loud our joyous voices show.

We can wipe the tear of sorrow,
We can comfort hearts that bleed;
We can plant for future harvests,
Sow the seed where there is need;
We can pluck the tares of error,
Nurture if we but do our best;
We can watch a broken hedge-row,
Till a stronger hand can mend.

We must strive with these temptations,
Contending with our sinning passions;
Sore to wait, and in our waiting,
Bear through many weary hours
Faint and from which no rest is given,
Waiting in a broken hedge-row,
Fighting with a broken sword.

Soon the Master will be calling,
Who will answer in our stead;
Will our hearts be true to Him,
Joy and gladness in our head?
And will we answer: "Welcome, welcome,
To the messenger of God,
To the messenger of God,
Most of us in our hearts love."

Scholars and Toppers.

Generations of theological students have been entertained as well as instructed by "Prideaux's Connection of the Old and New Testaments." They would not wonder at the occasional coarseness of the excellent author if they read the volume of "Letters of Humphrey Prideaux, some time Dean of Norwich, to John Ellis, some time Secretary of State, 1674-1722," recently edited and printed in London, England. Such an atmosphere of grossness and unworthy living, in the schools and centers of learning and authority, is scarcely conceivable even in this era of dark shadows.

"At this time I was still headmaster of Westminster School, and we hear a good deal of him, as was natural, when almost every man of distinction at Christ Church had passed under his rod. He had just given 50 to Balliol College, on account of his friendship with the head, Mr. Good, whom Prideaux calls an honest, good old man, which is evidently not true. As for the Balliol fellows themselves, it may be news to Balliol men now to know that they were in 1675 more famed for drinking than learning. "Over against Balliol College," says Prideaux, "a dirty, horrid, scandalous, idle, fit for none but draymen and tinkers, and such as by going there, have made themselves extremely scandalous. Here the Balliol men continually lie, and by perpetual lying add to their natural stupidity to make themselves perfect fools. Aware of this, Dr. Good called them together, and told them to beware of that 'hellish liquor' called ale, which destroyed both body and soul. Whereupon one answered, and said, that the Trinity men drank ale at the Split-Crow, and why should not they too?" The old man, adds Prideaux, "nonplussed with this reply, picked out to the head of Trinity, then vice-chancellor, and informed him of the ill-example his fellows gave the rest of the town, by drinking ale, and begged him to forbid it. But Dr. Bathurst, 'being formerly a lover of old ale,' answered roughly that there was no hurt in ale, and that as long as his fellows did no worse he would not disturb them. So back the head of Balliol went and told his fellows that, as the vice-chancellor gave his men leave to drink ale, they might drink it too. 'So now,' says Prideaux, 'they may be set by authority.'"

This is one of the least repulsive of similar tales of excess among the same class of persons that crowd these pages.

Van Tromp, the famous Dutch naval commander, visited Oxford in January, 1675.

"The university, it seems, treated him with much respect, and offered him a doctor's degree; but the sea-man, thinking that title out of his element, would have nothing to do with it. Charles the Second, however, created him a Baron. Then again Prideaux says: 'He was much grieved at the boys'—i.e., the undergraduates—who perchance wondered to find him whom they had found so famous in *galleys* to be at last but a drunker, greasy Dutchman.' In spite of their hard drudgery the university were so afraid lest they should not be able to find a top for a match Van Tromp, but they found him in Dr. Speed, of St. John's, who stayed in town on purpose to drink with him, which is the only thing he is good for; and in the next letter Prideaux continues the subject. 'We got a greater victory over Van Tromp here than all your sea captains in London, his confessing that he was more drunk here than anywhere else when he came into England,' which I think very little to the honor of our university. Dr. Speed was the chief man that encountered him, who, musing up about five or six more as able men as himself at wine and brandy, got the Dutchman to the Crown Tavern, and there plied him with both, so that at twelve at night they were full to carry him to his lodgings."

Wine is still a mocker, and strong drink is ever raging, but manners and morals have evidently improved since such notorious performances were a part of the faithful records of life at Oxford and Norwich. —*New York Observer.*

The Cannibal Islands.

Australian papers state that the Rev. George Brown, Wesleyan missionary, has returned from the John Wesley, after a twenty months' visit of exploration and investigation in New Britain and New Ireland—two islands which, lying on the east of New Guinea, were included in the annexation proposal submitted to the Colonial Office in 1875 by the govern-

ment of New South Wales. Mr. Brown has explored one hundred and fifty miles of the coast of New Britain and one hundred miles of the New Ireland coast. He also crossed New Ireland, and made a large collection of birds and other specimens of natural history. The island was well populated. No white man was ever seen inland before, but no opposition was offered to the explorers. A difficulty was experienced in getting the natives to go any distance from their villages, as they are so often at war with one another. Plenty of proofs of cannibalism were found. One of the party, on going into one house to light his pipe, saw a woman roasting the thigh and leg of a man who was killed the day before. The expedition bought the quadrant of the schooner Lavinie, the ship's articles, and a savings bank deposit book from the natives. The natives of Blanche Bay, New Britain, all rise positively the existence of a race of men with tails at a place called Kall, and deny indignantly that they are monkeys, asking if monkeys could fight with spears, plant yams, make houses, etc. Mr. Cockerell, a naturalist and collector, from Queensland, accompanied the expedition, and was left with a Samian teacher for seven days on New Britain as a hostage for some chiefs who were taken to the mission station on Duke of York Island, and he was collecting on New Ireland for five months. The natives were very friendly to him. They are all dreadfully cannibal. There is a strange custom in New Ireland which requires that a chief's daughter shall be kept in a cage within her father's house until she is of marriageable age. The cage scarcely gives her room to move, and she cannot leave it during any part of the day, though she is allowed to take a stroll with her relatives after nightfall. It is in the interior of New Britain, where no white person has ever penetrated, that the men with the tails are said to live. When a chief dies his body is wrapped up and placed in a tree, and the poor people are put in cages in the sea to float away. The natives have large plantations, and work about two days in the week. They live chiefly on bananas, coconuts, and pork, but they also indulge in human flesh. The houses, which are small, have bamboo sides and thatched roofs. There appear to be no powerful chiefs, but a number of petty chiefs, the system of government seeming to be patriarchal rather than tribal. —*English Independent.*

Time and Eternity.

BY WILLIAM S. FLEISCHER, D. D.

Time is short. Eternity is long. Time will soon have an end to every man. Eternity will never have an end to any man. We shall all soon reach the shore of time. Eternity has no shore. Time is measured. Eternity is immeasurable. A very small portion of time is allotted to the earthly life of one man. An eternity past and an eternity to come are the lifetime of God.

To man time is for sowing seed, while eternity is for reaping the harvest. An inch of time is given us here to decide whether we shall spend our eternity in endless weeping, or in perpetual bliss. A poor life, however short, is followed by an eternity of joy. A wicked life, however long, is followed by an unending existence, in every part of which a man wishes that he had never been born. No man ever had an adequate conception of the variety and brevity of our earthly life. No man ever had an adequate conception of the vastness and grandeur of a happy eternity. If I only knew how a man lived I could easily tell how he died.

Angels looking down from heaven see no sadder sight than a sinner wasting all his time in mirth and idleness, and no more glorious sight than an humble, holy man, turning all his time to the good of man and the honor of his Maker.

Some things in human conduct are inexplicable. There is a mystery in iniquity which is impenetrable. Men plan and build and accumulate as if they were to live here forever—as if they were not bound for eternity. They are mightily misled about the uncertain present, and careless about the certain future. Men make earnest and careful preparations for a short journey of a few days. But the same men make no provision for a journey that shall never end.

Now is our time; but we play the fool, by gazing at the future. "Seventy centuries, even seventy millions, will not be worth as much to an inhabitant of eternity as seventy years are to an inhabitant of this." O improve every hour!

Reader, to day you are in time; to-morrow you may be in eternity. Now you walk at large; to-morrow you may be in the prison of despair, wearing the garb of a dervish condemnation. What, meanest thou, O sleeper? Arise, and call upon thy God. —*Sublimity School Times.*

Aunt Doleful's Visit.

"How do you do, Cornelia?" I heard you were ill, and I stopped in to cheer you up a little. My friends often say: 'It's such a comfort to see you, Aunt Doleful. You have such a flow of conversation and are so lively.' Besides, I said to myself, 'I came up stairs. Perhaps it is the last time I shall ever see Cornelia alive.' You don't mean to die yet, eh? Well, now, how can you know? You can't tell; you think you are getting better, but there was poor Mrs. Jones sitting up, and every day saying how much better she was, and all of a sudden she was taken with apoplexy in the heart, and went off like a flash. Cornelia is young to bring the baby up by hand. But you must be careful, and not get anxious and excited. Keep quite calm, and don't fret about anything. Of course things can't go on just as if you were down stairs; and I wondered whether you knew your little Billy was sailing about in a tub on the mill-pond, and that your little Sammy was letting your little Jimmy down from the balcony in a clothes-basket. Gracious, goodness, what's the matter? I dare say Providence will take care of him. Don't look so

You thought Bridget was watching them? Well, no, she isn't. I saw her talking to a man at the gate. He looked at me like a burglar. No doubt she'll let him take the impression of the door-key in wax, and then he'll get in and murder you all. There was a family at Kobbie Hill all killed last week for a few pounds. Now don't forget so; it will be bad for the baby. Poor little dear! How singular it is, to be sure, that you can't tell whether a child is blind, or deaf, or dumb, or a cripple at that age! It might be all, and you'd never know it. Most of them that have their senses packed up use of them; though that ought to be your comfort if it does turn out to have anything dreadful the matter with it. And many don't live a year. I saw a baby's funeral down the street as I came along. Dear! dear! now to think what dreadful things hang over us all the time. Dear! dear! scarlet fever has broken out in town. Cornelia, little Isaac Potter has it, and I saw your Jimmy playing with him last Saturday. Well, I must be going now. I've got mother's sick friend, and I shan't think my duty done unless I cheer her up a little before I sleep. Good-by. How pale you look, Cornelia! I don't believe you have a good doctor. Do send him away and try some one else. You don't look so well as you did when I came in. But if anything happens, send for me, please. If I can't do anything else, I can cheer you up a little."

Bible Discoveries.

It is curious to compare old and new maps, and to mark the progress of discovery. The blank space of ocean is followed by a faint outline of a few miles of coast, marking the termination of an intrepid voyager. Their further portions of the same coast are laid down at intervals as supposed islands. Then by and by those portions are connected, and the outline of a great continent begins to be developed—the "undiscovered" passes to the region of the known and familiar. Then follow the exploring of bays, the tracing of rivers, and the inland discoveries of mountains, plain, wood and pasture, until at last we have an Australia mapped into settlements, dotted with towns and villages, divided into bishoprics and parishes, inhabited by old friends as prospective emigrants, issuing its newspapers, and becoming an important member of the great family of man. Thus it is with the Bible. What progress is being made in the discovery of its meaning! How much better acquainted is the church of Christ now with its spirit, its abissos, its inner and outer history, than the same church during any former period. What for more true and just idea of the mind of Christ, as manifested in and by the apostolic church, have we now than the church of the fourth and fifth centuries possessed. Distance has increased the magnitude, extent, the totality and the grandeur in the heaven-kissing mountain range. Individually I find in daily study of the Bible a daily discovery. What was formerly unknown becomes known, and what seemed a solitary one becomes part of a great whole; and what seemed wild and strange and lonely becomes to me green pasture and refreshing water—the abode of my freest affections. "The only true theory of development is the development of the spiritual eye for the reception of that light which ever shineth." —*Norman Macleod.*

A GENERATION ON THE MARCH.—A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in the report by Dr. Parr.

Let us trace the physical fortune which awaits millions of us may reasonably expect.

The number, to begin with, is made up of 311,745 boys and 282,255 girls, a disproportion which, by and by, will be redressed by the undue mortality of the boys, and will be reversed before the close of this strange, eventful history.

More than a quarter of these children will die before they are five years old. In exact numbers, 111,357 boys and 121,750 girls. The two sexes are now nearly on a level. The next five years will be much less fatal.

In the succeeding five years—from ten to fifteen, the mortality will be still further reduced. Indeed, for both sexes, this is the most healthy period of life—the death rate, however, is lower for boys than girls.

There will be some advance in the death rate in the next five years, and still more to the five that follow; but all this will certainly enter on their twenty-sixth year.

Before the next ten years are at an end two-thirds of the women will have married. The deaths during that period will be 60,000; and of those no fewer than 2,131 will be caused by consumption.

Between thirty-five and forty-five a still larger "death rate" will be paid, and little more than half the original band, in exact numbers 22,015, will enter on their forty-sixth year.

Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 16,124 will remain to be struck down, and of those 12,559 will have perished by the eighty-fifth year of the century. The 32,000 that remain will soon lay down their burdens; but 2,173 of those will struggle on to ninety-five, and 221 to be one hundred years old.

Finally, between one hundred and eighty years of the course, the last solitary life will flicker out. Such, then, is the average lot of a million men and women.

There are about 70,000 bee-keepers in the United States, and these send to market about 15,000,000 pounds of honey and wax yearly, representing a value of \$3,000,000 for the former and \$1,500,000 for the latter.

Was not her death quite sudden?—a sudden death to a bereaved widow. Well, yes, rather, for her.

Religious Intelligence.

—The organization has been proposed in San Francisco of a French Protestant church under Presbyterian auspices.

—The colored Baptists have five churches in Nashville, Tenn., with over 1,200 members, and have nearly finished a meeting-house, costing about \$20,000.

—The Emperor of Germany is desirous of having the next General Council of the Evangelical Alliance meet in Berlin. The conference is also warmly invited to Basel.

—The London Times reports that a Mohammedan meeting of sympathy with the Turks was held at a mosque in Calcutta. Ten thousand persons were present, and a memorial to the Queen was read, adopted and signed.

—An International Jewish Conference has just been held in Paris, to consider the case of their brethren in the Danubian Principalities. Seven European States and the United States were represented by about seventy-five members. An address was formed, to be delivered to the conference of the great powers at Constantinople.

—The Indian Home Mission to the Santhals reports 115 adults baptized this year, and the whole number of 2,133 present communicants. It has been decided to ordain two of the Santhals to be missionaries among their countrymen, and to have pastoral charge of some of the churches; thirty men and two women have been selected to act as traveling elders, and to engage in house-to-house visitation. Three Santhal reading books have been published, and other works are in manuscript.

—The Basle mission is one of the oldest in existence. It recently celebrated its sixty-first anniversary. According to the reports its receipts during the last year were \$61,041 francs, and its expenditures \$53,512 francs. All of the thirty stations of the society show an increase of native members. The most fertile field of labor is in China; the Gold Coast and India follow. The number of European missionaries in the service of the society is 108, besides 67 European women missionaries, and 227 native helpers of both sexes. The Institute at Basle had during the year 90 pupils. It furnished during the year six new missionary agents, to whom will shortly be added seven young men, who have been prepared for the work.

—No people in any age have shown a greater desire for progress and reform than the Japanese are now showing. A strong party is now forming in the empire in favor of the separation of Church and State. All religions are now tolerated, and missionaries minister, it is said, to about 200,000 natives; but the reformers want to go further than toleration. The State, says the Japanese press, "must free itself absolutely from all connection with religion." But this will not be accomplished without a struggle. Shintoism has a strong claim on all the eminent men, for it exercises the privilege of designating who shall be deified and rank with the gods. Those who want to be apotheosized will, therefore, oppose disestablishment.

—The Episcopalians have a Bishop and quite a working force in Japan, and are making some progress. A recent report of Bishop Williams says that their mission has five clergy, one physician and one woman. At Osaka public services have been held every day. On an average about thirty persons have attended the meetings on Sunday, Monday and Thursday. The dispensary has treated about the same number of patients as in 1875. There have been 22 pupils in the girls' school; but owing to the sickness of Mr. Quinby the attendance at the boys' school dropped off from 12 to 5. The missionaries have enjoyed greater facilities for preaching at Yeddo, and their labors have been marked by evidences of a growing desire for instruction and greater earnestness in the converts. A very encouraging increase in numbers is reported. Against 1 baptisms, 1 confirmation and 3 communions in 1874 there are for 1875 16 baptisms, 16 confirmations and 20 communions.

Bishop Andrews, who is now on a tour of visitation to all foreign missions of the Methodist Episcopal Church, writes an interesting account of the condition of the mission in Bulgaria. The annual meeting of the mission was held in October, 1876. The Bishop ordained Gabriel Kefeff, who claims to be the first Protestant in Bulgaria—both deacon and elder. Evan Keanowitch, of Tatcha, a Russian, formerly of Molokan faith, was licensed to preach and appointed to the charge of Tatcha. Three young brethren—N. E. Voyanoff, T. Naeboff and S. Grotchoff—were recommended for admission on trial in an Annual Conference. The Bishop says the political condition of the country makes the work of the missionaries very difficult. The massacres, though at a distance from the mission, have frightened the people, and many will not attend religious service, for fear they will be suspected of conspiring against the Moslems. "It is not safe to travel away from the great highways, nor to congregate under circumstances capable of misapprehension. Our preachers, therefore, must restrict their movements, must be content with very small congregations, must do their work chiefly by private conversation, and wait for a better day. With four elders, five local preachers and three exhorters, we occupy nine stations, seven of which are among the most important cities of Bulgaria, and the other two are thriving towns." At Panshneek there is a small training school with six students, under the care of Superintendent Bloeken. The congregations are small, numbering in no case more than twenty-five, and often only four or five. The Bishop recommends an increase of the missionary force, some Methodist publications in the Bulgarian, and a better support of the training school. The missionary society have accordingly appointed a native Bulgarian, who has been in this country four years, to re-enforce the mission in Bulgaria.

Our Young People.

A PICTURE.

BY CORN E. BRADFORD.

On my wall is a little picture
Of a child who has kind to pray,
Sweet that I often listen
For the words her sweet lips say.

It does not seem a picture—
This child with the hair white and
And her clasped hands, like twin little
And her face so pure, so sweet.

The angelic face like a blessing
From the benediction
Like an angel's benediction
On the words her lips have said.

Pray on, sweet child, for the angels
Are never far away,
From a soul that is pure and sad,
As your own white soul is gay.

From Our Little Friends.

BY MARIA, MISS, DEC. 10, 1876.

DEAR MR. EDITOR: We have a large Sunday school here. Bro. F. W. Henry is our superintendent. He has suspended it until spring on account of bad weather. He is a good man, and we all love him very much, and love to hear him talk about the Bible and our Savior. I do not know how we could do without him. Bro. J. W. Honnell has been our preacher for three years. We were very sorry he did not come back to preach for us next year. Bro. Futtrell will preach for us.

The oldest man's father, whose name was Enoch, went to heaven without dying. I will ask the little folks a question: What prophet did God tell to preach in the morning, and that his wife would die in the evening, but he must not grieve for her? They will find it in the Old Testament.

I have nearly read through the New Testament. Mamma has promised me a Bible when I complete it. I will close, lest I weary you.

Your little friend,

HENRY W. KIMBALL.

CLINTON, LA., DEC. 18, 1876.

DEAR MR. EDITOR: I think that we little girls and boys ought to be so thankful to you for giving us a corner in your dear paper. Bro. Melaurin was sent back to preach for us next year in Clinton. I think that everybody is glad. It was Elsha that caused the iron to swim, and he was building a house for the prophet. It is found in Second Kings vi. 1. And the man of God said, Where fell it? And she showed him the place, and he cut down a stick and cast it in the water, and the iron did swim. The name of God is not mentioned in the book of Esther. Now I will ask a question: Where is the word "haudkerchief" spoken of in the New Testament? Mr. Editor, I wish you a merry Christmas.

From your devoted reader,

ANNIE HARRIE ROBERTS.

PINE BLUFF, MISS., DEC. 19, 1876.

DEAR MR. EDITOR: I attend school every day. We have no Sunday school, but I read the Bible at home. The first chapter of John is my favorite chapter. Our minister for next year is Rev. W. W. Wadsworth, and we all like him ever so well. The word "reverend" is found in Psalms cxi. 9. The shortest verse in the Bible is: "Jesus wept." What verse in the Bible has all the letters of the alphabet except one? I had almost forgotten to thank you for giving the children a corner. What has become of grandpa Goodale? I must close. If you will please publish this letter I will promise to write to you again, for I think my name would look real nice in print.

Respectfully, your friend,

LORA D. BARLOW.

GREENVILLE, ALA., DEC. 1, 1876.

DEAR MR. EDITOR: I answer the question asked by Sierra N. Townsend: "Which is the shortest verse in the New Testament?" It is found in John xi. 35: "Jesus wept."

We have a very good Sunday school in our town, and we all love our superintendent, Rev. H. D. Riquhart, who is also our school teacher. My father is the preacher in charge of Greenfield station. We like our home very much, and hope the Bishop will let us stay four years.

Now I would like some of the boys or girls to answer my question: Who went into captivity when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar?

Your friend,

TERRILLIES E. MANGUM, JR.

LAKE, MISS., DEC. 25, 1876.

DEAR MR. EDITOR: "Eternity" is found in Isaiah lvi. 6. It was the princes who dug the well with staves by direction of the law-giver—Numbers xxi. 18. It was Shangar that slew six hundred men without an ox-goad; it is in Judges iii. 31. The brazen serpent was broken in pieces by Hezekiah, king of Judah; it is found in the eighteenth chapter of Second Kings, and fourth verse. I wish to ask the little girls a question: Whose daughter was Neah?

From your little friend,

DORA G. THORNTON.

FORE CHURCH, MISS., DEC. 15, 1876.

DEAR MR. EDITOR: I am a little boy ten years old. I have never been to school, but learn at home.

my papa is the teacher. I live near Steele's chapel. We have but little preaching, and no Sunday school. I have no brothers, no sisters and no mother, but live with papa. I have ducks, chickens, geese, and a pony named Rory Bean. I have commenced reading the New Testament, and have got as far as where Christ gave his apostles power to forgive sins. I have been baptized in the Methodist Church, and claim to be a little member.

Your friend,

EDGAR SHIELDS.

WAY NOT MISS., JAN. 25, 1877.

DEAR MR. EDITOR: Our Sunday school went into winter quarters, and has not come out yet. Rev. J. T. Graham is our pastor, and everybody loves him. He is a young man, but a fine preacher. I want to ask a question, and answer one: The shortest verse in the Bible is in John xi. 26. The one which I want to ask is this: Who made iron swim? With many prayers for your welfare, I remain a faithful friend,

MAGGIE SPINKS.

Mab's French Doll.

It shows very hard, so that grandma says I can't go out with my new sled. Scamp is fast asleep in front of the fire, and Cousin Mary says it would be a good time to tell the children about my French doll.

Papa came back from France just before Christmas, and wasn't I glad to see him! He caught me up in his arms and hugged me very tight, and I think he cried a little—I felt my cheek wet. He said: "My little Mab, how fat and rosy you look—not a bit like a fairy any more." I think papa has grown too, but he laughs and says that grandma and Cousin Mary are such little women, that he looks like a giant beside them.

I wanted to look into papa's trunk the very night he came, but grandma thought it would be best to wait for Christmas. I felt a big lump in my throat, but I didn't cry, because I am too old now to cry when I can't have things I want.

I had only two days to wait, and papa had so many things to tell me about the places where he had been that it didn't seem very long. Then one day was Sunday, and we all went to church in the morning in the big sleigh. In the afternoon, while we were in the library, I walked Sport and dropped a hat at papa's feet, and then he went back for another, until he had got all he could find. It was an odd trick of his to coax some one to walk with him, and I think he wanted to say: "I am glad you are home again, sir."

That night I went to bed very early, but first I had my Bible reading with grandma. It was about the angel coming to tell the shepherds that Christ was born, and then we all sang:

While shepherds watched their flocks by night,
If you don't know it you had better learn it.

The next morning, when I woke, it was almost dark, but I thought I would just look over the foot of the bed and see what that was in front of the fire. There stood a creature with something white in it; so I crept softly out of bed, and what did I see but a beautiful baby-doll fast asleep! So I took her up, and then she opened her eyes and looked at me, and when I hugged her she said "mamma" quite plain. She looks just like a real baby, only she isn't warm and don't make faces.

I took my dear doll into bed with me and sang to her, and then grandma found she pretty soon, and called papa to know what we should name her. He said that "Leonie" would be pretty, after a little girl he knew in France, so that is her name.

I heard grandma tell papa she was very glad that Leonie is a baby, and not a grand lady with a train and flourishes. I am glad, too, because I couldn't have rocked a lady-doll to sleep, so when your papa goes to France tell him to be sure and bring you a baby-doll just like mine.

I forgot to say that Sport and Scamp each had their stockings hung up with mine. Mine was stuffed full of French bonbons; but Sport had a drum-stick from the turkey in his, with a new collar, and Scamp had a drum-stick too, and a red collar with a bell, and his name on it, "Scampishorn," and I think they were both pleased.

It has stopped snowing, and grandma says that I may wrap up and have a run with Sport before tea, so good-by, and I wish you all a "happy New Year." Grandma told me to say that. —*New York Observer.*

ALL FOR THE BEST.—A devout philosopher came to a town whose gates were closed. Hungry and thirsty, he was obliged to pass the night in the open air. He said, "What God sends is good," and he himself down. Near him stood a beggar, also a burning lantern, on account of the insecurity of the country. But a storm arose and extinguished his light; also a lion came and devoured his ass. He awoke, found himself alone, and said, "What God sends is good," and waited quietly for the dawn of day.

When he came to the gates he found them open, the town devastated, robbed and plundered. A gang of robbers had invaded it during the night, and had killed or taken the inhabitants away prisoners. He was spared. Said "I not," exclaimed he, "that all that God sends is good," only generally it is not until the morning that we see why he denied us something in the evening.

A Frenchman, describing rheumatism and gout, says: "Place your joint in a vise, turn the screw till you can bear it no longer; that gives you an idea of rheumatism; now give the instrument one more turn and you have the gout."

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The Faithful Promiser.

Whatever good comes to us is not by virtue of any promise unless our faith has embraced that promise. Promises not personally appropriated by faith can have no fulfillment in our experience. In the order of divine mercy many blessings may be given; but that which makes the promise ours is that we have placed ourselves on promised ground, and have taken it with unflinching trust. God's providential care is assured to those who believe. Peter would not have begun to sink if his faith had not failed. He had the Master's warrant to walk on the water, and he would have passed over it in safety if the threatening waves had not overcome his confidence. There is, of course, much likelihood that we should often misunderstand the meaning of the promises, and we may interpret our failure to realize what we had expected from them upon this ground; but the more frequent trouble lies in our unbelief.

Even after some marked benefit or deliverance we devoutly refer the event to the fulfillment of some well-remembered promise of the word. But was it? Yes, if we believed it heartily and trusted in the promiser. Otherwise it was a mercy, but not received by virtue of a promise. Benefits manifold, gracious and temporal, we may receive from God; but they are given by promise only when our faith looks to the promise. God blesses us beyond our faith, and even more than would seem to be possible considering the evil heart of unbelief that is in us; but there are blessings special and large that we are constantly forfeiting by our lack of faith. Let him ask, nothing wavering, "Is the inspired direction? When the great promises of life and goodness move across the firmament of our devotion—promises that assure us of things needful for body and soul—they afford a measure of comfort and peace; but do we grasp them and make them ours by unflinching confidence in their application to our own particular circumstances? For many of us we fear that the promises are like fitting clouds or stray sunbeams which pass away from memory before they have been clearly and indelibly fastened upon the heart. They are like vagrant angels, thronging the threshold and leaving a momentary glow, but we do not open wide our doors and constrain them to abide with us.

All faith resolves itself at last into belief of the promises. We must believe that God is; but the practical application lies in the confidence that he is a rewarder of them that diligently seek him. The faith we have in Christ reaches the saving point where we connect with him the promise of salvation to those who come to him for mercy. The whole scheme of salvation is a system of promises. It is based upon the veracity of God, the faithfulness of the Saviour. In little things we do not distrust so much, but in the declarations of a full salvation from sin, of perfect deliverance from the power of guilt and corruption, we shrink from accepting the blessing. Let us call up the more striking promises—temporal and spiritual—and we shall easily be convicted of unbelief. One-half of the promises are hardly believed at all, and of the

rest only a few are completely and thoroughly appropriated.

It is not for naught, therefore, that God has taken pains to declare his faithfulness, and that we are assured that the promises of God are yea and amen in Christ. He is faithful that promised. The long roll of ages brings as the assurance, that God does not forget—that he never fails. Moses reminded Israel of this, that nothing of all that God promised had failed them. The promise of the coming Savior began far back in the centuries, gleaming faintly at first, and often nearly forgotten or despaired of by the chosen and devoted. But they were realized at length. And now men in derision exclaim: "Where is the promise of his coming?" But the fulfillment is sure. Let the penitent plant himself upon the promises. Let the desponding Christian hold to them. Be followers of them who through faith and patience inherit the promises. That which confirmed the faith of Abraham is also for us: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Our Kings.

Rex, of the Carnival, was the center of a foolish revel. Thousands came from all parts to see Rex, and to participate in the revelings of the occasion. There is a mystery about this king, and it is supposed that the whole exhibition was only a burlesque. But there was much of reality in it all—not *sober* reality, but a reality. The frivolity, the dissipation, the absurdity, the reckless abandon, the forgetfulness of moral restraint, were all real. The image set up was most heartily worshipped, and the multitudes cheered and hailed Rex as loyally and as sincerely as if he had been a real king, and as devoutly as if he had been a god. Baechus was never more enthusiastically celebrated by the old-time pagans. It was the reign of Baechus brought back and reinstated. The antics and excesses of dissipation were equal to the palmy days of Greek and Roman superstition, although, we may hope, there was less of deificiousness.

Rex, of the Carnival, was mammon enthroned. But for the hope of gain the sinews of war could never have been furnished. The show cost a great deal of money, and it was looked upon as a good investment. For the tens of thousands expended upon the pageant, it was confidently estimated that hundreds of thousands would come back in trade. The people, lured hither by the wonderful spectacular splendors, must needs spend their money. There was an eye to the main chance, and so, while Momus and Baechus and Comus were subordinate divinities, mammon, after all, was the prime mover and the supreme god. Mammon is king in fact, and his subjects are more numerous than those over which the Czar of Russia reigns. He is not particular about the means by which he attains his ends. If the legitimate attractions of trade are not sufficient, if enterprise and wisdom are wanting, by which railroads are built, and by which commerce is nourished, then let lotteries be authorized, and let the weakness, vanity and curiosity of human nature be lured to account in giving a spasmodic life to trade. The merchandise of divine wisdom "is better than the merchandise of silver, and the gain thereof than fine gold." It is the reign of mammon and the attempted dethronement of God. Mammon is Rex.

But we may safely conclude that the real power behind this throne of pleasure and greed is something invisible, and yet enmeshed with superhuman sagacity. The square is spread by invisible hands. This machinery of advice and dissipation is informed and worked by the most subtle and most insinuating forces. The real rulers of the darkness of this world are veiled from the sight of the unsuspecting victims. Satan is the prince of this world; the spirit that now worketh in the children of disobedience. Heathen idolatry, if we may believe Paul, was devil worship. "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." The reviving of pagan rites, and the calling of their gods, only gives significance to that spiritual idolatry which underlies the worldly spirit. Where this spirit prevails, who reigns? Christ or the devil? "Prince of this world," and "god of this world" are titles of the devil authorized by the word of God. They attest the fact of the devil's moral influence in the world, and that he is actually obeyed and worshiped by the unregenerate. The devil is Rex. But the reign of sin and the powers of darkness are connected with the dominion of death. Only in one place in the sacred oracles is death styled king: In Job Blihad, describing the end of the wicked, says:

"His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors." But death is said to reign; he is the last enemy. Not like the heathen Plato, the fabled ruler of the dead, death is himself a monarch, and at the sweep of his scepter all the generations of men melt into the grave. People love sin, which is the sting of death, they obey and worship the devil, who has the power of death, but they do not worship death. He is to the ungodly multitude the supreme terror, and their chief study is to hide the guilt and fleshless image from their eyes. A monster not half so hideous as sin, a tyrant and enemy not comparably so fearful as Satan, he is the king, whose no one courts, and whose frowns are sure to wither and blast every human life. Grimly he sits, breathless, on his throne of skulls, above the pageantry of Momus, Comus, and the bewildering revelry. With all this bravery of glittering costumes and masks, and the flush of beauty, and the elastic step of youth, and with wine and music to banish the thought of him, he knows that none can escape. Sooner or later all must own his sway, and feel the final pang. Death is Rex.

These are the world's kings, but who is the Christian's king? If truly ours, Christ reigns in the heart without a rival. Mammon is enstated; the lust of the flesh, and the lust of the eyes, and the pride of life, are crucified. Death is stripped of his crown of terrors, and the grave is vanquished. Our prophet and our priest, Jesus is also our king. "Thy kingdom come" is the prayer of the believer. The King's coming is testified by himself: "Surely I come quickly. Amen." And the response of his loving and waiting disciples swells up from their joyful hearts: "Even so, come, Lord Jesus." And all other kings and dynasties shall fall before him. Every knee shall bow, and every tongue confess. Lost men and hopeless devils, and holy angels and ransomed sinners, shall confess in that day that Christ is King forever.

Just Men.

It is an impressive comment on human nature that one man stands out conspicuously in Grecian history as "the just." Aristides was one man—perhaps the only eminent man of his time—who could rise above personal interest and ambition, and do exactly right. He could divest himself of all those influences which usually blind even good men, and at the sacrifice of his own advantage act upon principles of the strictest equity. A rare character, and entitled to be called the just, as describing his singular and extraordinary pre-eminence. Cato, the censor, lives in Roman history as noted for his incorruptible integrity. A more honest man probably never lived. And yet he was a man of factious bitterness, much under the domination of personal prejudices—a man of one idea, and incapable of understanding or believing that anything could be right that did not coincide with his own prejudices.

In our Revolutionary history there were many honest, and but few really just men. Washington, if not the only man of his day who could altogether clear his mind of everything personal and sectional in connection with great public questions, was above all his contemporaries in his freedom from passion and personal animosities. Jefferson and Franklin were next to him, eminent for their justice. There were many honest men, sincere and devoted patriots, but we can count on our fingers the men of the Revolution and the founders of the republic who, in the face of sectional interests and personal ambition, could be perfectly just. By this quality, more than any other, Washington secured the confidence of the people at home and of allies abroad, and by his personal influence united the colonies in their successful resistance to the power of Britain.

Among our modern statesmen we can point to many of distinguished abilities, and to a few of unimpeachable integrity. How many are there whose sense of justice is not warped by prejudices engendered by education, social intercourse, sectional and personal interests? Politically Webster was the broadest and most unsectional of our statesmen. Calhoun was the soul of integrity and of political honesty. Clay was the embodiment of honor, and true to his convictions. But was either of these great leaders so absolutely just that he could entirely free himself from sectional and personal influences? This nearly impossible character is confessed when we admit that impartial history must be written long after the events, and that the atmosphere must be cleared by the lapse of many years. The historian, to be even tolerably just, must be far removed from the passions and prejudices of the times which he depicts.

It is conceded to be next to impossible to obtain a true and impartial recital of contemporary affairs.

Many of the provisions in civil and criminal law are based upon the assumption that interest, affection and passion are likely to prevent men from telling the truth, and from rendering a just verdict. Everything *ex parte* is open to suspicion, and must be received with misgivings. It is a matter of common consent that self-interest is calculated to pervert the judgment, and render men incapable of doing substantial justice to others. They may act honestly and in accordance with their convictions of right, but they may not be just. The judiciary, to be thoroughly trusted, must either be independent—appointed for life—or its dependence upon popular suffrage must be regarded as making it for the interest of the judges to act uprightly. In a case in which the judge has a personal interest he must recuse himself, or be subject to suspicion. Honest men distrust themselves where their own personal feelings and material interests are involved.

In great international questions each party professes to contend for the right, and their differences must be settled by bloody wars. National ambition, the lust of power, cupidity and other influences make a just agreement impossible. An impartial arbitrator, if found anywhere, must be sought outside of the contending countries. Christian nations go to war simply because they are not capable of being just. In political parties the division may be upon measures, and the questions in dispute are matters of opinion involving no moral issues. But in the present issue before the electoral commission and Congress we see how hard it is for men to be just. Neither judges nor Congressmen can divest themselves of party feelings and prejudices. They may all be equally honest and true to their convictions of right, but their convictions coincide with the interests of the parties to which they belong.

We are almost tempted to doubt whether there are any just men in the world. We cannot even glance at the religious and sectarian aspect of the subject. In this direction, however, we shall find very much the same exhibitions of human weakness. Religion, if it does anything for men, makes them truthful, sincere and honest, and it tends to make them just. But good men are not always just. They are apt to be swayed by self-interest, warped in their judgment by the circumstances and passions of the hour. Not office-holders and politicians alone insist that the count shall be as they wish, but multitudes of Christian men support their demand.

Is it wonderful that just men are scarce? We do not say honest and conscientious men, but just men. To make a just man we must have moral uprightness, and in addition to this a breadth of view and information. We must have such deliverance from self in every form, and such complete self-abnegation that interest, prejudice and passion have no power to blind. And to be just a man must be above everything merely sectional and partisan. He must not only be ahead of his times, but so far ahead that he can look upon the present as if it were already past. He must have a greatness that lowers above the mists of temporary excitements, and that lifts him into the serene and resplendent atmosphere of truth and right. The just man is made up of the assemblage of all great moral and intellectual qualities. He is the ideal great man.

Methodism in Cities.

We copy the following from the Independent. We have at present neither time nor space for comment, but let the article speak for itself:

We are glad to see that our recent article on Methodism in Cities is receiving the thoughtful attention not only of the Methodists, whom it most concerns, but of other denominations also. The subject of religion in our great cities is one of the highest importance, and deserves the most careful consideration. What are the methods best adapted to reach the masses of city population? Is a question upon which light can be thrown by examination and comparison of the statistics and systems of the different denominations. When the Methodist preachers' meeting of this city discussed, in a desultory way, the condition of Methodism in this city, and a storm was raised about the venerable heads of some of its members, we decided, in the interests of truth and religion, to do what none of the critics of Drs. Curry and Kettell would undertake, viz., to present the facts which were needed to throw light upon the question. The task was no easy one, and we did not expect nor assume to give the exact figures. Some of the statistics of the Protestant Episcopal Church are not filled out in the parochial register given in the Church Almanac, and it was, therefore, impossible to make the statistics of that denomination minutely accurate. What we aimed at was to obtain approximate results, and in every case we gave round numbers. So far as we know Methodist sta-

istics by cities had never been given before.

It is not improbable that we have somewhat understated the numbers of the three denominations. If any of the statisticians of the Presbyterian and Episcopal Churches can give us the exact figures of their denominations we hope they will do so, though we are confident that we have made no such errors as will affect the conclusions drawn by us. We have to thank the Rev. John Atkinson, of Chicago, who has "the advantage of a two years' pastorate in Paterson, six years in Newark, six years in Jersey City, and more than a year in Chicago," for reminding us (in the Northwestern Christian Advocate) that we have omitted the statistics of the foreign and colored members of the Methodist Episcopal Church. The omission was a most natural one to make. We believe that nine Methodists out of ten would fall into the same error. The peculiar arrangement of the Methodist Conferences is difficult to understand. Mr. Atkinson well illustrates this in what he says about obtaining the statistics of Chicago, in which city he is a pastor:

"I was computing the number of communicants for Chicago. I counted the numbers given in the statistical columns of the Rock River Conference. That gave me the larger part. Then I turned to the Chicago German Conference, and found a considerable number more. Then I turned to the Wisconsin Conference, and in the returns of the Norwegian district of that Conference I learned how many communicants there were of that race. But I thought I had not got all yet. Here was a Swedish Methodist Episcopal church near me, with a good building and large membership. To what Conference did that belong? I thought it should be in the Wisconsin Conference, as the Norwegians were there; but I found no Swedes anywhere. Then I called on the pastor, the Rev. Victor Witting, and asked him to what Conference he belonged; and he said the Central Illinois. Our Swedish work is in that Conference."

We have carefully revised the Methodist statistics in the seven cities, and obtain as the result 69,362 members, instead of 59,000, which still comes short of the proper Methodist quota by 40,994. The following table will show the relative positions of the three denominations in the country and in the cities:

Methodist Episcopal 27,000
Presbyterian 27,000
Episcopal 15,000
Total 69,000

Or, reducing it to a simple form, while the Presbyterians secure in the cities 1,000 members for one member in the country, and the Episcopalians 2.75 for each member in the country, the Methodists have been able to secure only the decimal .65 in the cities, as compared with their success in the whole country.

Mr. Atkinson charges us with having understated the number of Methodists by over 20,000. He says the actual number of communicants in the seven cities is not 59,000, but 79,436. To get this result, however, he counts in all the probationers, which we purposely left out of our calculation. Accepting cordially the proffer of Mr. Atkinson's fraternal hand and gracious offices, to set us right as to the German, Norwegian, Swedish and colored members, we beg to reciprocate, and remind him that chickens ought not to be counted before they are hatched. Probationers are not members. They are only persons on trial for membership. It is true that they have many of the privileges of members; but they cannot vote or be voted for, nor bring charges against a member. They do not promise allegiance to the discipline and doctrines of the Church. That they are not regarded as members, will conclusively show. Let no one be received into the church until such person has been at least six months on trial. It has, moreover, been indisputably established that of all uncertain things a Methodist probationer is the most uncertain. One year he is reported, the next he is gone, and none knoweth whither. It would be just as fair to count in all the visitors in New York city at any given time in taking the census as to include probationers for purposes of comparisons such as we have been making.

There is one more point this critic attempts to make which we desire to notice. He charges us with making "a gross misstatement" in saying that the Methodists should have 107,000 in the seven cities. And this is what we should deduct the foreign population in these cities. We do not see why we should do this. Foreigners are human beings and are certainly accessible to gospel work. The comparison is just as fair to the Methodist Episcopal Church as to the Presbyterian and Protestant Episcopal churches. If the foreign population be deducted, the German, Norwegian and Swedish members must be dropped from the Methodist footings. The fact is, give him all the concessions he demands, and Methodism still falls very largely behind in the cities. And this is true not only of American cities, but also of London, where the first Methodist chapel in the world was erected. In 1870 the Methodist Record of that city said that the congregationalists were "a less numerous body than the Wesleyans, if the whole of England be taken into account; yet in the postal district of London their chapels, ministers and congregations are more than twice as numerous as the Methodists. The Baptists are scarcely less so, numerically throughout England as the Wesleyans; yet in London they outnumber them considerably." It is worse than useless for any one to try to overthrow these facts.

As to Methodist growth in our cities in late years, we have as yet made no investigations. But in a report made only a few weeks ago by Mr. Atkinson's presiding elder, Dr. Jenkins, of his district, which includes the "larger part" of Chicago Methodism, it is stated that the increase of members for the year was only fifty. Mr. Lewis E. Jackson, of the New York City Missionary Society, who is competent authority, gives tables showing that in the last

ten years the gains of the leading denominations in this city were as follows:

Episcopalians 5,124
Presbyterians 1,908
Baptists 1,882
Methodists 1,678

In conclusion, we heartily agree with Zion's Herald that the subject is one which the Methodist General Conference ought earnestly to consider. The Methodists should neither lose courage nor get angry because their denomination is comparatively weak in the cities. Its success among the country population is something to boast of.

UNPRODUCTIVE MEMBERS.—Here is what a Baptist weekly says about "unproductive members":

One who has given considerable study to the subject remarks that the active members of a church are about one-fifth. "No larger proportion," says he, "adds any perceptible importance to the efficiency of the church." Our experience would lead us to doubt whether the proportion of real workers is as large as even this small estimate would indicate. Beyond those engaged in the Sunday school there are few who in country are considered active because they attend and participate in prayer meetings, or seek to benefit those without as well as those within the church, as it is altogether so rare an exercise with them that they cannot be justly accounted as active members. The large-hearted and far-seeing Dr. Guthrie spoke only truth when he said: "It is impossible to overestimate or rather to estimate the power that lies dormant in our churches. We talk of the power that was latent in steam till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the power that was latent in the skies till science climbed their heights, and, seizing the spirit of thunder, chained it to our surface, abolishing distance, outstripping the wings of time, and flashing our thoughts across the rolling seas to distant continents. Yet what are these to the moral power that lies asleep in these churches and congregations?"

Since our last issue the Electoral Commission has decided that the vote of Louisiana must be counted for Hayes. The commission, by a strict party vote, refused to go behind the Governor's certificate, and declining to do that for which everybody supposed it was appointed, Oregon and South Carolina will probably be disposed of in a few days, and by the same party vote will be given to Hayes. It is now conceded by all, we believe, that Hayes is to be our next President. The opinion prevails among the people here that the Nicholls government in Louisiana will stand. President Grant has declared his purpose not to interfere, except to maintain the peace, and that the Bonaparte and South Carolina governments will be left for Mr. Hayes to manage. Last week an insane man, by the name of Weldon, attempted to shoot Mr. Packard. Packard was not hurt, and the man who assaulted him was wounded. The event has no political significance. Within a month we may know whether we are to be blessed with a Conservative government in Louisiana, or to be cursed with another four years of misrule and trouble.

We are glad to learn that the Port Gibson Collegiate Institute has had a considerable accession of pupils since the opening of the spring term, and that others are coming. This is a good time to enter. Ninety dollars will pay for tuition, books, board, and everything to the close of the session. The president, Rev. A. B. Jones, devotes his entire time to the school, and Sister Jones, who presides over the house and boarding department, is a lady to whom our friends can safely intrust the care of their daughters. The school is located in a beautiful and beautiful country, and in the midst of a religious and refined community.

Session.—The extract which we give from a note from one of our subscribers is a sample of many:

"I enclose you will find our subscription for the year 1877. Times are remarkably hard with us, but I cannot think of giving up the New Orleans Christian Advocate. I know of no way I could spend the same amount of money that would do myself and family one-twentieth part the good that your most excellent paper will do. May the blessings of Heaven rest and abide with the editor and publisher. I think your paper is highly appreciated in this country, as mine is well perused before I get it, very often."

The Felicity Street Methodist Episcopal Church South Sunday school jubilee entertainment takes place at the church on Thursday night, February 22, at seven o'clock. There will be singing by the children, presentation of prizes, and other interesting things. We are indebted to the popular superintendent, W. H. Foster, Esq., for complimentary tickets.

Peace is beyond and above every other acquisition of the heart; and however great a price a human being may have paid for his soul's unrest, the time will surely come when he would gladly and sorrowfully pay a greater price for peace.

Rev. H. C. Pitzer, of the Baltimore Conference, died February 8.

NEW ADVERTISEMENTS

Closing Sale of the Season

\$100,000

WORTH OF

CHOICE AND DESIRABLE

DRY GOODS

FABULOUSLY LOW PRICES

FABULOUSLY LOW PRICES

IN ORDER to place our fair merchandise stock on a reasonable TRY basis we have credited some through each department. And made a **VISIBLE REDUCTION** in the prices of our merchandise. As to the time of their **RAPID SALE**, itself is our attention to business and our credit.

See the Sweeping Reductions
In the prices of the following Goods:

All- Wool Flannel at 21¢, formerly 30¢.	Extra wide Flannel at 21¢, formerly 30¢.
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Large size White Blankets reduced to 24¢, formerly 30¢.	Large White Blankets reduced to 24¢, formerly 30¢.

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Choosing Out Style of Dress Goods.
Beautiful Poplins reduced to 10 cts. a yard.
Extra fine Poplins reduced to 12 cts. a yard.
Buffalo woven Alpines, all the latest shades, from 10 cts. to 20 cts. a yard.
Delicious all shades, at 24 cts. a yard.
Empress, all shades, reduced to 10 cts. a yard.
Colored Cashmere, all shades, reduced from 15 cts. to 18 cts. a yard.

[illegible]

Immense Reductions in History.
 Ladies History, 20 and 21, and 22's, a pair.
 Men's History, 20 and 21, a pair.
 Men's History, 20 and 21, a pair.
 Ladies History, 20 and 21, a pair.
 Men's History, 20 and 21, a pair.
 Ladies History, 20 and 21, a pair.
 Men's History, 20 and 21, a pair.
 Ladies History, 20 and 21, a pair.
 Men's History, 20 and 21, a pair.

THE GRAND SALE AT
THOMAS DANZIGER'S
 POPULAR DRY GOODS STORES.
 203 VAN ALSTEE ST., (between 4th and 5th Avenues)
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 On these and all parts of the campaign, we
 guarantee the most satisfactory prices for the most
 immediate and low expense. Address: —
THOMAS DANZIGER'S SONS
 10th St. and 1st Ave. New York City.

E. OFFNER,
"THE OLD RELIABLE."
ROCK RICE, CHINA, GLASS WARE.

SILVER PLATED WARE & CUTLERY,
AND
HOUSE FURNISHING GOODS.
Sold cheaper than ever before at the Old Stand,
100 - - - - - Canal Street, - - - - - New Orleans, 171
Opposite Varadero Theatre.

SELL THE REAL FRENCH CHINA DIN-
NERS SETS. The prices are as follows:
A SETS of the same quality, 11 pieces
for \$1.00
The FINE CHINA DINNER SETS, only
the CHINA DINNER SETS, 12 pieces for \$1.10
All other goods, and equally divided up, and as
usual, guarantee 1.
No charge for packing.
The Celebrated Butter Cream

FOR THE HOLIDAYS.

HAIR GOODS,
WELSH AND FANCY ARTICLES.
AT
G. T. SCHILLING'S,
CORNWALL ST.
Birmingham, and 11, Fenchurch St., London.

ALL BABYDOM NEEDS
ESTLE'S MILK FOOD.

A Fresh supply of the above. A few
 MILLS' CHISELS WHITE WITH
 HAM FROM 11.
 CENTHEAD BUTTER.
 MONTREAL MILLS' OATMEAL.
 BROWN'S FAMILY FLOUR.
 NEW SHARPLESS' FLAKES.
 MURPHY'S PHILADELPHIA
 or Philadelphia Flour, as you please.

JAS. KIRKPATRICK,
BOOKSELLER, STATIONER,
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1919. **Tabernash, Regular Scribe, Normal and**
Advanced. By Albert J. Tabernash. 1919. 360
 pages. 10 cents. A Brevary of the Tabernash
 method. Written in plain English. Suitable
 for the normal and advanced classes.
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 J. Tabernash. 1919. 16 pages. 10 cents. A
 practical and simple method of the cure of a cough and
 cold. By Albert J. Tabernash.
 or Manufacturing Co., 300 West 10th St.

Indian Turnip (see-
tion is the side remedy of in-
fluencing a doctor with an in-
soluble sugar cube that costs, most
likely, all well-sorted, dried
and by the proprietor, 25 and 4
H. Florida road, Miami, de-
s. & Co., 21 Water st., 50 Lo-
1 Richardson & Co., 709 N. Myrtle st.

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, Feb. 20, 1877.

MONEY.

The political question is so closely united to the financial that it is not surprising that on the receipt of the unfavorable news from the so-called high commission a decline of 3 to 4 per cent. took place on Saturday in State consols, as well as causing a further depression in trade. However, such is the hopefulness of our people that a steady recovery is seen by sales at the Stock Board for two or three days past, and we now quote State consols from 60 to 61 1/2 premium bonds, 31 1/2 to 32. There is said to be about \$3,000,000 of the former on the market moving between bulls and bears, each working for close corners, and watching the movements at Washington eagerly. The movement in other securities is quite limited. Sales of Liberator Bank stock at \$50. Gaslight Company of New Orleans at \$105. New Orleans Insurance Company at \$22.

The demand for money is fair, rates unchanged. Exceptional paper, 5 per cent. gilt-edged paper, with collaterals, 7 per cent. All paper. Gold—Sales light, market steady, 105 1/2 to 106. Slight exchange on New York, 1 per cent. premium. The following shows our banks to be in a sound condition, and carrying a surplus amount of cash:

REPORT OF THE CONDITION OF THE ASSOCIATED BANKS.

Bank Name	Assets	Liabilities
First National Bank	\$1,000,000	\$950,000
Second National Bank	\$800,000	\$750,000
Third National Bank	\$600,000	\$550,000
Fourth National Bank	\$400,000	\$350,000
Fifth National Bank	\$200,000	\$150,000

Bank Name	Assets	Liabilities
Sixth National Bank	\$1,200,000	\$1,100,000
Seventh National Bank	\$900,000	\$850,000
Eighth National Bank	\$700,000	\$650,000
Ninth National Bank	\$500,000	\$450,000
Tenth National Bank	\$300,000	\$250,000

COTTON.

We call the following from the weekly report of W. C. Watt & Co., dated Liverpool, January 26, 1877:

Touching the probable future course of prices Messrs. Thomson & Co. say: "If we were certain the supply for Europe would, as indicated, fall nearly 50,000 bales behind the requirements of consumers, we should look for a very sharp advance in prices; but an important rise would tend to bring about a very material change in the figures. Supply would be stimulated and consumption retarded, and it might be that the two sets of figures would be brought much closer together. But in order to diminish the apparent deficit some rise in prices must take place; the only question is the extent of the advance, etc. We offer no opinion as to the extent of the advance which will be necessary to restore the equilibrium between supply and demand. That may depend on circumstances outside of the cotton market, such as the fall in silver, which depressed prices last year, or political complications in the East. All that we can say is that even with an American crop rather larger than our estimate (4,500,000 bales), middling upland is not likely to rule much below 7d.; while with settled politics, and revived trade in Russia and other portions of the Continent at present depressed, a figure much above 7d. may be witnessed."

DAILY EXCHANGE QUOTATIONS.

Day	Ordinary	Good	Medium	High
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2
Sunday	10 1/2	11 1/2	12 1/2	13 1/2
Tuesday	10 1/2	11 1/2	12 1/2	13 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

Market	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wheat	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2
Corn	5 1/2	6 1/2	7 1/2	8 1/2	9 1/2	10 1/2	11 1/2
Barley	4 1/2	5 1/2	6 1/2	7 1/2	8 1/2	9 1/2	10 1/2
Oats	3 1/2	4 1/2	5 1/2	6 1/2	7 1/2	8 1/2	9 1/2

DAILY MOVEMENT OF NEW ORLEANS AND LIVERPOOL.

Commodity	New Orleans	Liverpool
Cotton	10,000	15,000
Wheat	5,000	8,000
Corn	3,000	4,000
Barley	2,000	3,000
Oats	1,000	2,000

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Wheat	5,000	8,000
Corn	3,000	4,000
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Barley	2,000	3,000
Oats	1,000	2,000

Report of Dealers' Cash Prices.

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

Item	Price
Cotton seed	10 1/2
Wheat	11 1/2
Corn	12 1/2
Barley	13 1/2
Oats	14 1/2

WAGONS, CARRIAGES, ETC.

Item	Price
Wagon	100
Carriage	150
Truck	80
Coach	120
Bus	200

IRON, STEEL, ETC.

Item	Price
Iron	10
Steel	15
Coal	5
Wood	3
Brick	2

BUILDING MATERIAL.

Item	Price
Brick	2
Stone	5
Plaster	1
Cement	3
Timber	10

SAND, LUMBER AND DOORS.

Item	Price
Sand	1
Lumber	10
Door	5
Window	3
Floor	2

GROCERIES.

Item	Price
Wheat	11 1/2
Corn	12 1/2
Barley	13 1/2
Oats	14 1/2
Beans	5

MEATS, BUTTER, ETC.

Item	Price
Meat	10
Butter	5
Eggs	3
Milk	2
Cheese	4

FRUITS, VEGETABLES, ETC.

Item	Price
Fruit	10
Vegetable	5
Herb	3
Spice	2
Condiment	1

WINE, SPIRITS, ETC.

Item	Price
Wine	10
Spirit	5
Beer	3
Liquor	2
Drum	1

TOBACCO, CIGARS, ETC.

Item	Price
Tobacco	10
Cigar	5
Pipe	3
Box	2
Case	1

GRAIN AND FEED.

Item	Price
Grain	10
Feed	5
Hay	3
Straw	2
Manure	1

PROVISIONS.

Item	Price
Provision	10
Meat	5
Butter	3
Eggs	2
Milk	1

BAKING STUFFS.

Item	Price
Baking stuff	10
Flour	5
Sugar	3
Yeast	2
Spice	1

SUNDRIES.

Item	Price
Sundries	10
Soap	5
Candle	3
Oil	2
Wax	1

DRY GOODS.

Item	Price
Dry goods	10
Cloth	5
Shawl	3
Scarf	2
Handkerchief	1

HOODS AND HATS.

Item	Price
Hood	10
Hat	5
Cap	3
Glove	2
Sock	1

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing! SAVE YOUR EYES! Restore your Sight! THROW AWAY YOUR SPECTACLES! By reading our Illustrated PHYSIOLOGY AND ANATOMY OF THE EYE. SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes. IT COSTS NO MORE MONEY BY ADJUSTING YOUR GLASSES IN YOUR NOSE AND DISCARDING YOUR SPECTACLES. Pamphlet of 10 pages. Mailed Free. Send your address to us also.

Agents Wanted.

Gents or Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately to DR. J. BALL & CO., (P. O. Box 157), No. 205 West 33d Street, New York City, N. Y.

Religious Notices.

MOBILE DISTRICT CONFERENCE. Bishop Palmer will hold the District Conference at Pensacola, Fla., commencing April 20. All the preachers, itinerant and local, who have been licensed by the conference, are invited to be present. Try and bring your families along with you. The district clerk will meet at the same time and place to charge their official duties. S. H. Cox, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE. BRANSON DIST.—SECOND ROUND. Motion and Forest, at Milledgeville, Ga., Mar. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND. Spring Creek, at Alexandria, La., Mar. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

MISCELLANEOUS.

Snyder's Curative PADS. They positively cure the worst cases of Liver, Lung, Heart, Kidney, Stomach, Bladder and Womb ailments. Dyspepsia, Indigestion, Catarrhs, hemorrhages at the mouth of the bladder, Female Weakness, Sick and Nervous Headache, Child and Foetus, Dutch Ague, Rheumatism, etc., may be safely and speedily cured by the use of our Pads. Many of our best citizens can attest to their merit.

THE LIVER AND LUNG PAD.

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They positively cure the worst cases

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, MARCH 1, 1877.

NO. 9.

ALDS WELL.

The clouds, which rise with thunder, shake
Our airy souls with rain;
The blow from heaven falls to break
From off our lives a chain;
And wrongs of earth in pain but make
The love of God more plain.
As through the shadowy lens of even
The eye looks further in a heaven,
The gleams of stars and depths of blue,
The gliding sunbeams never knew.

News of the Week.

DOMESTIC.

WASHINGTON, Feb. 18.—An intimate personal friend of Mr. Tilden, who was asked to-day what the effect of the loss of the Presidency would be upon him, said that he gave no credit to the reports that the disappointment would have an injurious effect upon Mr. Tilden's health or spirits. He says Mr. Tilden would undoubtedly go abroad to stay a year, if his friends will let him. But he believes that Mr. Tilden will not break down or retire from politics on account of the loss of the Presidency, but that he will at once lay his plans for capturing the Presidency in 1880. He thinks Mr. Tilden will not relinquish the idea of making himself President, and that he is good for many years' hard work yet. He says that Mr. Tilden was opposed to the Electoral Commission, and that there came near being a breach between Tilden and Hewitt relative to it. He says that after Mr. Tilden found it impossible to avoid the Electoral Commission he set to work to make it as favorable to him as he could. His great error was in not taking a bolder and more pronounced stand immediately after the election, but he was surrounded by timid men and by the conservative influence of capital. It was the moneyed interest which impelled Hewitt and Tilden to adopt such a mild and cautious course, and this has lost the Democrats the Presidency. Had Mr. Tilden boldly proclaimed a week after the election, says this gentleman, that he had been elected, and that he intended to be inaugurated, he would not have been counted out.

WASHINGTON, February 20.—Mr. New denounces the commission, but should go on in the performance of his duty, without dilatory motions. Mr. Pearce, Republican of Massachusetts, said he could not agree to the position taken by the commission. It could never have been the intention of the framers of the constitution that fraud should go uncorrected.

It was had in morals and had in government, and would, if permitted, lead to the destruction of all confidence in the government. He would be false to his convictions to vote to admit the State of Louisiana.

Messrs. Pearce and Seydmore of the Republicans voted aye.

The joint session reassembled and the vote of Louisiana was counted for Hayes.

The count proceeded to Michigan, when Mr. Tucker objected. The houses divided. After a debate the House agreed to count the vote.

When Nevada was reached another objection was made, when the houses separated. The House took a recess to ten o'clock to-morrow.

The Senate, after considerable discussion, in which it was claimed the eligibility of the Michigan elector was not proved, a resolution to count the vote was adopted.

The Senate again returned from the House and adopted a resolution that Nevada's vote should be counted.

COLUMBIA, S. C., Feb. 20.—Information having reached President Grant from Republican sources here that several white military companies, including the Washington Light Infantry, which attended Bunker Hill and the Centennial, intended to celebrate Washington's birthday by a parade, an order was issued to Col. Black, Eighteenth Infantry, commanding the post here, to prevent any such demonstration or parade on the part of such organizations.

Gov. Hampton, upon hearing of it, issued a proclamation to-night calling upon the people to comply with the requirements of the President's order, but protesting in strong language against it, and asking that the celebration be postponed until some more auspicious period. The order creates some excitement among the citizens and military.

New York, Feb. 21.—A London dispatch says the *Shipping Gazette* of last evening contains fearful reports of loss during the storm on Monday night. Thirty vessels, many of them with their entire crews, have been sacrificed to the fury of the gale. At Deal, Bridgewater and Bournemouth the storm was severe. Communication by mail steamers was entirely interrupted by the storm between the English and French coasts and Channel Islands. The ship *Rosina* was ashore on the Welsh coast and will probably prove a total loss. The storm raged all Monday night over Cornwall, and was exceedingly destructive at Penzance and over and Lizard Head. It was also very destructive on the shore, its area being exceptionally extensive, ranging over the greater part of the British Islands and the whole of the northern and central portion of France.

A Paris dispatch says it caused a vast amount of devastation there, and was extraordinarily violent at Boulogne.

WASHINGTON, February 22.—The word, worn by Confederate Gen. William Barksdale, taken from his body after he fell mortally wounded in the battle of Gettysburg, and deposited in the Ordnance Museum, Barksdale, was delivered to his brother, Hon. E. Barksdale, and was conveyed to his friends in Mississippi.

PASS CHRISTIAN, Feb. 22.—Pass

Christian was visited by a fire last night, which destroyed the Catholic church, office and residence of W. A. Champlin, the *Seacoast Mirror* office, two stores belonging to George Brandt, property belonging to Mrs. Taylor, known as Midone's saloon, Pleasant's store, and an unoccupied residence belonging to Mrs. E. C. Tracy. No insurance.

COLUMBIA, Feb. 22.—The day was celebrated here by a general suspension of business, flags on several buildings, public and private, at half mast and draped with brape. Millida companies observed the proclamation of the Governor, and refrained from turning out. United States officers and soldiers were mostly confined to their quarters. The day passed off very peacefully and quietly.

GALVESTON, Feb. 22.—A *News* special from Waco says the Opera House, Baptist church and the residence of Judge Walker were burned this afternoon. Loss, \$15,000; insured in the Eastern Insurance Fire Association of Philadelphia for \$25,000; Home of New York for \$2,500, and Hartford \$2,500.

WASHINGTON, Feb. 22.—In the commission a resolution was adopted that the ballots cast by Odell, Cartwright and Watts were the lawfully elected votes of the State of Oregon, and should be counted for Hayes. The vote stood: 8 yeas, 7 nays.

ST. LOUIS, February 23.—The steamer *Belle Rowland*, on her down trip from Mound City, sank at Swan Lake, ten miles above Fulton, Ark. Her cargo consisted of one thousand bales of cotton, principally for New Orleans. The boat is a total loss. No lives lost.

NEW YORK, Feb. 25.—The *Herald* special from Mexico, of the sixteenth instant, states that Gen. Diaz, on his return to the capital, was sworn to with great ceremony as President *ad interim*. The presidential electors for Diaz have been chosen, and so far as known he has received an immense majority of votes all over the country. Joe Mata, who before 1873 was Mexican minister at Washington, has been appointed secretary of the treasury. The old church party has not succeeded in receiving a strong representation in the new Congress. Peace and quietness prevail throughout the country, and business, which had been paralyzed, begins to show signs of revival.

BROWNVILLE, February 25.—Mex. John N. Cortina, the famous Mexican border marauder, arrested in Matamoros, will be court-martialed, and doubtless shot. Partisans of Cortina are lying in Texas.

WASHINGTON, Feb. 26.—A special hence to-day, to the New York *Post*, says: In a letter received here to-day from Columbus the statement is made by authority that Gov. Hayes has not only not expressed to his friends the probable policy to be pursued by his administration in reference to the complications in Louisiana and South Carolina, but he says distinctly that at this time he cannot tell what it will be so far as it relates to the two States named.

If declared President by the joint convention he will endeavor to meet all questions and decide them in accordance with the spirit of the constitution, and with justice to all classes of people; but the question of deciding between the two rival factions in these States is one which should be settled with grave and careful consideration, and after full consultation with his constitutional advisers. Gov. Hayes had not settled these questions, and does not propose to, until after he is duly installed in the President's chair, and has had time to call about him his cabinet.

Senator Kernan sent for Capt. Ellis, representative from Louisiana, and Col. Burke, who represents Gov. Nichols here, to meet himself and Stanley Matthews. The object of the meeting has not transpired. The invitation was received at two o'clock, and may have led to the defeat of the motion for a recess on Rhode Island. It has transpired that at the interview Senator Sherman indicated that his visit to Columbia had no purpose of influencing Gov. Hayes to commit himself to a policy toward the South.

Efforts so far to authenticate the letter from Hayes, as telegraphed to the New York *Post*, have failed.

The features of the bill for a new election, in case of no constitutional choice, are as follows: The president of the Senate, provided his term shall not expire on the fourth of March, shall act. The bill looks to an election in November and the inauguration on the fourth of March, 1878. This bill will be reported probably to-morrow, and will pass the House, and it is claimed stands a fair chance in the Senate. The President's signature, it is said, is certain. The success of this bill seems to light the only means of escape from Hayes.

Senator Kernan was elected to succeed Senator Thurman, who retired from the commission on account of sickness.

The House and Senate ended the session at three o'clock, when Pennsylvania was counted, and retired on objection to Rhode Island.

A motion for a recess was defeated, 81 to 178-70 Democrats voting with the Republicans.

The House voted to count Rhode Island, after two hours' discussion, when the Senate again entered, and the State was counted for Hayes.

South Carolina was then reached, when on objection the houses separated, and the certificates were referred to the commission, and the House took a recess to ten o'clock to-morrow.

WASHINGTON, Feb. 26.—The President to-day, in an interview with

Col. Burke, states unequivocally that he was satisfied the Nickolls government is the government which should stand, because it is sustained by the best elements of the State of Louisiana; that the Packard government cannot exist without the support of troops, and that the sentiment of the country is clearly opposed to the further use of troops in upholding a State government. He repeated his kindly opinion of Gov. Nickolls, and confidence in his determination to secure a good government and enforce the laws; that in his opinion there would be no interference with the Nickolls government unless carried away by possession of power into violent excesses.

The President said he had avoided action because he did not wish to inaugurate a policy that might embarrass his successor. The President said he desired his views to be known.

Maj. Burke submitted to the President a list of one hundred and forty Republican officials, elected in Louisiana at the last election, who have taken commissions from Nickolls, qualified and filed their oath of office with Nickolls' Secretary of State. It is believed the President will very soon withdraw military support from the Packard government.

ST. LOUIS, February 26.—Gov. Hayes, in a speech here, hoped the people would acquiesce quietly, whether might be the person declared elected. He believed the country desired peace and security, and thought this idea should be the expression of the people to their representatives in Washington.

Realizing his lack of special fitness for the performance of which he might be called, he placed his trust in almighty God, who rules the destinies of nations.

FOREIGN.

CITY OF MEXICO, Feb. 14.—Gen. Diaz arrived here to-day, and great rejoicing. He will probably reorganize the ministry. Benitez, Olaso and Tagle, the three most prominent members of the cabinet, have resigned, but acting President Mendez has refused to accept their resignations.

Outrageous frauds were committed at an election college organized for congressional elections. The Tuxtepec partisans, now in power, forced themselves into a sort of returning board, and counted more votes for their candidates than there were electors. The chairman refused to allow discussion, and the opposition sent for the Governor. Fraud was proved by the Governor calling the roll, whereupon he immediately dissolved the committee. A pistol was fired, and the police took possession of the building. Vice President Mendez ordered the reassembling of the college, when the opposition charge of fraud was established, although Espinosa, a prominent government leader, was defeated.

The church party is looking up moderate men to refrain from action, and the result will be that either the church or the lower party will come into power.

The Liberals accuse Diaz of leaning toward the church party. A counter revolution is certain. It is possible that Diaz may prevent disintegration and the ruin of his party by remaining in the capital.

The *Boz de Mexico*, the organ of the Catholic party, denounces strongly the outrages recently committed on Protestants in different sections.

The Diazists rejoice because the United States have received the first installment of money awarded by the mixed commission.

LONDON, Feb. 20.—The *Vienne Political Correspondence*, in its detailed account of the strength of the Russian army, says: In all, Russia has six hundred thousand men, or two-fifths of her army, organized. Of these about half are ready on the frontiers, and only awaiting orders to begin operations.

LONDON, Feb. 21.—The *Pall Mall Gazette*, in a leading article this afternoon, says: Rightly or wrongly there is a general impression that international complications are becoming easier, and war may be averted for the time. This is partly due to the prospect of peace between Turkey and Serbia, which is as good as settled. Though this is no guarantee against a Russo-Turkish war, it will undoubtedly reduce to a minimum the chance of precipitation by Russia.

A statement is published here that a league has been formed by Ritualists for the purpose of negotiating in favor of disestablishment of the English Church.

CONSTANTINOPLE, Feb. 21.—An agreement between the Porte and the Serbian envoys was concluded to-day. Prince Milan will address a letter to the Sultan accepting the Turkish conditions, except those claiming equality for the Jews in Serbia and the right of the Porte to be diplomatically represented at Belgrade.

The Sultan will grant Prince Milan a new firman determining the further relations of Serbia and Turkey. The Persian minister has communicated to the Sultan a dispatch from the Shah, explaining that the assembling of troops on the Turkish frontier is solely meant to prevent the depredations of a nomadic tribe. These assemblages have been ordered to cease.

MATAMOROS, Feb. 25, via Brownsville, Feb. 25.—Gen. Servando Canales, Governor of this State, entered the city to-day with about one thousand men. It now turns out that Gen. Cortina was arrested yesterday by Gen. Canales, ostensibly because Cortina had not obeyed orders from the gen-

eral government to go to the city of Mexico.

Gen. Canales, on his way here, took from Cortina's ranch about three hundred beehives and several hundred horses, and it is the general impression that the entire property of Cortina will be confiscated. There has been a long standing rivalry between Canales and Canales as to the control of this State, and it is believed Canales will strip Cortina of his wealth and remove all his friends from official positions on this frontier, and thereby dispose of what has heretofore been a powerful impediment to his entire political control of the State of Tamaulipas.

CITY OF MEXICO, via Havana, Feb. 26.—Gen. Diaz has been elected President, and Ignacio Vallante chief justice.

The trip of Gen. Diaz to the Northern States has been deferred, his presence being necessary at the capital. He intends issuing a manifesto calling on the Liberals of all shades to support him.

A man who requested an interview with the Archbishop of the city of Mexico, while conversing with him, drew a dagger and attempted to assassinate him. The Archbishop defended himself, and escaped unhurt. The servants arrested and handed the criminal over to the police.

The minister of the treasury has established a school in his office for the purpose of teaching the employees book-keeping. Acting President Mendez will probably receive the appointment of Governor of Puebla.

Oregon and California.

MR. EDITOR: It is perhaps now too late to give your readers any particular account of our return trip across the plains, from Sacramento city to Omaha, and thence on through Kansas City, Fort Scott, Denison, Dallas and Shreveport to Mansfield, La.

Suffice it to say that we made the trip, meeting with no serious accidents, but with all sorts of people from every place, and no place at all, dressed in all sorts of fashions, and of every kind of goods, reasonable and unreasonable. Then we saw a great deal of drinking. Almost everybody had a supply along—at least enough to do from one depot to the other. One young man boasted of keeping three bottles filled in his valise. Rudeness, profanity and vulgarity, even in the presence of ladies and children, were the order of the day and night; while none felt it to be his duty to maintain a decent respectability.

Emigrants are crowded and crammed into "emigrant trains" like cattle into freight cars. There seems to be only one thing that these railroad companies are attentive to, and that is to receive the fare before any one enters these unclean and unhealthy inclosures.

OREGON.

is the most beautiful land in the summer that we have ever seen; but in the winter it is the most gloomy. The valley land is usually productive, but the people labor under many disadvantages in preparing the soil for the seed, putting in the crop, etc. And then when it is all done it is seldom done to the entire satisfaction of the farmer, and the crop is only about one-half in quantity generally what it should be, and we judge by the two years we spent there and from what the cultivators of the soil themselves told us that the fruits are various, and as a rule plentiful, but as there is no market for green fruit the people neglect their orchards, and their trees go to decay. If the citizens would encourage fruit-drying establishments at suitable points a reaction might be induced.

The health of the people in the valley is only moderate. Malarial diseases and consumption are common. But in the mountains—and perhaps in eastern Oregon—it is said to be good.

We have a small band of one or every ninety-two of the population of Southern Methodists here. But they are scattered over the mountains and through the valleys of this thinly settled State, and though true, as a body, yet they are too few for the substantial support of their preachers. They do what they can, perhaps, generally; but, after all is done, there is a great lack, which is not made up by the Missionary Board.

Money is about as scarce there as it is in the South; while, if our data be correct, the people are almost as badly in debt. The early future of the State may assume a bright and prosperous aspect before a great while, if the dark cloud of our political sky be dispelled soon. If so, our self-sacrificing brethren out there, or those who any follow them, will of course fare better.

Before we close let us say a few words about

CALIFORNIA.

which is in some localities a great grain and fruit country. And these several spots have made the State famous, the world over for quantity and quality, and multitudes are attracted there, expecting to find not only a land of gold, with a soft, balmy climate, but a land of the most astonishing flowers, fruits and grains. Between Sacramento city and Omaha, separated from each other by nineteen hundred and thirty-three miles of railroad, we met not less than a dozen "emigrant trains," crowded with men, women and children, and all, so far as we could see, enthused with that State, and would not credit anything that promised less than opulence, or at least an abundant sufficiency of this world's goods. They were from almost every nation and clime. Poor fellows! We pitied them. They would not believe that there were crowds of emigrants already there, disappointed, discouraged, moneyless, and without labor—except as a job could be picked up here and there—and almost without bread. The emigrant train on which we returned was filled with persons who had gone out, and were coming back with sad faces and sadder hearts. But there are many out there who expended all in going, and have nothing upon which to retrace their steps.

It is true there are gold and silver in California; but the miner must toll hard, with a light back, ten to fourteen hours daily, away from home and society, to get it; and then he seldom makes more than \$2 or \$3 per diem, and lives like a savage so far as the ordinary comforts and conveniences of life are concerned.

It is true that they raise out there large fruits and vegetables in some few favored localities; but then they must use skilled labor, the very best seed, etc., to do it. We have seen some large fruits and vegetables raised in certain suitable places in the West—Kentucky, for instance, as we ever met with on the Pacific coast. As small pumpkins as we ever saw anywhere were grown in California, while the ordinary fruits and vegetables were rather below the average met with in the States. We will except grapes, not for size, but abundance, and cheaper than dirt—only half a cent per pound delivered at the wine-making establishments. But the people have overdone this branch of fruit growing, and now they have such quantities of the growing vine that it does not pay, except they feed the fruit to hogs; and this course was recommended last fall by some of their papers. The people pretty generally were very bitter toward the Chinese, and they were secretly organizing all over the State to oppose his presence and drive him back home. They have their constitution and by-laws printed in pamphlet form; their agents were organizing, and I was told by one of their members that they were already thirty thousand strong in the State. If they carry out the measures of their constitution a political tornado will sweep over their land. Laying is dear in that State. Money is hard to get in and possess, labor scarce, and the health of the people generally only medium; politics stormy; true religion below par, and not worth offering. And yet we have true men and women of God in that State. There are some of God's children there who added to our comfort and happiness by their love in acts as well as words. We expect to meet them about God's throne, and to bless them forever. How sweet to meet with such people as we pass along.

But I must close this long letter. Reader, if you are doing moderately well, "having food and raiment," "therewith be content." But if you must go elsewhere, be very moderate in your expectations.

JAMES E. BRADLEY.

MENARD, LA., February 3, 1877.

Letter from Washington.

WASHINGTON, D. C., Feb. 19, 1877.

MR. EDITOR: Florida counted for Hayes, and Louisiana for Hayes, and at this present writing no disputed State left but Oregon. And Oregon will likely be counted before this letter will be seen, and then we will know who is to be President for the ensuing four years. The excitement, the strife, the contention among the President-makers here

for weeks past is not easily described. The disappointment will be great—great as the hope was buoyant.

If you will allow me a little paper-room I will venture a very few observations about this peculiar Presidential-making.

1. I do not think, as everybody seems to here, that if Hayes shall be declared elected everything is lost; and if Tilden shall be declared elected everything is lost. There is something of this world left yet—yes, and of country too—outside either Tilden or Hayes, or both.

2. Everybody of both parties is disappointed in the triple commission. Strict party voting, no matter how or on what questions, deprives it of the high thinking capacity attributed to it, at the first, by everybody. The character of the United States Supreme Court must inevitably come down one or two full pelaves in the estimation of the great body of the American people; yes, and abroad too. Nobody looked for any deliberation from the congressional part of the tribunal. They went there to win, just as any other hired attorneys do. But sober deliberation and opinions—drinking opinions—were expected from the judicial portion. In this everybody is disappointed—not disappointed because they decided this way or that, but because they voted politically in every case. To suppose this difference in every case to be the result of impartial thinking is to suppose coincidences that never happened and never can happen, or at least, to be more exact, that never will happen. The high prestige of the Supreme Court is lost. High public confidence can no longer be reposed in these judges as a bench, neither can they confide in each other.

The incorporation of the judicial element in the commission, however, will have resulted in great good to the country in another direction. Many, very many, of the soberest men about here believe most fully that, as a peace measure, the arrangement was most wise and salutary. Without it they saw no way a dual presidency could have been averted, and I suppose a dual presidency and war might be regarded as synonymous. No matter how great the disappointment now, every man in the nation agreed to abide the decision of the judges, asking no questions.

3. The deepness and wideness and thoroughness of the investigations—South—the agitations, the inquiries and reports about the Southern States here this winter, including the election, its remarkable closeness, tri-commission and all—must inevitably result—has already resulted—in great benefit to the South. She is better known, more highly respected, better understood and more appreciated than before. Public sentiment, both here at the North and over the water, is reconsidering and awarding justice to the South. Her power is no longer to be despised. Her quasi nationality is to be respected. In the event of Hayes' presidency a liberal policy toward the South must be pursued both in appointments and appropriations, as also in recognizing the attainment of her majority, and in letting her alone. A Republican administration cannot afford to do a whit less than all this. And this is worth more than a President.

4. In the event of Gov. Hayes' accession to the presidency, which at this present moment of writing is the most likely, a misfortune will rest upon both him and his administration, which, right or wrong, is inevitable, and such as was never before known in this country. However great the injustice may be supposed, or in reality be, more than a full half of all the people of the United States will believe, and will not hesitate long and long to declare, that fraud gave him the office. Say this is a great injustice—be it so. The people believe it, and they will say it. And to suppose that both Mr. Hayes and his cabinet will not feel it—yes, keenly feel it—is to suppose that the laws of social life and human sympathy are arrested. Social and honorable acquiescence under defeat have followed other elections. It cannot follow this in the case supposed.

R. ANNEY.

A man falls on the street in a fit. As the doctor hastens up a bystander exclaims: "Oh, if he had only come sooner!" But the doctor looks up from the fallen man and remarks: "He is dead! I myself could have done nothing more."

BEYOND THE LIGHT

Smiles and Frowns

This state of mind prevents faithfulfulness, and so renders the preacher useless in the conflict with sin. An adulterated gospel is as great a curse to any congregation as a new one, or even a "gospel of lies"—neither one will save. When unfaithfulness stalks into the pulpit the glory of the Lord rises up from the house. A man who is thinking about the pulses of the people, the newspaper pulpit, generally preaches so as to hurt nobody. The presence of the phonographic reporter has a wonderful effect on the sermon; and he deals more in dashing eloquence than in plain, pleading truth. Men

The Bishop suggests that we turn more to the British model in this matter; that the church throughout all the borders of the Conference be aroused to a hearty interest in the anniversary meeting, so that preachers and laymen all abroad, and long in advance, make preparation and devise means for largely augmenting the annual collection. This is doubtless well. It has worked well in

Ald for the Publishing House at
Nashville.

A good life will preach under circumstances when no word is uttered and will stimulate good in others when silently pursuing its own purpose.

VIOL.
LAWRENCEVILLE, ALA., Feb. 13, 1857.

Her death was caused by disease of the heart, which had long been preying upon her system, and began on the 21st of April.

Five or six nights before her death husband asked if she did not want to live for his sake. She seemed to reflect a moment, and then, looking at him, she said: "If I'll God's will for me to live, I will; if I'll God's will for me to die, I will; I'm only waiting God's time." "Look at Ages" was her favorite hymn in sickness; she sang it frequently.

A few nights before her death she asked for one of her sisters-in-law. She hurried into her room. She asked for music. She played a melody, and she fell asleep. Perhaps two hours after she asked for

Dr. R. M. Crowson, P. C.
St. Paul, Minn. For *Allothrips* please copy.

MRS. MARY ELEANOR WALKER, wife of Prof. Charles F. Walker, and daughter of Dr. James and Mrs. E. S. Townsend, was born on the second of October, 1840, married July 1, 1870, and died, after a very short illness, in Pratiaville, January 27, 1877.

At the early age of nine years she became a member of the Sabbath school, for which she ever entertained a strong attachment. She joined the church when fifteen years old. She had profound reverence for God, name, house, and people; was especially kind and sympathetic toward the old and afflicted. Her husband, who is a collector of another church, sends me the following testimonial: "In her Christian walk she was consistent." She remembered and paid her tithes unto God. She was an affectionate wife and mother, and was never known to mar the happiness of home by an unkind word." When it is so with the wife, the shall that Scripture be fulfilled: "For husband also, and he shall be as himself." — 4 —

W. A. McCLARY.

CHARLES S. DEARMAN, son of Bro. John and Elizabeth Deeman, a youth of eighteen yrs born in Lindsdale county.

Miss, March 27, 1830, and died in the same county, January 6, 1877. Charlie was a christian, suffered from his infancy. Those who knew him said that he was always a good boy. He was quiet, peaceable and industrious and never murmured at his suffering. His home is with the good and well.

"O, that I, poor man, and was only designed to
 the will of him who "doth all things well."
 He was ready when the messenger came.
 He loves a tender father, fond loving sister
 and a kind brother. May the Lord smile
 and comfort them with the hope of an eter-
 nal reunion beyond this vale of tears.

J. T. BRADY.

LITTLE FRANK MCDADE, only
 child of Mr. George and Sister Jessie Mc-
 Dade, was born September 24, 1875, and died
 at Mount Tabor, Pa., January 29, 1887,
 after a painful illness of eleven days. Little
 Frank was a lively and interesting child.
 His sufferings are over, and now his little
 soul joins the angelic song of praise to him
 who said: "Suffer the little children to
 come unto me, and forbid them not: for
 such is the kingdom of God."

J. F. PATTERSON.

LUCY ALBERTA, daughter of Dr.
 J. N. and Ade M. O'Connell, born Jan-

WALLACE McMILLAN, son of J. E. and Sine H. Miller, died at Whistler, Ala., January 22, 1877, aged eleven months and nine days. His sadly bereaved parents have many sympathizing friends. As he was a great sufferer all his short life, it may truly be said their loss is his gain. A. H.

MARGARET MINERVA JANE, infant daughter of M. N. and M. A. Langford, was born October 7, 1878, and died December 9, being two months and two days old.
V. H. NELSON, Pastor.

I see certain of my brethren falling away at the branches of the tree of vice with their wooden saws. But as for the gospel, it hays the ax at the roots of the forest of evil, and if it be fairly received into the heart it fells all the upas trees at once, and instead of them there spring up the fig tree, the pine tree, and the box tree together, to beautify the house of our Master's glory. — *Spurgeon.*

VEGETINE

THE GREAT FAMILY MEDICINE

HEALTH-RESTORER.

GENERAL DENSITY.

[illegible]

DEATHS: 1940-1941: 1,100,000

"H. R. SEVERN:—*Day 57.* I have used VER-
 TUS, and feel a duty to acknowledge the great
 benefit it has done me. In the spring of the year
 1861, I was afflicted with a severe attack of
 overwork, want of sleep and proper rest. I was
 very weak and much emaciated. I tried many
 remedies without receiving any benefit from any
 of them, until I used VER-TUS. After a few days
 before I had taken this one week my improve-
 ment gave me renewed hope and courage. I continued to take it every day, until four
 months had passed, and I was restored to health.
 The effect of VER-TUS in case of several dis-
 eases, is truly marvellous.
 —ELIZABETH A. POLLEY,
 11 Webster Street, Cambridge, Mass.

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(continued)

CHURCH ST., June 11, 1901.
 MR. H. B. STAYNES, *Dear Sir*: This is to certify that you first made a perfect cure of my skin, my kindred physician had pronounced my consumption, and said I could not survive many days.
 MRS. LEEDSTON, 54 Cook street.
 The facts stated by Mrs. Leedston are personally known by me, and they are true.
 A. D. BAYNE.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

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Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, MARCH 1, 1877.

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ROBT. J. HARP, PUBLISHER.

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God's Tokens.

The prayer of David comes very naturally to the lips of the troubled and discouraged. "Shew me tokens for good." This is the prayer of the perplexed. They anxiously look for some sign from God, some indication that may inspire hope, and some intimation that the beneficent hand is stretched out for their deliverance.

God's tokens in the work of the ministry are sought for. As in a time of drouth we watch the sky and the winds, and closely observe the phenomena of the natural world, so do the spiritually-minded seek for intimations of the desired showers of grace. It is a token for good when this concern for reviving power becomes general, and when those who have been at ease in Zion begin to beseech themselves, and begin to pray with increased earnestness; also when professed Christians become dissatisfied with themselves, confess their sins and backslidings, and wrestle for a deeper work of grace. When the members of the church are ready to work, when they take increased interest in the prayer and class meetings, and when the singing becomes lively and general in the congregation, the signs are favorable. When, furthermore, there is a generous and cheerful response to the appeals for the support of the gospel, and for the aid of the benevolent enterprises of the church, and when family and secret prayer become more importunate and pervading, there is assurance of the coming day. If we add to these promising indications a perceptible increase of interest among the unconverted, an awakening among the children of the Sunday school, and here and there a sinner aroused to repentance, we have reason to rejoice. The bow is in the cloud. The signs of God's mercy and grace are such that the faithful watchman cannot mistake their meaning.

In our individual experience, in the state of our own souls, there should be this concern, as to our usefulness, when the wheels drag wearily and progress seems to be arrested. How at such times the heart longs for some—even the faintest manifestation of success! The sowing is going forward, but is the seed sprouting? Are our children yielding to the gracious call of the Spirit? Are those for whom we live and pray—our families and friends—growing less careless and more serious? Ministers, parents, teachers, missionaries, the whole church in its relations to the world's salvation, are looking for the signs of good. It is well that they should. This is the travail of Zion: faith and sympathy and love longing for encouragement. It is the prayer of those who watch for the morning, who survey the horizon where the gates of light are expected to open, and who are cheered by the star that heralds the dawn.

Doing good is slow business in this sinful world. The world's salvation is a mass, or in a generation or a century, is more than we can expect. But the tokens are given. Some fruit is gathered from the tree of life, the Spirit is breathing upon the valley of death, and there is a noise and a shaking, and the army of the redeemed increases. It is something to note God's tokens for

good in our own humble sphere, to count the heads of corn we have gleaned, as the earnest of the sheaves yet to be gathered, and never to rest until the divine sign appears. And in the larger field of our common and great commission how should we not scan the state of the church, the condition of the world, and the moral battle fields of foreign missions. God's tokens certainly are discernible by those who study with prayerful interest the religious intelligence of the day. What has been done is the divine sign of greater things. The conversions on the Mexican border, in Japan, China, India, are such tokens as we have been praying for, and their purpose is to encourage and stimulate us to a more absorbing zeal and liberality.

But this longing for the heavenly token has reference also to the inward man—the state of the heart. Is it well with us as Christians? Is the heart right in the sight of God? Are we growing in grace, and is the life of faith what it ought to be? The discount of some, the lack of comfort in others, the fear of condemnation in many, call for assurance. A token for good is the need of all who have not peace and rest. The witnessing Spirit would seem to be it. For if this abide in us there must needs be the fruits—righteousness, peace and joy. It is this that the penitent sinner seeks. He longs for God's token that his sins are forgiven, and that there is perfect reconciliation. He must look upon the cross even as Noah looked upon the bow in the cloud, and his faith must rest in it as the token of mercy to him. "Christ is to us the assurance of the everlasting covenant of grace and pardon to the penitent and believing soul. If God did not spare his own Son he will give us all things freely." Christ is God's token to the penitent, and always visible to faith.

But who shall show Christ to the blind and sinful heart? It would seem to be the Spirit's special office to do this. "Christ says: 'He shall glorify me; for he shall receive of mine, and shall shew it unto you.'" With the wonderful token of God's love to the world ever before us, still the Spirit must make that token plain—he must show it unto us. And thus we come back to the reason of the prayer, and to the deep spiritual yearnings and heart-cravings of the man who cried to God in his troubles and unrest: "Shew me a token for good." However these tokens abound, and however they have their substance and fulfillment in the one surpassing expression of infinite love, the Paraclete must help our infirmities, and open the eye of faith to behold the Lamb of God.

A token for good, however, is not the good itself. It is the sign and assurance. Something more than a promise perhaps, as it is an object or event related to the good we seek, and yet less than the good which it assures. God's tokens are for a state of faith and hope, rather than of fruition. We need them for our comfort and encouragement in this world of sorrow and trial, and they are laden with blessings indescribable. We lean upon them, rejoice in them, but they are merely earnest and pledges of the eternal and the heavenly good. Faith here, sight over there. Here we must be content with a token for good, there the good itself will be ours. In this life God's tokens are to us what the sun and stars are to the navigator; but when we reach the fearless shore we shall need them no longer to guide our course. The tokens of eternal life—the cross as our hope and the indwelling Spirit of love and holiness—are our strength and joy here, but their complete significance are for eternity to unfold. How full the consolation, and how sufficient the support under sorrow, is the assurance that God is in our sufferings, that the tried soul but have the assurance, let him but see the token of God's mercy and love, and there will be songs in the night.

Notes on a Letter.

That was a good occasion for writing, to wit: Sending the name of a new subscriber with the money. If every layman and lay woman would go and do likewise, how the publisher's heart would rejoice. His equilibrium might be endangered by overmuch prosperity. And then it was for a subscriber, in an out-of-the-way place—where there are several Methodist families, but no pastor and no preaching. This is putting a religious paper where it is likely to do the most good. In the make-up of the Advocate we have an eye to such cases, and try, as far as we can, to make the paper a pastor and preaching to the sheep who are without a shepherd. Some subscribe for the Advocate because they have no preaching; and others because they have. Both reasons are good, and not contrary, the one to the other. Wherever there is preaching of the right sort the paper is in demand.

But our esteemed brother gives some conclusions about the occasion of this subscription. A considerable community of Methodists—six or eight Methodist families—left for five or six years without pastoral oversight or recognition. A passing episcopal Bishop sent his card with a blessing from the steamboat to a solitary church woman in that neighborhood, while our Methodist itinerants have not done that much for our scattered flock. The colonel thinks our preachers are not aggressive, and that they are too much inclined to move in the old worn track—not disposed to open new ground. He would have us thunder at the heads of the preachers, and believes that they all need waking up.

There is occasion, doubtless. We have suspected all along that the report of crowded Conferences meant this: That we are not pushing our forces into the out-of-the-way and destitute places. Some preachers, and we have them in mind now, are noted for their push—for breaking up new ground, and leaving two circuits where they found one. The suggestion and the complaint are both just. The best of us can do something better, and there may be some who are culpably and grossly negligent. Brethren, look after the lost and scattered sheep of the house of Israel. There remains much land to be possessed, and much of it touches the borders of your pastorates. Make an occasional week-day appointment—preach in the school-houses, the private houses and the groves. This is the peculiar glory of Methodism: to go to the people, to hunt them up, and compel them to come in.

It is natural that a steward should look at the question of support from his own point of view. Faithful and laborious preachers are not always well supported, but the stewards will generally find it easier to raise their salaries than of those who are wanting in energy and zeal. We shall not undertake to say where the most blame lies; only this, by way of compromise: there are preachers who deserve little, and there are negligent and unfaithful stewards. "Fishers of men, not trappers of places." To be sure the preachers must fish for men—for souls—and the places should be valued only as means to this end. We hope it is generally so. "We seek not yours, but you." This was Paul's confession, and we believe it is the feeling of all true ministers of Jesus Christ. It will be an evil time indeed for us when our preachers become place-hunters, and cease to be fishers of men. It is a danger to which the itinerancy, in common with all other ministries, is exposed. We make no such charge, and our brother's fears may be unduly excited. But such voices from the laity may put us on our guard, and they may do us good by recalling the true aim and incentives of our itinerant work.

"Not much of a Mexican missionary man," Sorry for that. This is the root of nearly all our troubles. The missionary spirit is at a low ebb, and hence the lack of aggressiveness all around. The same spirit that would carry the gospel to the capital and borders of Mexico would also take it to the community where our new subscriber lives. There can be no zealous aggressive spirit in the work at home if there be no earnest concern for the spread of salvation in the remote regions. If nothing had been done for China and Mexico that neglected neighborhood within the bounds of one of our old Conferences would be no better off. There is not one kind of zeal for home work and another for foreign. The constraining love of Christ is the one all-embracing incentive, and where this operates we shall cease to distinguish inviolently between the work of Christ here and there. As a rule, those churches which give most for foreign missions do most for themselves, and enjoy the largest measure of spiritual prosperity.

The preacher sometimes shares with his stewards in the fear that collections for missions lessen the pastor's support, and interferes with home enterprises. Once let the spirit of missions blow upon the people, let them receive the Pentecostal baptism, which is the baptism of the missionary spirit, and we shall find that every interest is strengthened ten-fold. Unfettered with power from on high the apostles and disciples tarried at Jerusalem, but when the time came upon them they went abroad. Let the ardor for missions once possess our churches, and the quarterness will be as the small dust in the balance. There will then be few preachers not paid, and the labor and perplexity of the stewards will be gone.

We cannot altogether agree with our esteemed brother in some of his views, but we are glad to have his thoughtful and earnest suggestions. We join him in laboring, writing and praying for the prosperity of the church, which we equally love with a sincere and true affection.

Our China Visitor.

This, as our readers know, is the title of a paper published quarterly in China by our missionaries there. The last number (January 1) is exceedingly interesting. We quote as follows from the editor:

On Friday, December 22, the exercises of our meeting commenced in the morning with singing for one hour and then a prayer meeting. In the afternoon at three P. M. our Quarterly Conference held its session, Bishop Marvin presiding, and Rev. A. P. Parker acting as secretary. It was to us a most interesting occasion, especially when the characters of our preachers were being examined. It will long be remembered by us as a memorable era in the history of the Methodist Church in China. We were reminded of days gone by, when one of our home Annual Conferences would be in session and one of our good Bishops presiding.

At night we had preaching in Chinese at seven P. M. We were privileged again to hear the Bishop preach at the Temperance Hall at half-past eight P. M.

On Saturday morning we had fasting and prayer for God's blessing to rest upon us during the services of the day and the coming Sabbath. In the afternoon we had our native preachers' Quarterly Conference, Rev. J. W. Lambuth presiding, and Bro. See acting as secretary. We will not here give any account of this meeting, or speak of the blessing of God which we experienced on that occasion, as Bro. Parker will give some account of it in this number of the China Visitor.

On Saturday night at seven P. M. Bro. Yung preached in Chinese, after which we listened to an excellent address from Rev. E. R. Hendrix, in the Temperance Hall, on temperance. On Sabbath morning, the twenty-fourth, we held our love-feast, and it was a time of refreshing to us all. Many of the brethren spoke with a great deal of feeling, giving their testimony of the love of the Lord Jesus, and of the power and truth of the gospel. At half-past ten the church was crowded to overflowing, when the doors had to be closed. After an excellent sermon by Bro. Allen, the preachers to be ordained deacons, four in number, were presented to the Bishop, Bro. Duan, Bro. Dzang, Bro. Yung and Bro. See were then ordained by Bishop Marvin as deacons in the Methodist Church, China. It was indeed, a solemn time with us. There were many native Christians from other churches to witness the ordination.

In the afternoon at three P. M. we commenced the services preparatory to the ordination of elders. After singing and prayer Bro. Duan and Bro. Dzang were presented to the Bishop for ordination. The house was crowded and the doors had to be closed. Some native ministers of other denominations were present to witness the ordination. The congregation seemed deeply impressed with the services of this hour, when the foundations of our branch of the church in China were being formed. During the services, the time of silent prayer in the congregation was most solemn, and we felt that the divine Spirit rested upon us. After the ordination the Lord's Supper was administered; first to all ministers present, and then to all Christians in the congregation. It was an occasion long to be remembered by all those present, and we feel to-day that we now have, for the first time in our history as a mission in China, the beginning of our native church in this land of idolatry. It is with us a day of rejoicing, and we praise God that we have been permitted to see it.

At six P. M. we listened to another excellent sermon from Bishop Marvin, delivered at Union chapel, on the parable of the sower.

At eight P. M. Bro. Duan preached to us in Chinese from the text, (Galatians ii, 20): "Who loved me, and gave himself for me."

On Monday morning, December 23, Bro. Dzang preached from Micah vi, 2, which proved a very interesting sermon. This closed the services, and then all the little Chinese school children were brought around the table to partake of some fruit and cakes which were spread before them.

(CLOTON SCHOOL) AND BIBLE WOMEN'S HALL.

We give in this number of the China Visitor a view of Cloton School and Bible Women's Hall. It was completed in October last, at a cost of \$1,450, and we have now seventeen children in attendance. The greater portion of the money used was the free-will offering of one well known to many dear Christian friends in Nashville, Tenn., whose heart is deeply interested in advancing the cause of Christ among the heathen women of China. We ask for the prayers of God's people in behalf of this school, where these little girls are being taught that they have souls to save; and that it is only through faith in the Lord Jesus that they can be saved. These little girls are supported by funds sent from many States and from many dear Christians. We want to see the number increased, and the school placed on a firm and solid basis for the future, so that those who go from the school may not only have a knowledge of books, but may know how to work and support themselves.

THE MISSIONARY SHIP, OUTWARD BOUND. CENTRAL MISSIONARY SOCIETY.

A notice of this little missionary society in the NEW ORLEANS ADVOCATE of October 5, 1876, by Ella, I am sure, did a great deal of good. It has done good in America, and we have experienced good from reading it in China. Ella, I am glad your missionary ship is "outward bound," and I hope every one on board that ship will be earnest workers for Jesus. We send to your society some copies of Our China Visitor, and be assured we shall pray for you and all the members of that missionary society, and watch for the arrival of your ship.

The following appreciative notice

of our departed Sister Thomas will be read with interest:

The death of Mrs. S. B. Thomas, of New Orleans, has filled us all with deep sorrow. She "walked with God," and is not, for God took her. A noble Christian, full of faith and good works, is gone to her reward. A mother in Israel is fallen. Her name and the memory of her shall ever be embalmed in our hearts. She manifested a deep interest in the education of the heathen women of China. For years she has supported a girl in Mrs. Lambuth's school in Shanghai, whose name is Bayung. Her foreign name is Susan. Some two years since the glad news was sent to Mrs. Thomas that Bayung had become a Christian, and she wrote some precious letters of encouragement to the girl for whom she had so long prayed. Bayung is now not only a Christian, but a good scholar in the classical language and in the Shanghai colloquial, and is now prepared for work among the women of China. Dear Sister Thomas did not forget her little girl in China, but has left her enough to support her through life, and we trust and pray she may be influenced by the Holy Spirit to imitate the excellent example of her kind, loving friend.

AN EARNEST LIFE.—Earnestness does not always move with a clatter. There are other things in this world which are quite as pleasant and edifying as the rub-a-dub-dub of a snare drum. In fact this kind of melody is not generally the highest style of music. Have you never known a man hissing and olleions, and elumorous and loud, but who did not weigh heavy after all—a thing very well understood by every one except just the man who might have produced that piece of information? And have you never known a man quiet and unostentatious and faithful, and who was a perpetual blessing, a golden man, deep-souled and true, whose memory lingered long after he was gone, like light upon the hills after a gorgeous sunset?

The shallow stream rattles along its course; but when it is met and drowned by the majestic tides rolling in from the seas there is silence on the hills. In the great tide there is the power of more than a hundred rivulets, yet its coming is almost as quiet as the celestial forces that bring it. The tide flows down and shallow grows the stream, and again the empty clattering goes on. And this is what we wish to say: that things most potent, although demonstrative, as indeed they must be from their effects, are not necessarily noisy. A strong and earnest life need not make what people are in the habit of calling "a fuss." It is better to be known by the lead that strikes than by the bang of the gun that sends it.

LENGTH OF SERMONS.—A rather war of controversy is being carried out just now in the pages of certain religious journals as to what ought to be the orthodox length of a sermon. It seems that the Bishop of Manchester believes in short sermons, and thinks that a minister might sufficiently edify his congregation even within the brief compass of ten minutes or a quarter of an hour. The subject is really interesting from the time of defense taken up by the advocates of brevity in the pulpit, namely: that the minister who attends to all the multifarious duties which devolve upon him, in the interest of his flock or his parishioners, is so overtaxed that he is altogether qualified to preach a sermon of longer duration. Now the whole history of the church in our own country during the past century and a half proves, beyond a doubt, that preaching is the very vitality, the life and soul of religious progress, and that in proportion as it becomes dull and formal and lifeless, so will the church subside into that state of lethargy which is so gradually described in the apocalyptic writings as "neither hot nor cold."—London Globe.

"GODLESS SCHOOLS."—We infer that the schools of Ireland are under the control of the Romish priesthood, and that the large majority of the teachers are Catholics. The results, as shown by the criminal statistics, do not sustain the claim that Protestant schools are "godless," and that the Catholic schools exert a greater moral and religious influence upon the scholars. In Ireland the number of commitments of men for criminal offenses, of those who could read and write well, was 42 per cent. of the whole number. In England and Wales, where the schools are mainly under Protestant control, it was only 3.7 of one per cent. In Ireland the per cent. of criminal women and girls who could read and write well was 27.3; in England and Wales, 1.7 of one per cent. There would thus seem to be quite a difference in moral results between the education of the schools controlled by the Catholics, and the "godless schools" of the Protestants. If the same results are reached in this country—and there is no reason why they should not be—the advantages, in a moral and religious point of view, of Catholic parochial schools, are not apparent.—Standard.

THE INFLUENCE OF PICTURES.—A room with pictures in it and a room without pictures differ by nearly as much as a room without windows. Nothing, we think, is more melancholy, particularly to a person who has to pass much time in his room, than blank walls and nothing on them; for pictures are loopholes of escape to the soul, leading it to other scenes and other spheres. It is such an inexpressible relief to some persons engaged in writing, or even reading, on looking up, not to have his line of vision chopped and dived off by an odious white wall, but find the frame of an exquisite picture to other beautiful and perhaps idyllic scenes, where the fancy of a moment may revel, refreshed and delighted. Is it winter in your world? Perhaps it is summer in the picture. What a charming momentary change—and contrast!—New York School Journal.

Books and Periodicals.

—A new Sabbath school music book, containing all the songs and hymns of P. P. Bliss, many of which have never before been published (being found among manuscripts in his trunk), now carefully edited by Messrs. Lowry, Doane and Sankey, with contributions from many friends of Mr. Bliss, together with all the new and good music prepared during the last two years by Messrs. Lowry and Doane, will be issued April 15, by Biglow & Main, New York, and John Church & Co., Cincinnati. This will be purely a Sabbath school music book of the usual size and price; and will be the only Sabbath school music book issued by either of the above well-known houses this year, as well as the only one authorized by the executors of the family of Mr. Bliss to contain his songs.

—The Westminster Review, January, 1877, reprinted by the Leonard Scott Publishing Company, 41 Barclay street, New York, contains as follows: A Ministry of Justice; The Warfare of Science; The Factory and Workshop Acts; The Life of the Prince Consort; The Turkish Question—Russian Designs, and English Promoters of Them; John Locke; Independent Contribution—The Financial Difficulties of the Government of India; Contemporary Literature.

The periodicals reprinted by the Leonard Scott Publishing Company, 41 Barclay street, New York, are as follows: The London Quarterly, Edinburgh, Westminster and British Quarterly Reviews, and Blackwood's Magazine. Price, \$14 a year for any one, or only \$15 for all, and the postage is prepaid by the publishers.

—Scrimer's Monthly for March has: The New York Aquarium; Nicholas Minnurn; The Falling Star; Celestial Peas; Princeton College; The Youth of Gilbert Stuart; An Exposition of Life Insurance; A Winter on the Nile; The Pitcher Plants; An Asiatic Invasion; Stella Grayland, and other articles.

—Appleton's Journal for March has: The Mountain Regions of North Carolina, illustrated; Love of Study, illustrated; Charles Mackay's Recollections; The Defenses of Constantinople; Culture-Heroes of the Ancient Americans, and other articles.

—The Southern Musical Journal for February has been received. A good number of this excellent periodical.

The Political Situation.

Our news columns give the main facts. The electoral count has reached South Carolina, and this State is now before the commission. It will be counted for Hayes and Wheeler. Nobody seems to expect anything else. It was thought at one time that the Democrats would resort to parliamentary tactics to delay the count that it could not be completed by the fourth of March, in which case a new election would be necessary. The present indications are that the counting of the electoral vote will be finished in time, and that Mr. Hayes will be inaugurated on Monday, March 5. The State governments of Louisiana and South Carolina are still in suspense. The new President and the new Congress will have to decide, or leave the States to decide for themselves. The present week has perhaps been the most exciting of any since the beginning of the long political agony. The nation will have a breathing spell after a week or two.

From the Raleigh Christian Advocate we learn that Davenport Female College, Lenoir, N. C., was destroyed by fire February 14. There was no insurance, and the total loss is estimated at from \$20,000 to \$25,000. The college was under the control of the North Carolina Annual Conference, Methodist Episcopal Church South.

A note from Rev. C. F. Evans, Little Rock Conference, informs us that he is comfortably housed at his new work, Pine Bluff, Ark., and that the prospects of the charge are cheering—that the churches generally in that section are prospering.

We regret exceedingly to hear of the death of Dr. W. C. Tait, of Alexandria, La. Dr. Tait was a very useful member of our church, hospitable, generous and active. He died of typhoid pneumonia, February 15.

The New Delta is the title of a handsome weekly recently started in this city. It is printed and published by the Franklin Printing House Company, M. F. Bigney and E. C. Wharton, editors.

Christians are often employed in digging wells to find comfort, and the deeper they go the darker they get; the Fountain of life, salvation and comfort is above; call upon thy God, and look up, and the light of his love will soon cheer thee.

Farm, Garden and Household.

Science of Washing Dishes.

There is a proper way for doing everything that is to be done, and the London *Agricultural Gazette* has the following suggestions in regard to the washing of cups and pots and bruen vessels.

Such pans and goblets as are in every-day use, after being thoroughly washed, may be simply dried out with a linen dish-cloth; but soup-pans and fish kettles that may be put away for a week or so at a time, should be dried at the fire before being hung up, which will prevent iron pans from getting rusty, however long they may be out of use. And it is not only the pot or pan that must receive attention, for if that be ever so clean, and the lid left unwiped, then the savor of the food the next operation, inevitably falls down on the new material, and a most inharmonious compound may be the result. This is also the case with the dish-covers, which are not often hung up with all the steam of the last joint, but in puddling on them, at the risk of its dropping down on the next article covered, and the certainty of the metal inside becoming in time black and stained. Brass pans should be cleaned inside with vinegar and brush, then dried, thoroughly dried at the fire, and finished off by wiping out with a clean cloth. White enameled pans only want a little soda and warm water to keep them free and sweet, and free from the grease which would be so disagreeable to the finer kinds of made dishes that the enameled pans are used for. Soda is the most useful for rinsing out a mixing dish before making a cake or light pudding. The grease from an ill-kept dish-cloth is quite sufficient to ruin a cake or what is many so mysterious, namely, that the sponge cake or pudding, which should have been light as snow, turns out heavy and tough.

Earthenware molds—the best for boiling, baking or simply steaming—should also be rinsed out with a little soda in the water, which in its turn should be well rinsed off as in any way it is just as objectionable in taste and smell as anything that can be named. For dinner-table soap is better than soda, as it gives them a clean, glossy look, and thoroughly cleanses them at the same time. A brush for handles of tureens, etc., should be provided, and plates should never be piled up half warm from the last water, but spread out, or ranged in the plate rack to cool and dry, before being put away. *New York Herald.*

To Restore Rancid Butter.

There is no need of either selling or using rancid butter, owing to the fact that it may be easily restored to as good and perhaps a better condition than that which characterized it when it was first made. No matter how strong, proper management in the plan we are now going to set forth will make it all right, every time.

Place in a clean barrel three pounds of fresh, unskinned lard, and pour over it twenty gallons of pure cold water. Let it remain one day, stirring occasionally; then let it stand ten or twelve hours without stirring to give it a chance to settle. At the end of this time pour or draw off the clear liquid, and strain through three thicknesses of fine domestic muslin. Place into a clean barrel and it is ready for the rancid butter.

Cut the butter in thin slices—as thin as you can cut it—unwaxed—and place it directly into the fine water. Put in as much as the water will cover, then place over it a wooden floating lid, and weight down sufficiently to prevent any butter from being exposed to the air. Keep it in this condition about forty-eight hours, stirring three times a day with a clean stick.

At the end of this time the butter will have entirely lost its rancid condition, the fine having completely neutralized the acid. The solution should now be drawn from the barrel, and its place supplied with pure cold water, and the butter should be stirred for six hours. Next take out the butter, let it drain in a hour or so, then rewater and repeat exactly after the manner of rancid butter.

This process will leave the butter as white and as fine as the first-class article, fully up to the best. Goodness, you will take say fifty pounds of it, which you will use in a revolving churn with six gallons of cream milk and a pint of the pure cold water. No other coloring will be needed, the carrot juice will have imparted to it a rich yellow color. It will have also added to the flavor, making the flavor resemble that of cow butter in every particular. *The Christian Advocate.*

Rust on Celery.

There are two kinds of rust, a dry rust and a wet rust. If it is exposed in an open situation, exposed to the sun, it sometimes burns, and this causes rust. This, however, is not the most frequent cause. Celery should neither be hoed nor pulled up when moistened with dew or rain, for when the ground is moist, it should be done when air and soil and plant are dry, otherwise rust is sure to be the result. If the rust is permitted between the leaf-stalks, or in the heart of the plant at earthing up, rust or rot, or both, is the consequence. This is one reason why we dislike celery of a branching habit—the work of earthing well is so difficult. A dwarfish plant of straight, compact growth is altogether the safest and best.

While on this subject we will say: Never let celery become so dry as to wilt, either while growing, or when taken up for consumption or storing. It will never recover from such treatment, but always remain limp and hollow. Keep celery growing rapidly, and when taken up for pitting do not allow it to show the least sign of wilting, nor keep it exposed to light for a long time. If you wish to know what really good celery is, have a dozen plants under special care. Give them a good soaking of manure water every two or three days. Do not earth up until the plants are at least eighteen inches in height. Then bank up to the lowest leaf—where it is attached to the stalk—After the heart has grown to the height of the outside leaves, bank up again, so that you will have about two feet of the plant earthed up. In a few weeks after the last banking the celery will be fit for use.

LEAF MOULD.—Leaves laid in small heaps will decompose sufficiently in a few months to mix with good soil as compost for plants. To hasten decomposition turn the leaves over occasionally, and mix with a small quantity of loam at each turning. At the end of a month the leaves are sufficiently decomposed for potting purposes. But they are not thoroughly so until during the second year. Leaf mould is then often and becomes finally to decay and saturated to be employed alone. *Am. Gard.*

CHICKENS IN THE ORCHARD.—The amount of good done by chickens among trees is hardly to be estimated. We completely conquered the earwig worm in two years by utilizing a flock of fifty chickens in the midst of the lot, not to mention the crickets, grasshoppers and other insects that they destroy. We always preserve at the birds too, not forgetting them a few cherries and berries. *Am. Gard.*

POISONING.—A sure cure for ivy poisoning, says the *Christian Advocate*, is to apply a mixture of equal parts of vinegar and oil of sweet almond. It is a very good remedy for all kinds of skin diseases, and is a very good remedy for all kinds of skin diseases, and is a very good remedy for all kinds of skin diseases.

BE OF GOOD CHEER.—During the new year, P. H. Boyle, Choice Groceries, at his store, No. 109 N. Canal St., New Orleans, La., has a large stock of choice groceries, and is a very good remedy for all kinds of skin diseases, and is a very good remedy for all kinds of skin diseases.

HARDWARE, STOVES, ETC., RICE, BORN & CO., CAMP STREET, NEW ORLEANS, LA.

FOREIGN AND DOMESTIC HARDWARE! BUILDERS' HARDWARE, STOVES AND RANGES, CHARTER OAK STOVE, Stoves! Stoves! Stoves!

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EDUCATIONAL.

Emory and Henry College.

VIRGINIA. THE COLLEGE YEAR for 1877 begins on the FOURTEENTH OF SEPTEMBER next. It is divided into two terms of twenty weeks each, the first closing January 31, and the second beginning February 1, 1877. For TWO HUNDRED DOLLARS deposited with the President at the beginning of the year, will give to a student for the first year, the tuition, board, fuel, room, washing, library and contingent fees. For information on special notes or for a catalogue address E. E. WILLY, President, Emory & Henry College, Virginia.

MOORE'S SOUTHERN BUSINESS UNIVERSITY. THE MOST PRACTICAL BUSINESS SCHOOL IN THE SOUTH. 312 N. PINE ST. CATALOGUES.

MISCELLANEOUS.

COUNTRY ORDERS.

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New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, Feb. 27, 1877.
COTTON.

From W. G. Warr & Co's Cotton Report of February 27, 1877.

The Position, Etc.—The receipts at the American ports, after having fallen off 452,000 bales for the four weeks ending the twenty-sixth ultimo, as compared with the same period last year, this week promise to exceed last year by about 15,000 bales. Some increase in receipts was anticipated as soon as navigation in the Mississippi river and its chief tributaries, which for several weeks were closed by ice, should be resumed; but the increase both at the seaports and the interior towns has been altogether larger than was expected, and has given rise to increased crop estimates here, many believing in an out-turn of 4,400,000 to 4,500,000 bales. After duly considering the movement at the ports and the present deficit in stocks at the eleven principal interior towns (from which only reports are received by the Cotton Brokers' Association), as compared with last year and the year before, we can but think the crop more likely to fall below than to exceed 4,400,000 bales; but assuming these figures, and we have the broad fact remaining that the supply of cotton in Europe—actual stocks—promises to be some 3,500,000 to 4,000,000 bales less at the close of September next than at same date last year, as shown in our annual review.

But—and here is a danger to which we have called attention in several of our recent reports—spinners last week held 250,000 bales, or about as large a stock as at any time last year or the year before, and unless Manchester should revive, of which we see but little prospect at present, they may for some weeks to come purchase too sparingly in this market to absorb such cotton as may be pressed for sale, and the more particularly in this likely to be the case since they are now receiving largely ex-quay.

The influx of bullion from the Bank of England still continues, and the amount now held is \$28,214,000, against \$25,018,000 on the twenty-eighth of September last—the maximum ever held—and \$22,353,000 one year ago. The bank rate remains at 2 per cent, at which it was fixed on the twenty-eighth of April last, since when—say 41 weeks—no change has been made; but it is thought the long period of cheap money is now near its close, and that there will be an early advance in the rate. At this time last year the rate was 4 per cent.

The Manchester market this week has been inactive and dull, in sympathy with the weakness in the Liverpool cotton market. Producers have shown a greater desire to secure orders, and prices here and there have favored buyers, but there has been no depression, and no general decline in values can be quoted. We now quote: 8-lb. shirtings, 74 1/2 to 75 1/2; 11-lb. do., 75 1/2 to 76 1/2; 14-lb. do., 76 1/2 to 77 1/2; 17-lb. do., 77 1/2 to 78 1/2; 20-lb. do., 78 1/2 to 79 1/2; 24-lb. do., 79 1/2 to 80 1/2; 28-lb. do., 80 1/2 to 81 1/2; 32-lb. do., 81 1/2 to 82 1/2; 36-lb. do., 82 1/2 to 83 1/2; 40-lb. do., 83 1/2 to 84 1/2; 44-lb. do., 84 1/2 to 85 1/2; 48-lb. do., 85 1/2 to 86 1/2; 52-lb. do., 86 1/2 to 87 1/2; 56-lb. do., 87 1/2 to 88 1/2; 60-lb. do., 88 1/2 to 89 1/2; 64-lb. do., 89 1/2 to 90 1/2; 68-lb. do., 90 1/2 to 91 1/2; 72-lb. do., 91 1/2 to 92 1/2; 76-lb. do., 92 1/2 to 93 1/2; 80-lb. do., 93 1/2 to 94 1/2; 84-lb. do., 94 1/2 to 95 1/2; 88-lb. do., 95 1/2 to 96 1/2; 92-lb. do., 96 1/2 to 97 1/2; 96-lb. do., 97 1/2 to 98 1/2; 100-lb. do., 98 1/2 to 99 1/2; 104-lb. do., 99 1/2 to 100 1/2; 108-lb. do., 100 1/2 to 101 1/2; 112-lb. do., 101 1/2 to 102 1/2; 116-lb. do., 102 1/2 to 103 1/2; 120-lb. do., 103 1/2 to 104 1/2; 124-lb. do., 104 1/2 to 105 1/2; 128-lb. do., 105 1/2 to 106 1/2; 132-lb. do., 106 1/2 to 107 1/2; 136-lb. do., 107 1/2 to 108 1/2; 140-lb. do., 108 1/2 to 109 1/2; 144-lb. do., 109 1/2 to 110 1/2; 148-lb. do., 110 1/2 to 111 1/2; 152-lb. do., 111 1/2 to 112 1/2; 156-lb. do., 112 1/2 to 113 1/2; 160-lb. do., 113 1/2 to 114 1/2; 164-lb. do., 114 1/2 to 115 1/2; 168-lb. do., 115 1/2 to 116 1/2; 172-lb. do., 116 1/2 to 117 1/2; 176-lb. do., 117 1/2 to 118 1/2; 180-lb. do., 118 1/2 to 119 1/2; 184-lb. do., 119 1/2 to 120 1/2; 188-lb. do., 120 1/2 to 121 1/2; 192-lb. do., 121 1/2 to 122 1/2; 196-lb. do., 122 1/2 to 123 1/2; 200-lb. do., 123 1/2 to 124 1/2; 204-lb. do., 124 1/2 to 125 1/2; 208-lb. do., 125 1/2 to 126 1/2; 212-lb. do., 126 1/2 to 127 1/2; 216-lb. do., 127 1/2 to 128 1/2; 220-lb. do., 128 1/2 to 129 1/2; 224-lb. do., 129 1/2 to 130 1/2; 228-lb. do., 130 1/2 to 131 1/2; 232-lb. do., 131 1/2 to 132 1/2; 236-lb. do., 132 1/2 to 133 1/2; 240-lb. do., 133 1/2 to 134 1/2; 244-lb. do., 134 1/2 to 135 1/2; 248-lb. do., 135 1/2 to 136 1/2; 252-lb. do., 136 1/2 to 137 1/2; 256-lb. do., 137 1/2 to 138 1/2; 260-lb. do., 138 1/2 to 139 1/2; 264-lb. do., 139 1/2 to 140 1/2; 268-lb. do., 140 1/2 to 141 1/2; 272-lb. do., 141 1/2 to 142 1/2; 276-lb. do., 142 1/2 to 143 1/2; 280-lb. do., 143 1/2 to 144 1/2; 284-lb. do., 144 1/2 to 145 1/2; 288-lb. do., 145 1/2 to 146 1/2; 292-lb. do., 146 1/2 to 147 1/2; 296-lb. do., 147 1/2 to 148 1/2; 300-lb. do., 148 1/2 to 149 1/2; 304-lb. do., 149 1/2 to 150 1/2; 308-lb. do., 150 1/2 to 151 1/2; 312-lb. do., 151 1/2 to 152 1/2; 316-lb. do., 152 1/2 to 153 1/2; 320-lb. do., 153 1/2 to 154 1/2; 324-lb. do., 154 1/2 to 155 1/2; 328-lb. do., 155 1/2 to 156 1/2; 332-lb. do., 156 1/2 to 157 1/2; 336-lb. do., 157 1/2 to 158 1/2; 340-lb. do., 158 1/2 to 159 1/2; 344-lb. do., 159 1/2 to 160 1/2; 348-lb. do., 160 1/2 to 161 1/2; 352-lb. do., 161 1/2 to 162 1/2; 356-lb. do., 162 1/2 to 163 1/2; 360-lb. do., 163 1/2 to 164 1/2; 364-lb. do., 164 1/2 to 165 1/2; 368-lb. do., 165 1/2 to 166 1/2; 372-lb. do., 166 1/2 to 167 1/2; 376-lb. do., 167 1/2 to 168 1/2; 380-lb. do., 168 1/2 to 169 1/2; 384-lb. do., 169 1/2 to 170 1/2; 388-lb. do., 170 1/2 to 171 1/2; 392-lb. do., 171 1/2 to 172 1/2; 396-lb. do., 172 1/2 to 173 1/2; 400-lb. do., 173 1/2 to 174 1/2; 404-lb. do., 174 1/2 to 175 1/2; 408-lb. do., 175 1/2 to 176 1/2; 412-lb. do., 176 1/2 to 177 1/2; 416-lb. do., 177 1/2 to 178 1/2; 420-lb. do., 178 1/2 to 179 1/2; 424-lb. do., 179 1/2 to 180 1/2; 428-lb. do., 180 1/2 to 181 1/2; 432-lb. do., 181 1/2 to 182 1/2; 436-lb. do., 182 1/2 to 183 1/2; 440-lb. do., 183 1/2 to 184 1/2; 444-lb. do., 184 1/2 to 185 1/2; 448-lb. do., 185 1/2 to 186 1/2; 452-lb. do., 186 1/2 to 187 1/2; 456-lb. do., 187 1/2 to 188 1/2; 460-lb. do., 188 1/2 to 189 1/2; 464-lb. do., 189 1/2 to 190 1/2; 468-lb. do., 190 1/2 to 191 1/2; 472-lb. do., 191 1/2 to 192 1/2; 476-lb. do., 192 1/2 to 193 1/2; 480-lb. do., 193 1/2 to 194 1/2; 484-lb. do., 194 1/2 to 195 1/2; 488-lb. do., 195 1/2 to 196 1/2; 492-lb. do., 196 1/2 to 197 1/2; 496-lb. do., 197 1/2 to 198 1/2; 500-lb. do., 198 1/2 to 199 1/2; 504-lb. do., 199 1/2 to 200 1/2; 508-lb. do., 200 1/2 to 201 1/2; 512-lb. do., 201 1/2 to 202 1/2; 516-lb. do., 202 1/2 to 203 1/2; 520-lb. do., 203 1/2 to 204 1/2; 524-lb. do., 204 1/2 to 205 1/2; 528-lb. do., 205 1/2 to 206 1/2; 532-lb. do., 206 1/2 to 207 1/2; 536-lb. do., 207 1/2 to 208 1/2; 540-lb. do., 208 1/2 to 209 1/2; 544-lb. do., 209 1/2 to 210 1/2; 548-lb. do., 210 1/2 to 211 1/2; 552-lb. do., 211 1/2 to 212 1/2; 556-lb. do., 212 1/2 to 213 1/2; 560-lb. do., 213 1/2 to 214 1/2; 564-lb. do., 214 1/2 to 215 1/2; 568-lb. do., 215 1/2 to 216 1/2; 572-lb. do., 216 1/2 to 217 1/2; 576-lb. do., 217 1/2 to 218 1/2; 580-lb. do., 218 1/2 to 219 1/2; 584-lb. do., 219 1/2 to 220 1/2; 588-lb. do., 220 1/2 to 221 1/2; 592-lb. do., 221 1/2 to 222 1/2; 596-lb. do., 222 1/2 to 223 1/2; 600-lb. do., 223 1/2 to 224 1/2; 604-lb. do., 224 1/2 to 225 1/2; 608-lb. do., 225 1/2 to 226 1/2; 612-lb. do., 226 1/2 to 227 1/2; 616-lb. do., 227 1/2 to 228 1/2; 620-lb. do., 228 1/2 to 229 1/2; 624-lb. do., 229 1/2 to 230 1/2; 628-lb. do., 230 1/2 to 231 1/2; 632-lb. do., 231 1/2 to 232 1/2; 636-lb. do., 232 1/2 to 233 1/2; 640-lb. do., 233 1/2 to 234 1/2; 644-lb. do., 234 1/2 to 235 1/2; 648-lb. do., 235 1/2 to 236 1/2; 652-lb. do., 236 1/2 to 237 1/2; 656-lb. do., 237 1/2 to 238 1/2; 660-lb. do., 238 1/2 to 239 1/2; 664-lb. do., 239 1/2 to 240 1/2; 668-lb. do., 240 1/2 to 241 1/2; 672-lb. do., 241 1/2 to 242 1/2; 676-lb. do., 242 1/2 to 243 1/2; 680-lb. do., 243 1/2 to 244 1/2; 684-lb. do., 244 1/2 to 245 1/2; 688-lb. do., 245 1/2 to 246 1/2; 692-lb. do., 246 1/2 to 247 1/2; 696-lb. do., 247 1/2 to 248 1/2; 700-lb. do., 248 1/2 to 249 1/2; 704-lb. do., 249 1/2 to 250 1/2; 708-lb. do., 250 1/2 to 251 1/2; 712-lb. do., 251 1/2 to 252 1/2; 716-lb. do., 252 1/2 to 253 1/2; 720-lb. do., 253 1/2 to 254 1/2; 724-lb. do., 254 1/2 to 255 1/2; 728-lb. do., 255 1/2 to 256 1/2; 732-lb. do., 256 1/2 to 257 1/2; 736-lb. do., 257 1/2 to 258 1/2; 740-lb. do., 258 1/2 to 259 1/2; 744-lb. do., 259 1/2 to 260 1/2; 748-lb. do., 260 1/2 to 261 1/2; 752-lb. do., 261 1/2 to 262 1/2; 756-lb. do., 262 1/2 to 263 1/2; 760-lb. do., 263 1/2 to 264 1/2; 764-lb. do., 264 1/2 to 265 1/2; 768-lb. do., 265 1/2 to 266 1/2; 772-lb. do., 266 1/2 to 267 1/2; 776-lb. do., 267 1/2 to 268 1/2; 780-lb. do., 268 1/2 to 269 1/2; 784-lb. do., 269 1/2 to 270 1/2; 788-lb. do., 270 1/2 to 271 1/2; 792-lb. do., 271 1/2 to 272 1/2; 796-lb. do., 272 1/2 to 273 1/2; 800-lb. do., 273 1/2 to 274 1/2; 804-lb. do., 274 1/2 to 275 1/2; 808-lb. do., 275 1/2 to 276 1/2; 812-lb. do., 276 1/2 to 277 1/2; 816-lb. do., 277 1/2 to 278 1/2; 820-lb. do., 278 1/2 to 279 1/2; 824-lb. do., 279 1/2 to 280 1/2; 828-lb. do., 280 1/2 to 281 1/2; 832-lb. do., 281 1/2 to 282 1/2; 836-lb. do., 282 1/2 to 283 1/2; 840-lb. do., 283 1/2 to 284 1/2; 844-lb. do., 284 1/2 to 285 1/2; 848-lb. do., 285 1/2 to 286 1/2; 852-lb. do., 286 1/2 to 287 1/2; 856-lb. do., 287 1/2 to 288 1/2; 860-lb. do., 288 1/2 to 289 1/2; 864-lb. do., 289 1/2 to 290 1/2; 868-lb. do., 290 1/2 to 291 1/2; 872-lb. do., 291 1/2 to 292 1/2; 876-lb. do., 292 1/2 to 293 1/2; 880-lb. do., 293 1/2 to 294 1/2; 884-lb. do., 294 1/2 to 295 1/2; 888-lb. do., 295 1/2 to 296 1/2; 892-lb. do., 296 1/2 to 297 1/2; 896-lb. do., 297 1/2 to 298 1/2; 900-lb. do., 298 1/2 to 299 1/2; 904-lb. do., 299 1/2 to 300 1/2; 908-lb. do., 300 1/2 to 301 1/2; 912-lb. do., 301 1/2 to 302 1/2; 916-lb. do., 302 1/2 to 303 1/2; 920-lb. do., 303 1/2 to 304 1/2; 924-lb. do., 304 1/2 to 305 1/2; 928-lb. do., 305 1/2 to 306 1/2; 932-lb. do., 306 1/2 to 307 1/2; 936-lb. do., 307 1/2 to 308 1/2; 940-lb. do., 308 1/2 to 309 1/2; 944-lb. do., 309 1/2 to 310 1/2; 948-lb. do., 310 1/2 to 311 1/2; 952-lb. do., 311 1/2 to 312 1/2; 956-lb. do., 312 1/2 to 313 1/2; 960-lb. do., 313 1/2 to 314 1/2; 964-lb. do., 314 1/2 to 315 1/2; 968-lb. do., 315 1/2 to 316 1/2; 972-lb. do., 316 1/2 to 317 1/2; 976-lb. do., 317 1/2 to 318 1/2; 980-lb. do., 318 1/2 to 319 1/2; 984-lb. do., 319 1/2 to 320 1/2; 988-lb. do., 320 1/2 to 321 1/2; 992-lb. do., 321 1/2 to 322 1/2; 996-lb. do., 322 1/2 to 323 1/2; 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1120-lb. do., 353 1/2 to 354 1/2; 1124-lb. do., 354 1/2 to 355 1/2; 1128-lb. do., 355 1/2 to 356 1/2; 1132-lb. do., 356 1/2 to 357 1/2; 1136-lb. do., 357 1/2 to 358 1/2; 1140-lb. do., 358 1/2 to 359 1/2; 1144-lb. do., 359 1/2 to 360 1/2; 1148-lb. do., 360 1/2 to 361 1/2; 1152-lb. do., 361 1/2 to 362 1/2; 1156-lb. do., 362 1/2 to 363 1/2; 1160-lb. do., 363 1/2 to 364 1/2; 1164-lb. do., 364 1/2 to 365 1/2; 1168-lb. do., 365 1/2 to 366 1/2; 1172-lb. do., 366 1/2 to 367 1/2; 1176-lb. do., 367 1/2 to 368 1/2; 1180-lb. do., 368 1/2 to 369 1/2; 1184-lb. do., 369 1/2 to 370 1/2; 1188-lb. do., 370 1/2 to 371 1/2; 1192-lb. do., 371 1/2 to 372 1/2; 1196-lb. do., 372 1/2 to 373 1/2; 1200-lb. do., 373 1/2 to 374 1/2; 1204-lb. do., 374 1/2 to 375 1/2; 1208-lb. do., 375 1/2 to 376 1/2; 1212-lb. do., 376 1/2 to 377 1/2; 1216-lb. do., 377 1/2 to 378 1/2; 1220-lb. do., 378 1/2 to 379 1/2; 1224-lb. do., 379 1/2 to 380 1/2; 1228-lb. do., 380 1/2 to 381 1/2; 1232-lb. do., 381 1/2 to 382 1/2; 1236-lb. do., 382 1/2 to 383 1/2; 1240-lb. do., 383 1/2 to 384 1/2; 1244-lb. do., 384 1/2 to 385 1/2; 1248-lb. do., 385 1/2 to 386 1/2; 1252-lb. do., 386 1/2 to 387 1/2; 1256-lb. do., 387 1/2 to 388 1/2; 1260-lb. do., 388 1/2 to 389 1/2; 1264-lb. do., 389 1/2 to 390 1/2; 1268-lb. do., 390 1/2 to 391 1/2; 1272-lb. do., 391 1/2 to 392 1/2; 1276-lb. do., 392 1/2 to 393 1/2; 1280-lb. do., 393 1/2 to 394 1/2; 1284-lb. do., 394 1/2 to 395 1/2; 1288-lb. do., 395 1/2 to 396 1/2; 1292-lb. do., 396 1/2 to 397 1/2; 1296-lb. do., 397 1/2 to 398 1/2; 1300-lb. do., 398 1/2 to 399 1/2; 1304-lb. do., 399 1/2 to 400 1/2; 1308-lb. do., 400 1/2 to 401 1/2; 1312-lb. do., 401 1/2 to 402 1/2; 1316-lb. do., 402 1/2 to 403 1/2; 1320-lb. do., 403 1/2 to 404 1/2; 1324-lb. do., 404 1/2 to 405 1/2; 1328-lb. do., 405 1/2 to 406 1/2; 1332-lb. do., 406 1/2 to 407 1/2; 1336-lb. do., 407 1/2 to 408 1/2; 1340-lb. do., 408 1/2 to 409 1/2; 1344-lb. do., 409 1/2 to 410 1/2; 1348-lb. do., 410 1/2 to 411 1/2; 1352-lb. do., 411 1/2 to 412 1/2; 1356-lb. do., 412 1/2 to 413 1/2; 1360-lb. do., 413 1/2 to 414 1/2; 1364-lb. do., 414 1/2 to 415 1/2; 1368-lb. do., 415 1/2 to 416 1/2; 1372-lb. do., 416 1/2 to 417 1/2; 1376-lb. do., 417 1/2 to 418 1/2; 1380-lb. do., 418 1/2 to 419 1/2; 1384-lb. do., 419 1/2 to 420 1/2; 1388-lb. do., 420 1/2 to 421 1/2; 1392-lb. do., 421 1/2 to 422 1/2; 1396-lb. do., 422 1/2 to 423 1/2; 1400-lb. do., 423 1/2 to 424 1/2; 1404-lb. do., 424 1/2 to 425 1/2; 1408-lb. do., 425 1/2 to 426 1/2; 1412-lb. do., 426 1/2 to 427 1/2; 1416-lb. do., 427 1/2 to 428 1/2; 1420-lb. do., 428 1/2 to 429 1/2; 1424-lb. do., 429 1/2 to 430 1/2; 1428-lb. do., 430 1/2 to 431 1/2; 1432-lb. do., 431 1/2 to 432 1/2; 1436-lb. do., 432 1/2 to 433 1/2; 1440-lb. do., 433 1/2 to 434 1/2; 1444-lb. do., 434 1/2 to 435 1/2; 1448-lb. do., 435 1/2 to 436 1/2; 1452-lb. do., 436 1/2 to 437 1/2; 1456-lb. do., 437 1/2 to 438 1/2; 1460-lb. do., 438 1/2 to 439 1/2; 1464-lb. do., 439 1/2 to 440 1/2; 1468-lb. do., 440 1/2 to 441 1/2; 1472-lb. do., 441 1/2 to 442 1/2; 1476-lb. do., 442 1/2 to 443 1/2; 1480-lb. do., 443 1/2 to 444 1/2; 1484-lb. do., 444 1/2 to 445 1/2; 1488-lb. do., 445 1/2 to 446 1/2; 1492-lb. do., 446 1/2 to 447 1/2; 1496-lb. do., 447 1/2 to 448 1/2; 1500-lb. do., 448 1/2 to 449 1/2; 1504-lb. do., 449 1/2 to 450 1/2; 1508-lb. do., 450 1/2 to 451 1/2; 1512-lb. do., 451 1/2 to 452 1/2; 1516-lb. do., 452 1/2 to 453 1/2; 1520-lb. do., 453 1/2 to 454 1/2; 1524-lb. do., 454 1/2 to 455 1/2; 1528-lb. do., 455 1/2 to 456 1/2; 1532-lb. do., 456 1/2 to 457 1/2; 1536-lb. do., 457 1/2 to 458 1/2; 1540-lb. do., 458 1/2 to 459 1/2; 1544-lb. do., 459 1/2 to 460 1/2; 1548-lb. do., 460 1/2 to 461 1/2; 1552-lb. do., 461 1/2 to 462 1/2; 1556-lb. do., 462 1/2 to 463 1/2; 1560-lb. do., 463 1/2 to 464 1/2; 1564-lb. do., 464 1/2 to 465 1/2; 1568-lb. do., 465 1/2 to 466 1/2; 1572-lb. do., 466 1/2 to 467 1/2; 1576-lb. do., 467 1/2 to 468 1/2; 1580-lb. do., 468 1/2 to 469 1/2; 1584-lb. do., 469 1/2 to 470 1/2; 1588-lb. do., 470 1/2 to 471 1/2; 1592-lb. do., 471 1/2 to 472 1/2; 1596-lb. do., 472 1/2 to 473 1/2; 1600-lb. do., 473 1/2 to 474 1/2; 1604-lb. do., 474 1/2 to 475 1/2; 1608-lb. do., 475 1/2 to 476 1/2; 1612-lb. do., 476 1/2 to 477 1/2; 1616-lb. do., 477 1/2 to 478 1/2; 1620-lb. do., 478 1/2 to 479 1/2; 1624-lb. do., 479 1/2 to 480 1/2; 1628-lb. do., 480 1/2 to 481 1/2; 1632-lb. do., 481 1/2 to 482 1/2; 1636-lb. do., 482 1/2 to 483 1/2; 1640-lb. do., 483 1/2 to 484 1/2; 1644-lb. do., 484 1/2 to 485 1/2; 1648-lb. do., 485 1/2 to 486 1/2; 1652-lb. do., 486 1/2 to 487 1/2; 1656-lb. do., 487 1/2 to 488 1/2; 1660-lb. do., 488 1/2 to 489 1/2; 1664-lb. do., 489 1/2 to 490 1/2; 1668-lb. do., 490 1/2 to 491 1/2; 1672-lb. do., 491 1/2 to 492 1/2; 1676-lb. do., 492 1/2 to 493 1/2; 1680-lb.

Dying witnesses attest these facts. Signed and attested
by me.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, MARCH 8, 1877.

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dates the birth of Christ about eight
hundred years. In that age, there
was, on the part of the Jews, little
thought or concern about the salva-
tion of the heathen. The selfishness
and exclusiveness of the elect people
were such that other nations were
regarded with abhorrence and enmity
rather than compassion. In itself
considered, the idea of sending a
missionary from the banks of the
Jordan to the Tigris would seem to
have been something anomalous. No
prophet had hitherto been commis-
sioned for such a purpose. It was
hard for converted men after the day
of Pentecost to comprehend the new
departure of going abroad and preach-
ing to the Gentiles. It is not strange
that the son of Amittai had his mis-
givings when commanded to go to
the great Assyrian metropolis. It
came to him as a clap of thunder out
of a clear sky. Jerusalem was full of
wickedness, the people of the cove-
nant were themselves fearfully given
to idolatry, corruption abounded
throughout the borders of Israel.
There was work enough at home,
and it looked like the very folly to
send a missionary to a place so dis-
tant, and to a nation who needed re-
pentance scarcely more than that
where the prophet lived. To the
faithful and devout, who constituted
the true church of the time, it must
have been a great surprise. God's
care for them they believed. That
he should raise up prophets for their
warning and instruction was reason-
able, but how preposterous that the
God of Israel should show compas-
sion to the heathen, and so much
compassion as to send a special
messenger to call the Ninevites to
repentance!

In this matter Jonah was not of
the same mind with his Master. He
partook of the religious exclusiv-
ness and selfishness of the church of
the day, and was imbued with that
benevolent utilitarianism which de-
mands that all shall be done at home
before we attempt anything abroad.
The sacrifice of his personal comfort,
the hardships of so long a journey,
and the personal peril to which he
would be exposed, may have wrought
upon his fears, and there may have
been in him something of national
prejudice and enmity toward those
who were by prophetic announcement,
one day to be a scourge to
Israel. If the Gentiles were to be
called to repentance through him,
Jonah would have preferred some
other field. But the one compre-
hensive key to his conduct is found
in his almost invincible convictions
against the character of his mission.
He did not believe in foreign mis-
sions, and to the end he was anxious
that the result should vindicate his
reluctance to engage in the work.
Under constraint he went to Nine-
veh and preached unto it the preach-
ing that God bid him; but he would
have been gratified if the wicked
city had not repented. But, as the
penitent city was spared, he recalls
what he had pleaded before he left
his own country, that God would
repent him of the threatened evil,
and that the peril of the city was not
such as to require this extraordinary
intervention. Contradictory and in-
consistent as the prophet seems to
be with himself in his expostula-
tions and complaints, there is through-

out this persistent and perverse op-
position to carrying the message of
warning to a distant Gentile people.
He thought it better to stay at home,
and to confine his labors to Jerusa-
lem and the coasts of Israel.

As in some sort anticipatory of the
great commission, and the world-
wide scope of the gospel provisions
of grace, the history of Jonah stood
as a monumental light until the new
dispensation came in, and even now
its lessons to the church are im-
pressively significant. These lessons
bear upon the central and absorbing
work of the church as an organiza-
tion to preach the preaching given to
it by Christ to the nations. Jonah
stands out in the ancient times as
the type of hardness of heart, as the
representative of nearly every phase of
opposition to foreign missions. He
illustrates this opposition, not so
much as it comes from the world,
but as it exists in the church. It is a
prejudice and an antipathy which
pleads the state of the people about
us, that questions the peril of the
heathen, and that doubts the power
of the gospel to save them. Jonah
exhibits this opposition as mani-
fested in the face of the divine com-
mand to go. "Arise, go to Nineveh,
that great city, and cry against it;
for their wickedness is come up be-
fore me." And this is not plainer
than the marching orders to us as
delivered by the Captain of our sal-
vation: "Go ye into all the world,
and preach the gospel to every crea-
ture."

The grand import of Jonah's mis-
sion justified the striking miracle by
which his flight from the presence of
the Lord was arrested. It remains
as a sign, unaccommodated as the type
of the burial and resurrection of
Christ, but in a figure, the type of
judgment upon our disobedience to
the divine command, and the gra-
cious effects of that judgment in the
spiritual resurrection of the church,
and its renewed life of obedience and
power in proclaiming salvation to all
nations. The Savior's reference, be-
sides warranting this application,
connects his own resurrection with
the cause of missions, as the sign,
the convincing, miraculous attesta-
tion of our duty and of our success.
To Jonah and his times, and to
Nineveh, the sign was wonderful
and convincing indeed, but to us the
buried Savior, coming forth from
the grave as "the Prince of life," is a
sign more powerful and more inspir-
ing. The men of Nineveh are to rise
up in judgment with this and every
generation. Their repentance ought
to have awakened Israel when Jonah
returned; and, if it did not, it con-
demned them and the perverse
prophet with them. They will rise
up in the judgment against all sin-
ners who have the greater sign, and
persist in their impenitence under
the ministry of a greater than Jonah.

But will they not rise up in the
judgment with us, and condemn us
for our slothfulness and unbelief?
Every instance of missionary suc-
cess does condemn those who, by in-
difference or conviction, fall in sup-
porting the great and vital work.
The men of Nineveh deliver to us
their testimony across the space of
more than twenty-five centuries, and
they are waiting for us in the judg-
ment; but nearer and clearer is the
note of warning and of awakening
which comes from the fields of mod-
ern missions. The souls already
plucked as brands from paganism
prove that thousands and millions
more would have been saved, had
there been no holding back, no un-
belief, and no guilty indifference on
the part of those to whom the Lord
has committed his goods.

Mother's Work and Mother's
Wages.

It has been said that every other
love save a mother's must be pa-
tiently earned over again each day.
How true this is every hungry heart
knows; how true it is every mother-
heart—loving because she must,
loving with the divine instinct of
the life-giver—knows best of all.
What wages needs she? The joy of
this outpouring is enough. But the
Father gives her more. Her abun-
dant reward comes first, and hourly,
when the little helpless being turns
blindly and trustfully to her bosom
for its earliest draught of life, when
the little aimless hands flutter about
in search after the unknown, which
envelops it, and nestles on her heart.
"O baby-soul," so fresh from God's
own hand, how near you bring us to
the angels! How far off, and but
unborn, are the base notes of life
while we listen to your cooings! And
as days drop, like uncoiled pearls,
through those tiny fingers, and the
little feet in "rosy rhyme" seek
out the sunny places; when every
treasure is incomplete till mother
shares it; when "mother" is the
soul and life of every joy—ah!
what precious wages! What count
the wearisome nights which lull the
restless one? What count the anxious
days, never free from wearing care?
What count the silvered hair, whose
gold is lavished in tireless, unrelenting

devotion of service? What count
the anguish and ache which every
touch of pain to the little one has
thrust through her also, till her
heart is sore and like to faint?

And as the years wear on, when
life's thorns pierce, and they come
back to the bosom from which they
almost gayly winged their flight
(while she sat alone and wept), and
are as little children once more,
needing so sorely mother's sympathy
and wisdom in their dark places,
feeling no hand to be like hers,
scared though it be by holy toll—
how sweet her reward. Or as she
sits, with calm face—a voiceless
mourner over a little grave which
others forget, but which abuts in a
lifetime of light and hope; which
has changed her sunshine into ashen
gray; which has transformed the
earth, yea, and heaven too, as she
cannot overlive the emptiness and
ache in her heart—even then and
there the blessed reward of mother-
hood is hers supremely. Who can
learn all a mother fears by her
darling's grave? How earth recedes
and heaven opens, and an angel of
God comes down and ministers of
things divine!

There is no earthly gift or oppor-
tunity which so enlarges and en-
lightens, killing self and self-seek-
ing, as these little children. Blessed
are they! But, ah! how far short we
fall in our duty to them. To us they
overflow in blessing—pure, fresh and
abundant like living water; while
we—full of care for unworthy things,
cumbered about much serving, often
impatient and preoccupied when
these grand opportunities lie about
us for developing and educating im-
mortals—dwarf them by our own
pettiness, and curb them for our own
ease, when the struggling souls,
eager in their ignorance, are reach-
ing out after infinite truth in every-
thing—"truths manifold as woun-
dons." Their eagerness we do not
stop in our hurry, to understand.
It has so long passed from our
own experience, and often, pressed
by the burden of the day, it worries
and wears us. But thus, O mothers!
it should never be. Our wages are in-
calculable; our labor should be com-
pensated—untrammeled by self,
unresting and patient as the stars,
ceaseless as the motion of the sea,
which stays not day or night from
doing its mighty work. In our weak
hands we hold the destinies of na-
tions and of eternities. Oh! let us
reverently and unreservedly give
ourselves to our mission. The chil-
dren's souls be our aim—to gain
them and to nurture them for glorious
destinies. No half-hearted consecra-
tion will do—all the culture and all
the grace it is in our power to attain
would be too little for our need.
Ah! then, that we often stop con-
tentedly so far short of both.

Up to the sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's sake!

The earliest stimulus to mental
culture must be given by the mother.
When culpably unable to direct or
assist those earnest questionings
which are sure to arise, and which
are the cry of the human after the
divine, great is that mother's loss,
and greater the child's. It is a dreary
blank, which should be full of rich
and lovely things—a link of won-
derous power for good between his
soul and hers—lost! And worse still
—ah! woe to her whose growing
boy, finding her weak or untrue
where he had believed her strong
and faithful, looks elsewhere for
counsel. It will be no light chance
that she drink dregs of bitterness
where she might have been anointed
with the oil of gladness. Sisters in
the holy estate of motherhood! Is
there not incentive sufficient to urge
us unto utmost effort for enlarge-
ment and enlightenment and cul-
ture, and, above all, to seek patiently
and ardently the wisdom which
cometh from above? How else can
we be guiltless of our children's
blood?

Centenary College.

Mr. Editor: Centenary College
is now fifty-two years old. Its able
president is one of its graduates. It
has now in its four professors a com-
petent faculty and ever had good
scholars and experienced teachers.
It has several students who are look-
ing to the ministry as the field in-
deed by God of their life-work. It
has yielded to both the Mississippi
and the Louisiana Conferences valu-
able ministers, and to the church
many valuable laymen. It has been
repeatedly blessed with revivals of
religion, and young men by the
score have been converted while at-
tending in its halls. It is an absolute
necessity to the Methodism and the
Protestantism of this Southwest.
Were it to burn down to-day, we as a
church would have to-morrow to
enter on the establishment of no
other institution of a grade equally
high. Its trustees have reduced the
expenses of a college education to as
low a figure as that of any institu-
tion in Virginia or the South. Board

is at \$10 a month, and the whole
expense, including tuition and board,
at \$160 to \$175 a year. From this
city, and many points on that great
water highway—the Mississippi—it
is accessible at a very cheap rate of
travel.

Our people must stand by this
noble institution; and I appeal to
them to do it, and to do it heartily,
for it has no endowment.

On the first Thursday in April it
is proposed to have a sacred concert
for its benefit. The Coliseum Place
Baptist church have kindly offered
to place their house at our disposal
for this purpose. It is known that
this church has the best audience-
room in the city. Its organ cost over
\$5,000; its sittings are so arranged as
that the audience faces the choir.
Experienced and most accomplished
singers will aid on the occasion in
rendering some of the best composi-
tions in sacred music. And if our
people will rally, and our Sabbath
schools will aid in this labor of love,
it will be, as it ought to be, a prais-
eworthy success. Tickets will be sold
at fifty cents each.

J. C. KEENER.

Universal Suffrage and the Prot-
estant Churches.

A recent leader in the *Christian
Intelligencer*, New York, speaks of
the increasing weakness of the Prot-
estant churches in New York and
Brooklyn, and gives the cause, as
the editor apprehends it:

At a meeting composed chiefly of
Methodist ministers some strong and
rather gloomy speeches were made
recently. It was said that the Meth-
odist churches in the city were weak
and poor; that they had not increased
in strength or efficiency for a few
years past. Very much the same
opinions were expressed a few months
ago at an assembly of Methodist min-
isters in Brooklyn. On both oc-
casions these sentiments were uttered
by calm, judicious men, who hereto-
fore have shown no disposition to
cherish gloomy or despondent views.
The reasons for the decline or want
of growth were sought in the policy
and methods of the church in the
peculiarities of the organization; in a
departure from the means formerly
used; in the inactivity of the church.

One of our contemporaries enters into
a statistical representation of the de-
clination in the cities, and com-
pares their growth with that of the
population. The outcome of this is a
statement that the Presbyterian and
Episcopal Churches are better adapted
to the wants of a city population than
the Methodist and some others.

There is another reason, not brought
forward in any of the addresses or
newspaper articles that we have seen.
It is that under the influence of an
unchecked universal suffrage the
population of the cities is changing.
The vote, the office, the public ex-
penditures, the taxation and assess-
ments are in the hands not only of
an irresponsible, non-taxpaying ma-
jority, which would be bad enough,
but of a majority that is thoroughly
unprincipled and dishonest. The fam-
ilies from whom Protestant churches
can be formed are removing from the
cities to escape the thoroughly dis-
honest and enormous assessments and
the burdensome taxation. New
York is not the city it was even as
recently as 1860. It has not to-day
within it as many families owning
the houses they live in as it had then.
For convenience, let such families be
called householders. Then we affirm
that the number of householders has
been diminishing in New York dur-
ing the past fifteen years, and espe-
cially during the past ten years. They
have fled from the burden of
taxation. The same movement has
begun and is increasing in volume in
Brooklyn. It is asserted on good
authority that Brooklyn has lost from
two to three thousand householders
during the past five years.

The Reformed Church, has felt this
movement seriously. It has been
said that the Dutch families are dying
out. To some extent it is true. But
what is more true is that the Dutch,
who are a provident, economical
people, and who are also restless
under an unrighteous government,
have sold their property and turned
their backs upon Brooklyn and New
York. What the Reformed Church
has suffered from, our Methodist
brethren are feeling now. Presbyter-
ians, Episcopalians, Baptists, indeed
every Protestant denomination, will
learn that their people will not re-
main under such governments as now
rule our cities. In fact, and notwith-
standing the statistics recently pub-
lished, we affirm that the Presbyte-
rian Church is not in a satisfactory
condition in New York and Brook-
lyn, and that sagacious men in re-
gard the future with considerable
anxiety. We have heard it whispered
that Baptist churches find it more
difficult to meet expenses year after
year.

Protestant churches require a popu-
lation of householders for their
steady, permanent support. When it
is stated that in a registration of over
one hundred thousand voters in New
York the names of only nineteen
thousand taxpayers were found, the
whole story is told. There is only
one ecclesiastical body that thrives
under such a state of society, and
that is the Roman Catholic. That
organization contains the laborers,
the contractors, the officials who re-
ceive the vast sums raised by taxation
and assessments, and pay an insig-
nificant portion.

There is one remedy, namely, a
check on universal suffrage. Many
of our best citizens have been saying
for a few years past that universal
suffrage in our cities is a failure. It
is worse—it is a folly and injustice.
No man has a right, either natural
or acquired, to vote away the prop-
erty of others. Two rights are con-
founded now—days that were held
distinct by our fathers. The right to
vote for one's rulers does not include
the right to vote appropriations from

the money of the industrious, frugal,
virtuous and intelligent, or to impose
burdens on their property. The ne-
groes composed the great majority of
the ignorant, irresponsible, thriftless
population in the time of our fathers,
and were not allowed to vote until
they had acquired property. The
number of white voters who were
not taxpayers and house-owners was
so small, constituted so insignificant a
minority, that they required and
received no consideration in the set-
tlement of the suffrage.

With the political bearing of this
matter, with its importance to one
party or another, we shall not med-
dle in these columns; but in its effect
upon the existence of the Christian
churches of New York and Brooklyn,
and other cities, we have a very deep
interest, and cannot remain silent.

Sabbath Desecration.

It is a matter of regret on the part
of thousands of our citizens that the
firemen's anniversary procession was
not postponed to Monday. We have
heard of no good reason why it
should take place on Sunday. It
would have been far better had there
been no celebration at all than that
the Christian Sabbath should be
desecrated. Our New Orleans fire
department is one of the most effi-
cient in the country, composed, we
doubt not, for the most part, of brave
men, and devoted to the public wel-
fare, but their turnout on Sunday

last was not only calculated to dis-
turb public worship, but it was a
needless offense to the religious con-
victions of our Christian population.
While we do not insist that others
shall adopt our views of the manner
in which the Sabbath should be ob-
served, we think that the sentiments
of the Christian people of New Or-
leans are entitled to be respected.
The effects of such Sabbath desecra-
tion upon the moral and religious
interests of the community are dam-
aging beyond estimate. The Sab-
bath is one of the strongest bulwarks
of religion, and its observance con-
tributes largely to the repression of
vice and the promotion of virtue.
The desecration of the day is one of
the greatest of our national sins, and
one which is calculated to blight our
prosperity. Our people have ever
honored and applauded the firemen,
but in this case they are to be justly
condemned. (Great are the bene-
fits which they confer upon our ma-
terial interests by giving us security
from the ravages of destructive con-
flagrations, these benefits will hardly
compensate for the demoralizing
effects of a Sunday anniversary. If
there were any reason for it on the
grounds of necessity or mercy, we
should have no word of censure; but,
as it is, the course of the firemen is
without sufficient palliation, and to
be condemned by all who have the
welfare of the community at heart.

Keep Up the Effort.

February has passed, but we trust
the collections for the Publishing
House will continue to be pressed
until every society, circuit, station
and member shall have the oppor-
tunity of contributing. The follow-
ing note is in the right direction,
and the exhortation applies with
equal pertinency to every district in
the church:

TO THE PREACHERS OF THE VICKSBURG
DISTRICT.—Dear Brethren: I
hope that you will not cease taking
up collections for our Publishing
House until every congregation shall
have a chance to give. I hear that
some circuits and stations in our
Conference are giving largely. I
hope that the Vicksburg district
will not be lacking in this good
work. A little grit, grace and green-
backs will carry this thing through,
and I believe you have all. So in
hurry to the wise is sufficient. I
should feel badly if Vicksburg dis-
trict should be behind.

F. M. FEATHERSTON.

Our German brethren, and espe-
cially our German sisters, of the
Craps Street German church, of this
city, have their beautiful church
now illuminated with gas. A very
handsome chandelier hangs from the
ceiling, and the pulpit is lighted by
brackets of an elegant and tasteful
pattern. Last Sunday night a large
congregation met to see and enjoy
the new lights, and to hear an ad-
dress from Bishop Keener. The
Bishop's address was on light, and
very luminous and splendid it was.
The editor put in a word of exhor-
tation. Bro. Pauly gave a very effec-
tive talk in German, and the pastor,
Bro. Ahrens, managed the collec-
tion. The ladies of the church had
done much toward paying for the
fixtures, and the collection, besides
meeting the balance of this expense,
will help considerably toward pay-
ing off the church debt. The church
appears to be vigorous and prosper-
ing. The condition of all our Ger-
man churches in the city is encour-
aging. May their path be "like the
shining light, shining more and
more to the perfect day."

More Light.

The *Examiner* of last Monday con-
tains the announcement, says the
Pacific Methodist of February 23,
that the first number of *Fitzgerald's
Home Newspaper* will be issued
about the first of March. The new
journal will be devoted to general
literature, the news of the day and
education—the latter department to
be a specialty. The editor, Rev. O.
B. Fitzgerald, has the capacity and
experience to make a capital paper,
and we hope he will succeed in ob-
taining a wide patronage.

Clerical Puffs.

On this fruitful theme the New
York *Methodist*, referring to a case
in point, says:

We do not wish to prejudice the
case. One thing, however, is certain:
there are entirely too many fulsome
notices of ministers in some of our
religious papers. Such notices are
in bad taste, and ought to be with-
drawing to men whose religion enjoins
humility. Judge of our surprise to
be credibly informed that some of the
clergy—very few, we hope—either
write such notices, or induce others
to write them, and send them to the
editors, who are annoyed with re-
quests for insertion. Editors gener-
ally could tell some amusing stories
on this point if they would. It is
high time to rebuke this thing.
Nobly pretenders are lifted into
prominence by flattering notices,
some of them false, and injury to the
public is wrought before these men
sink again into their original ob-
scurity.

It is a comfort to know that one of
these pretenders has come to grief—
the ex-pastor of the Baptist church
at Cedar Falls, Iowa. A mutual
council, which met last month,
found him "guilty, among other
things, of attempting to gain a
reputation as a minister by means
unworthy of a Christian"—that is to
say, he wrote his own religious puffs
for the religious press, and signed
them with assumed initials. If he
had only induced some one else to
write these puffs, to what greatness
might he have risen? Alas! for his
blunder.

The newspaper press is a powerful
agent in forming public opinion.
Hence it is liable to abuse; and men
who have "an ax to grind" often
bring it to the editorial grindstone.
True greatness is beyond their reach,
but not newspaper notoriety. They
can be heralded as "gifted in speech,"
and "eloquent in exhortation," and
"highly beloved by all the people
whom they are going to leave," and
"every way worthy of the title of
D. D. lately bestowed," and the
good-natured public will never ex-
amine whether such praises are just
or truthful. We blush to think how
some followers of "the meek and
lowly One" are daubed over with in-
discriminate praise, as though they
were noisy and pretentious quack
doctors. It is well not to be cynical
and growl at all whom we meet, but
let us neither be base flatterers and
wave false in the eyes of the
reading public.

The power of the press, though
great, is limited. It cannot make a
dunce a scholar, and it cannot trans-
form a stammerer into a man of elo-
quence. Sooner or later a man's
position is determined by what he
is, as shown to the world by what he
does. A true man is patient, and de-
sires no ill-fated fame.

Bishop Marvin.

Bishop Marvin and Bro. Hendrix,
says the Nashville *Christian Advo-
cate* of February 24, were to sail
from Shanghai to India, January 12.
Their visit to China, and labors there,
have been a great blessing to our
mission. We have just received some
more capital letters from the Bishop.
He apologizes for the hasty manner
in which he writes, as he has been so
busy day and night; but he heartily
wishes our printers never got worse
"copy" than what he furnishes us.
He closes a kind private communica-
tion with this paragraph:

"Our brethren are hard workers—
true and faithful—and held in high
respect by the brethren of other
churches, both European and Ameri-
can. I am becoming more and more
interested in this field. It may be
known to you that Bro. Lambuth
has had a desire that we should oc-
cupy Japan. He fully agrees with
me now that our true policy is to en-
large to China. To have one or two
men in Japan would be a discour-
aging business, and to leave our
brethren here without any augmenta-
tion of the force would be to dis-
hearten them. Let us increase this
mission until numbers will breed en-
thusiasm. I enclose you a leaf of the
emphatic tree, which I plucked from
a grove growing on the bank of the
grand canal, between Soochow and
Hanchow, and also a print of Dai
Butsu, from Kamakura, Japan. With
love to all that are of the house of
Summers, I am, as ever,
E. M. MARVIN."

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tains the announcement, says the
Pacific Methodist of February 23,
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about the first of March. The new
journal will be devoted to general
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education—the latter department to
be a specialty. The editor, Rev. O.
B. Fitzgerald, has the capacity and
experience to make a capital paper,
and we hope he will succeed in ob-
taining a wide patronage.

The *Whitworth Collegian* is the
title of a very handsome and sprightly
little paper conducted by the pupils
of Whitworth College, Brookhaven,
Miss. We congratulate the young
ladies on the excellence of the first
number, and trust that they will
meet with abundant success in jour-
nalism.

We regret to have to chronicle the
death of Mr. John S. Walton, an old
and esteemed citizen of New Or-
leans. Mr. Walton was a member
of the Third Presbyterian church of
this city. His death occurred Feb-
ruary 26. He was sixty-seven years
of age.

Dr. Schaff thinks the next World's
Conference of the Evangelical Alli-
ance will be held in Bern, next Au-
gust or September. The English
Branch, it appears, does not wish to
be bothered with it, having no idea
that they can get up as much enthu-
siasm as the New Yorkers did.



MACHINERY, TIES, ETC.

[illegible]

New Orleans Markets

ADVOCATE OFFICE.
New Orleans, Tuesday, March 6, 1877.

FOREIGN.

The excited state of the stock market is occasioned by the want of confidence of operators. Those who wish to buy State consols for permanent investment are awaiting the development of Hayes' plan of settlement of our local affairs. The bulls and bears have their daily contests, causing hourly fluctuations in whatever class of securities they operate in, seldom, however, moving outside of gold, State consols or city premium bonds. The closing quotation to-day for gold is 105 1/4-105 1/2; State consols, 63 1/2; city bonds, 32. Rate of discount for exceptional paper, 8 per cent. A1 paper, 9 per cent.; collateral paper, 7 per cent.; second-class paper, neglected. Sight exchange on New York, per cent. premium.

The following shows the condition of our national banks on the second of March last:

REPORT OF THE CONDITION OF THE ASSOCIATED BANKS.

At the close of business, Friday, March 2, 1877.

ASSETS.	LIABILITIES.
Specie, \$67,854.40	Capital, \$1,000,000.00
Currency, 1,326,430.12	Reserve fund, 1,000,000.00
Overseas, 1,326,430.12	Deposits, 1,000,000.00
Checks on other local banks and bankers, 217,734.43	Other cash assets, 1,000,000.00
Domestic and foreign exchange, 1,000,000.00	
Due from distant banks and bankers, 1,000,000.00	
Loans and discounts, 1,000,000.00	
Other cash assets, 1,000,000.00	
Total, \$3,000,000.00	Total, \$3,000,000.00

I. N. MAYNARD, Manager.

COTTON.

From W. C. Wells & Co.'s Circular of February 5, 1877.

The following table, compiled from the Board of Trade returns, shows the export of cotton goods and yarns from the United Kingdom for last month, and for same month in 1876 and 1875. The figures are given in 1,000 yards and pounds:

Year	Yards	Pounds
1875	11,559,118	122,767
1876	11,559,118	122,767
1877	11,559,118	122,767

The increase last month, as compared with January of last year, amounts to 5.12 per cent. in goods and 11.86 per cent. in yarns, or reducing all to same basis of pounds weight, to 6.82 per cent.

DAILY EXCHANGE QUOTATIONS.

Day	Ordinary	Good	Low	Medium	High
Wednesday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Thursday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Friday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Saturday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Sunday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Tuesday	10 1/2	10 1/2	11 1/2	11 1/2	12 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

Day	Wednesday	Thursday	Friday	Saturday	Sunday	Tuesday
Wheat	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2
Corn	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2
Barley	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2
Oats	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2
Hay	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2
Straw	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2	1 1/2

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL.

Day	New Orleans	New York	Liverpool
Wednesday	1000	1000	1000
Thursday	1000	1000	1000
Friday	1000	1000	1000
Saturday	1000	1000	1000
Sunday	1000	1000	1000
Tuesday	1000	1000	1000

COTTON STATEMENT.

Block in New Orleans	Block in New York	Block in Liverpool
1000	1000	1000
1000	1000	1000
1000	1000	1000
1000	1000	1000
1000	1000	1000
1000	1000	1000

COUNTRY PRODUCTS.

Item	Price
Eggs—Creole, 14c; Western, 12c	
Chickens—Old, in good condition, \$5 per dozen. Young, well fattened, \$3.50 per dozen. Demand moderate.	
Turkeys—\$15 to \$18 per dozen.	
Moss—Gray to black, according to quality, from 1c to 3c per lb.	
Tallow—7c to 8c per lb.	
Hennep—Yellow, prime, 25c; Oz Horns—30c each.	
Hides—Country-dried, 10c to 12c. One-half deducted on damaged.	
Pecans—Dull at 50c-60c for Louisiana, and 60c-70c for Texas.	
Wool—Louisiana, 22c.	
Cow Pats—Whitcombwill, \$1.50 @ \$1.70; clay, \$2.	
Feathers—Live geese, dull at 35c.	

Report of Dealers' Cash Prices

AT WHICH COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	\$4.00	4.50
Cotton sweepers	5.00	5.50
Cultivators, diam. and shovel	6.25	6.50
Cultivators, riding and walking	20.00	25.00
Shovels and spades	9.50	10.00
Shovel plows	8.00	8.50
Half-do, with curb	6.00	6.50
Handy double shovel plow	5.75	5.85
Straw corn mill	115.00	280.00
Corn mill, Coleman's	42.00	45.00
Hand corn mill	20.00	25.00
Tunnard's corn and pea planter	15.00	16.00
Cotton planter	15.00	16.00
Wagons, Cart, Etc.		
Wagon, two-horse	65.00	70.00
Wagon, four-horse	115.00	120.00
Wagon, two-horse, thin skinned	65.00	70.00
Wagon, four-horse	115.00	120.00
Ox wagon	80.00	85.00
Ox cart, complete	115.00	120.00
Trunk cart, complete	115.00	120.00
Plantation cart	55.00	60.00
Grass cart	55.00	60.00
Iron, &c.		
Swedes, assorted	7 1/2	7 3/4
Sheet	4 1/2	4 3/4
Nail rods	4 1/2	4 3/4
Castings, American	10	10 1/2

BUILDING MATERIAL.

ARTICLES.	FROM	TO
Bricks, 1000	10.00	10.50
Lime, 1000	10.00	10.50
Plaster, 1000	10.00	10.50
Flour, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

NAIL, BLINDS AND DOORS.

ARTICLES.	FROM	TO
Window sash, 12 lights	10.00	10.50
Door, 12 lights	10.00	10.50
Blind, 12 lights	10.00	10.50
Door, 12 lights	10.00	10.50
Blind, 12 lights	10.00	10.50
Door, 12 lights	10.00	10.50
Blind, 12 lights	10.00	10.50
Door, 12 lights	10.00	10.50
Blind, 12 lights	10.00	10.50
Door, 12 lights	10.00	10.50

GROCERIES.

ARTICLES.	FROM	TO
Butter, 1000	10.00	10.50
Cheese, 1000	10.00	10.50
Flour, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

GRAIN AND FEED.

ARTICLES.	FROM	TO
Corn, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

PROVISIONS.

ARTICLES.	FROM	TO
Butter, 1000	10.00	10.50
Cheese, 1000	10.00	10.50
Flour, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

BALING STUFF.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

MISCELLANEOUS.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

THE DINGEE & CONARD CO'S

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

FLOWERS.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

H. J. RIVET.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

DRUGS, CHEMICALS, PATENT MEDICINES.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

COR. RIVIERE AND CHARLES STS.

ARTICLES.	FROM	TO
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50
Wheat, 1000	10.00	10.50
Corn, 1000	10.00	10.50
Barley, 1000	10.00	10.50
Oats, 1000	10.00	10.50
Hay, 1000	10.00	10.50
Straw, 1000	10.00	10.50

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY YOUR SPECTACLES.

By reading our Illustrated

PHYSIOLOGY

AND ANATOMY OF THE

EYESIGHT. Tell

how to Restore Impaired

Vision and Overworked Eyes, how

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, MARCH 15, 1877.

NO. 11.

MARCH.

Alas, surely March! you've come again,
With cool and pleasant air and sun,
To bid the winter's dark and dreary day
Go down and never rise again.
You've come to bid the winter's dark and dreary day
Go down and never rise again.
You've come to bid the winter's dark and dreary day
Go down and never rise again.

News of the Week.

DOMESTIC.

WASHINGTON, March 6.—Mr. Lamar was admitted to the Senate by 57 yeas to 41 nays. Mr. Sherman, Blaine and other senators voted for his admission. Mr. Lamar's admission came upon the motion of Mr. Blaine that Kellogg be admitted.

COLUMBIA, March 6.—Chief Justice Moses, of the South Carolina Supreme Court, died at his residence to-day.

WASHINGTON, March 7.—The following are the members of the President's cabinet:

For Secretary of State, William M. Evarts, of New York.

For Secretary of the Treasury, John Sherman, of Ohio.

For Secretary of War, George W. McCrary, of Iowa.

For Secretary of the Navy, Richard M. Thompson, of Indiana.

For Secretary of the Interior, Carl Schurz, of Missouri.

For Attorney General, Charles F. Smith, of Massachusetts.

For Postmaster General, D. M. Key, of Tennessee.

Senator Davis was the chair which Dugan H. Lewis lost, twenty years ago. It has been recently preserved in the room of the Committee on Commerce.

All the cabinet nominations were referred to a committee on the floor.

The committee on the floor.

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The Susquehanna is ten feet above low-water mark. The flats are overflowed, and travel impeded between this city and Kingston.

COLUMBIA, O., March 10.—The bill for compulsory education passed both houses.

WASHINGTON, March 11.—The cabinet meets at ten o'clock to-morrow, when the secretaries will take the oath of office.

The President, Vice-President and Secretary Evarts had a long consultation to-day.

The interview to-night between Gordon Lamar, Gibson and the President was with regard to the status of the South Carolina and Louisiana.

The action was in response to numerous appeals, and the President's visitors urged the withdrawal of troops from the States-houses, in New Orleans and Columbia, and sought to know the disposition of the President in that matter.

The conversation was perfectly free, and was dealt with on both sides with entire candor to the length of time which will elapse before a final result in this matter is reached.

Senator Gordon declined to present an expression of opinion, further than to say that he was not in a position to do so.

He said that he was not in a position to do so.

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the company be authorized to levy certain dues upon vessels passing through the canal. The works were formerly abandoned for want of funds. By the execution of M. de Lesseps' plan large tracts of land will be reclaimed for cultivation.

LOS ANGELES, March 11.—Renter's dispatch from Constantinople says the Council of Ministers to-day raised objections to several of the Montenegro demands, particularly to the cession of the Nizdars. The Montenegrins have resolved to maintain all demands.

LOS ANGELES, March 12.—A special dispatch to the Standard from Madrid says: "The journals of this city express marked displeasure at the appointment of Messrs. Evarts and Schurz to positions in the new American cabinet. They say both have supported the Cuban filibusters in the United States, and they entertain fears of the result of their accession to power."

The Standard's Madrid telegram reports that the British and German ministers have had an interview with the minister of foreign affairs on the subject of improved commerce with the South Sea Islands. It is understood that liberty of trade with these islands will probably be conceded before long.

Letter from China.

MY DEAR BROTHER:—I have just received your letter of the 10th inst. by the P. O. steamer for Hong Kong, and am glad to hear that you are all well and in good spirits. I am sure you will find the journey to Hong Kong a pleasant one, and that you will find the work there a pleasant one.

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Missouri Correspondence.

ST. LOUIS DISTRICT CONFERENCE.

MR. EDITOR: The St. Louis District Conference was held in this city last week, Bishop McVey presiding. The attendance was quite large, all the pastors (thirteen) being present, and an unusual number of lay delegates. The utmost harmony prevailed. Pastors and people indicated an increased interest in all the subjects before the Conference. Free and unrestrained discussions were indulged in, and a most useful interchange of opinions given upon Sabbath schools, missionary work, education, and the Publishing House at Nashville.

Bishop McVey directs the proceedings of a District Conference with facility, and comes as near getting as much as possible out of it as any one whom I have ever seen in the chair. This is the first time I have seen him in a District Conference, and I was pleasantly surprised with his active and energetic bearing to all his thorough knowledge of all subjects, and his willingness to take the lead in the discussion of all subjects.

The District Conference considered the subject of the Publishing House at Nashville. The subject was discussed in a most interesting manner, and the following resolutions were adopted:

Resolved, That the Publishing House at Nashville be continued, and that the same be supported by the churches of the District.

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The Christian Advocate.

THURSDAY, MARCH 15, 1877.

DESL.

BY ELLEN K. MILLS.

What though our earthly friends grow warm and weary,
With our hearts and souls?
There live One who, through the way he weary,
In love appears.
And children gently for our earthly sorrow,
And angels near,
Strain in the faith, and bid us to be true,
That all is best.

Best, though our hope has crumbled and torn and broken,
Tuneless our feet;
Though every prayer for help and guidance spoken,
Seems unanswered;
Best, though our path with thorns and flowers
Is thickly strewn;
Best, though the thunder-roll and storm-cloud
Lowers above our head.

No shadows fall until the glad light breaks
Upon our way;
We'll patient wait until our Father makes
The perfect day.
That day shall dawn in peace, and love, and gladness,
At last for all.
And we shall have with us an unknown gladness,
The Master's call.

No more shall earth, with all its dreary noises,
In vain and empty;
No more shall heart, mind, and discordant voices,
In vain and empty;
The thunders of love shall here no longer roar,
A vain and empty;
And all unworthy thoughts, which here we cherish,
No more shall room.

Churches and Mission Property, in China, of the M. E. Church South.

We have in Shanghai one foreign-built church, on the lot called Taylor's lot, worth about \$1,000, and has been in use more than two years; one foreign-built church in the city of Shanghai, worth \$1,400—both buildings being the property of the Methodist Episcopal Church South.

The church in the city of Shanghai was built just twenty years since—has recently been enlarged and brought out to the street. It is in a very good part of the city, and the congregations there are generally very good.

We have a chapel in a native building at the East Gate of the city, rented. It is in an excellent position, and generally the congregations are large. There is considerable interest manifest among the people in hearing the gospel. This chapel has been opened about four months. We have a school of twelve scholars in connection with this church. We are in need of a large church in Shanghai, and we do not think a better location could be obtained anywhere than at this place. For the present we need our church on the Taylor lot enlarged, an estimate of which will be made at once.

We have another preaching place in the school-house south of Bro. Allen's dwelling, and on the same lot where we have preaching every Wednesday evening. We have also a day school there.

We have on this Taylor lot a girls' boarding school of seven scholars in the new school building, called Clifton School. Mrs. Lambuth will give a detailed account of the school—its workings, and how the children are supported, etc. We hope some day to increase the number indefinitely. In connection with the school is the Bible Women's Hall. Mrs. Lambuth will also give an account of the Bible women and their working.

The house which I occupy is mission property, worth, we think, about \$1,000, including the ground; the girls' school-house, \$1,000; and the Book-room, \$200; the printing room and preachers' room, \$100; the press and type are worth \$200.

The mission house in which Bro. Allen lives is valued, we think, at \$800, including the land.

The property where our native parsonage is we value at \$1,000, which includes land and a few houses rented to Chinese. This estimate does not include the parsonage recently built. The parsonage cost \$200. This is the extent of our property in Shanghai.

In Nanking we have a foreign-built church on land of our own. It is valued at \$500, including land. The church was built by two brothers in the Mississippi Conference—the Brothers Humphreys. It is called Humphreys Church.

A few doors from this church, we have purchased a lot of ground in an excellent position, and have erected four rooms upon it, two of which are occupied by Bro. Fong and family; the third room is used for the girls' school; and the fourth room is used as a Bible women's reading-room.

The greater part of the money was sent by the Woman's Association at Nashville.

Our chapel at Wangdoo is a native building, rented; and our chapel at Karding is a native building, rented. We have a small piece of land in Karding, but not enough to build upon. It is worth about \$400. We have a piece of land in a good position offered to us for \$100, including a large quantity of stone for the foundation. Another piece of land with a number of houses, in the center of the city, has been offered to us for \$200 or \$300.

Our preaching place at the village of Fajhu is a native house, rented. It is six miles from Shanghai. Our preaching place in the village of Singking is a native house, rented. It is eight miles from Shanghai. We are anxious to rent a house at Chung-poo City, twenty-four miles from Shanghai, where we can station one of our preachers. We wish also to get a house at Quinsaw City, sixty miles from Shanghai.

At Soochow we have a Chinese house, or houses, and land, which is the property of the mission, and was in part paid for by the "Church of the Strangers," about forty years since. In this house we have a preaching place.

We have another chapel in Soochow, which we rent in another part of the city. We would like to purchase this property, which is for sale, and erect a good church on it. The price for houses and land is \$800, and is not dear.

At our station in Soochow City Bro. Parker is living in a Chinese house, rented. We trust he will soon have a house made comfortably, or have a better one in which to live.

We have the boys' boarding school

in connection with our station at Soochow, and under the immediate supervision of Bro. Parker and Bro. Marshall. Bro. Parker will give some account of his work in Soochow.

The Bible women, including Bro. Dzang's wife, are four. They are all doing a good work. Mrs. Lambuth will give some account of their work.

We have just completed our new hymn and tune book. There are one hundred and sixty hymns. We have had printed five hundred copies, costing about \$100. The printing was done at the Presbyterian press in Shanghai. Our Discipline has just been completed; we have had one hundred copies printed on our parlor press. Catechisms 1, 2 and 3 have been printed, and are now being used in our schools; also a catechism with Scripture references. The Child's Pictorial Bible History is now in the press. There will be one thousand copies on white paper, and printed for about \$75. They will be ready in February.

The Book of Esther, in the Shanghai colloquial, is now ready for the press. The Book of Daniel will be ready in two months, written in the Shanghai colloquial. These we design for school and church members.

We have also a tract called "The Blind Woman," a tract called "The Prodigal Son," a tract called "Words of Comfort."

We have nearly ready for the press a book of Scripture Emblems, some seventy-five in all. Mrs. Lambuth has nearly ready for the press the book called Streaks of Light. We have also a geography and a mental arithmetic nearly ready for the press. We are now getting out Elements of Divinity, by Watson.

J. W. LAMBUTH,
Soochow Christian Advocate.

Kitchens Up Stairs.

The most radical improvements in our system of model habitations lie in the arrangement of the roofs and the kitchens. In the houses of the present day the kitchen is at the basement, while the upper part of the house is carefully sealed down by the roof. The result is that all the close and disagreeable, and it may be, foul and dangerous vapors from the kitchen and lower offices ascend to the upper rooms and passages of the house, just as gases introduced into an inverted bell-jar filled with water ascend to the upper part of the jar, displacing the water. In our model house the risks from this cause are avoided by placing the kitchen at the top of the house, immediately beneath the roof. The kitchen is a ventilating chamber, into which all the air from the lower part of the house is drawn, and through the chimney and ventilator of which the air finds ready exit. Thus the house is kept free of the fumes of the lower regions, and is ventilated at all times with fresh air, derived from without, and warmed by its passage through the honey-combed heated walls. The position of the kitchen at the upper part of the house is attended with other advantages than those just stated.

From the kitchen there is distributed throughout the house a constant supply of warm air, as well as of cold water. The weighted dishes have to be carried down instead of up stairs; the light dishes only have to be carried up stairs. The kitchen is perfectly lighted, so that the least uncleanliness is readily detected. The sentry, which lies off the kitchen, communicates with the distillation shaft, and from every door of the house a distinct communication, by a slender door, is made with the same shaft. A sink also exists on every door for receiving waste water, so that the plan of carrying the heavy slop-pail from floor to floor is dispensed with altogether. Above the kitchen is the arched roof of the house. The roof, which is flat, or nearly so, on the exterior surface, is coated with asphalt, and being barracked with light iron purlins, makes an airtight ground, or a drying ground, or even a garden, according to the tastes and requirements of the owner. The smoke from the chimneys is collected and drawn away to a central shaft, so that the air is kept clear of soot and dust, and a pure blue sky overhead is observed only by the curtain of cloud which nature, in her grand despatch, sees it wise sometimes to impose. Good Words.

Influence of Man on Climate.

The London Evening Standard observes: "The influence of man upon climate has been a favorite subject of late years, and it has been demonstrated that by cutting down forests and draining the soil, man can materially change the climate of a country, sometimes to his advantage and sometimes to his detriment. Some recent experiments have shown the extent to which woods will affect the rain-fall. We read in *Birkbeck's Contrivances* that the most recent experiments have been undertaken to ascertain to what extent the rain-fall may be affected by dissipation. Two observatories were established for purposes of comparison—the first over a clump of Pinus sylvestris some forty feet high, and the other over a bare sandy plain three hundred meters (three hundred and twenty-eight yards) distant from the wood; and at the same height above the level of the ground. Twelve months' observations showed that of the total rain-fall within that period, ten per cent more fell over the trees than over the bare sand and three hundred meters distant from them. This result is regarded as all the more surprising since experiments of a precisely similar nature in the case of oak and beech woods had given an excess of five per cent; only in favor of the wooded site of observation. Further, the mean state of saturation of the air over the wood was found to be ten per cent higher than of that over the bare expanse of sand; this former holding much more water in solution than the latter. The ground, too, under the trees retained far more water than the exposed earth; the evaporation from the surface, thanks to its shade of trees and moss, being only one-

sixth of that outside their friendly shelter. The moral of all this seems to be that we should plant pine and fir forests in sandy and chalky districts, not only to encourage the water to come down, but to keep it in position when it has fallen, and to assist to prevent floods."

Sea Squirrels.

There are various means of defense among animals. Some have horns, some depend upon their teeth, some upon their strength, others upon their agility, and yet others upon their cunning. There is a little inhabitant of the sea, seen at low water mark, not more than an inch long, which employs a sort of squirt-gun, when it is tormented or irritated, to protect itself from harm. It is called the sea squirt; and the body itself is a squirt-gun, or can turn itself into that when necessary. It has no legs to run with, nor fins to swim with, and is fastened to a rock by a sort of stem, so it can only squirt water at any disturber of the peace.

It is shaped like a bottle, and is covered by a skin of tough, leathery texture. This outer skin has a very delicate lining or membrane, composed of muscular fibers, and it is by the sudden contraction of these that the animal is enabled to eject the water, a continuous flow of which passes through its breathing sac or lungs.

The sea squirt has two apertures in its body. The mouth opens into the breathing sac, a sort of bag, and next to this is the throat. The flow of water into this bag supplies oxygen for purifying the blood, and also carries in the particles of food, then passes into another sac, which expels it through the second aperture.

The heart is a dilated tube opening at either end into blood vessels, and sending the blood into the breathing sac, to be purified by the oxygen of the water. Then it reverses its action, and propels the pure blood through the body for its nourishment and life.

This stationary sea squirt has relations of a higher order, forming a sort of mobility among sea-squirrels, who swim about in the sea. Of this superior class there is a species, which exists in a connected state—a whole family of squirrels joined together. This is an interesting branch of natural history, worth studying by the young.

A NEW ENGLISH EPOCH OF INSANITY.—Men of sensibility and genius, by giving way to the suggestions of a melancholy imagination, sometimes become mentally disordered. Not that we are authorized to include these cases as among the more striking forms of insanity. They are general rather than local, and although subjects of exquisite misery to the sufferers, but such are the extravagant dreams in which they indulge, such are the wrong views of the character and actions of men which their base and melancholy imaginations are apt to form, that they cannot be reckoned persons of truly sound minds. These instances, which are not rare, but their most distinguishing traits will be recognized in the following sketch from "Madame de Staël's Reflections on the Character and Writings of Rousseau."

After remarking that he discovered no sudden emotions, but that his feelings grew upon reflection, and that he became impressed in consequence of his own meditations, she adds as follows: "Sometimes he would part with you with all his former affection; but if an expression had escaped you which might bear an unfavorable construction, he would recollect it, examine it, exaggerate upon it for a month, and conclude by a total breach with you. Hence it was that there was scarce a possibility of undoing him; for the light which broke in upon him at once was not sufficient to efface the wrong impressions which had taken place so gradually in his mind. It was extremely difficult, too, to continue long an intimate footing with him. A word, a gesture, furnished him with matter of profound meditation; he connected the most trifling circumstances like so many mathematical propositions, and converted his conclusion to be supported by the evidence of demonstration." *De C. Epistolæ.*

THE POET AND THE DOG.—There is an old and amusing comedy founded on a story of a youth who was brought up to a shepherd without having seen a woman, the subject being to test the existence and power of the natural affections. But here is a leaf from the experience of Mrs. Helen Hunt in Colorado, which is none the less amusing, and has the added merit of being true. She says: "As we hunted three dogs, came bounding toward us barking most furiously. One of them stopped suddenly, gave one searching look at me, put her tail between her legs, and with a pitiful yelp of terror turned and fled. I walked slowly after her; she would look back over her shoulder, turn, make one or two lunges at me, barking shrilly, then with the same yelp of terror right swiftly away. At last she grew weary enough to keep her face toward me, but continually backed away, uttering her bark of defiance with her yelp of terror in a way which was irresistibly ludicrous. We were utterly perplexed by her behavior until her master, assuming as he could speak, for laughing, explained it: 'See that dog's never seen a woman before. She was reared in the woods, and I have never taken her anywhere, and she's just the fact and, she dunnit what to make of a woman.' It grew droll and droll. The other dogs were our good friends at once, leaped about us, snuggled us, and licked our hands as we spoke to them. Poor Bowser hung back and barked furiously with warning and menace whenever I named one of the other dogs, but if I took a step nearer her she howled and fled in the most abrupt way."

Every one complains of his memory, and no one complains of his judgment.

Religious Intelligence.

Fifteen Protestant churches have been established in Brazil since 1850.

It is estimated that in 1875 the British Isles contributed over \$5,250,000 for foreign missions.

The Belgian government gives \$2,000 toward the construction of the new English chapel at Brussels.

The Baptists number 44,316 in Ohio, of whom 877 are Welsh and 8,351 colored. They paid in 1876 \$11,000 to foreign missions.

The number of converts in the revival at Chicago is estimated at between 6,000 and 7,000. They have been taken from all classes and conditions of life, and will pass into various churches.

The Western Yearly Meeting of Friends reports 141 ministers, with 14 quarterly meetings and 12,175 members. Of the ministers more than one third are women, 4 use tobacco and 33 are worth \$5,000 or more.

Protestantism is reported to be gaining upon Mohammedanism in Palestine. There are now 251 Protestant churches in the Holy Land, and 700 children in Protestant Schools. Under the labors of Mrs. Farnsworth, of the American Board, a community of 1,500 has grown up in Caesarea.

The Shaker community in England, which about two years ago attracted considerable attention on account of the persistent holding together of its members after dismemberment from their homes, near Lexington, for debt, is reported to be in great poverty. A number are ill, and the society is at last breaking up.

Eight of the twelve Catholic Bishops of Prussia are either in prison or in exile. The Bishop of Limburg, who was recently summoned to resign his see on account of charges of violating the Falk laws, has fled the country. The Bishop of Münster disappeared some time ago, and carried with him a large sum of the diocesan funds as he could lay hands upon.

The government treated the case as one of embezzlement. Not only were criminal proceedings instituted against the Bishop, but his secretary, his chaplain, his accountant and another officer were included in the indictment. The trial has resulted in the condemnation of the Bishop to one year's imprisonment; Dr. Fiebig to two years; Fiebig, a priest, to three months; and Haversath, another priest, to four weeks' imprisonment. The sentences of deposition pronounced by the Russian court are treated by the church as no effect, and the sees are controlled as they hitherto have been, though under circumstances of greater difficulty by the condemned prelates. In this respect the State authorities find themselves completely baffled. Nevertheless, it is stated that in the twelve dioceses the ecclesiastical authorities of unity have refused to cooperate in carrying out the new laws for the administration of church property.

A new place has been given to the troubles of the Reformed Church of France. The government has issued an order for the semi-renewal of the triennial elections for the consistory and councils, to take place this month. And, to the surprise and disappointment of the Federal party, the order provides that the elections must be held according to the conditions prescribed by the synods of 1823. The Liberals were surprised, because they had understood that the elections would be ordered until their appeal to the Council of State had been decided. They were disappointed, because they must either surrender to the Orthodox party or withdraw from the Reformed Church, without any legal claim on its property, and petition the government to recognize them as a distinct organization. The party has assumed an additional disaster by the loss of its leader, Pastor Mourou, a separation of the two parties now appears to be the most probable result. The most moderate of the Liberals will probably attach themselves to the Orthodox Church, leaving the rest of the party to form a distinct organization. The seceders should have their proper share of the church property. The Orthodox party has put itself on record as being willing to make an equitable division of the property, and it could not afford to be ingenuously now because it has the legal right to do so. *Edinburgh.*

The Missionary Herald for February has some interesting correspondence from missionaries of the American Board in Japan. Dr. Perry writes from Kobe that it is pleasant to witness the evidences of a development of Christian character among the native Christians in their solicitude for each other's welfare. His report on the management of some of the Japan prisons, to his surprise and gratification, has been printed by the government, with all its "testimony as to the value of Christian teaching as a reformatory agent." Mr. Atkinson, writing of the organization of a church in Hogo, tells how some of the members who had been in the habit of working on Sunday arranged it so as to observe that day. One of the members, an old lady, who earned a bare living by working every day, could not rest on Sunday without starving; so the rest of the members agreed to loan her a room at their houses on the Sabbath. The Hogo church pays monthly the salary of Mr. Atkinson's assistant there. The first instance of the kind in Japan. Mr. Dowie, writing of the progress of missions in Kio, says: "It is less than a year since missionaries entered this city, and now there is a training school of sixty scholars; eight places for preaching are opened every Sabbath, and there is material for three or four churches, which will, I think, soon be formed; hundreds if not thousands of Bibles and other religious books have been sold and tracts freely scattered; the Governor has overcome his prejudices, and now sends his wife forward requests for many American teachers as needed in the school; and the latest and opened is Miss Starkweather's school for girls, now composed of twelve pupils, though we are expecting more soon." *Independent.*

Our Young People.

THE SNOW STORY.

Blow, blow, snow, snow,
Everything is white;
Softly, softly, drift, drift,
All the day and night.
—melting ice, paths to the
frozen out of feet,
With your feet, warm your toes,
Pelt along the sled.
—faded book, glass, wavy curls,
School-house down the lane,
Frogs, larks, chirp, hoot, hoot,
Jack Frost come again.
—Hurray! hurrah! now for war!
Build a snow-house high,
Stable as a white eagle,
See the snow-drifts fly.
—Sitting on, day is done,
Round the fire to rest;
A merry song, this is it,
Dolly winter weather.
—*Yacht's Companion.*

From Our Little Friends.

INDIAN VILLAGE, Feb. 11, 1877.

DEAR MR. EDITOR: I feel so grateful to you for the kindness that you have extended to the little folks, I peruse the questions with great interest, and will endeavor to assist in asking and answering the little friends of the Advocate. My father is a devoted friend of the Advocate, and he desires his children to read it. He recommends it to all, and urges others to subscribe for it. I want to ask a little question, if you think it is worthy of a place in the Child's Corner: What verse to the Bible has "boy" and "girl" in it? It is in the Old Testament. I am fifteen years old.

Your little friend,
JOSEPH D. PLATE.

VICTORIA, B. C., Feb. 11, 1877.

DEAR MR. EDITOR: I think your paper is very nice, and I read all of the Child's Corner. I live in Victoria, a little village on the North and South railroad. It is situated between two creeks—Chester and Sandy. I think I can answer the question asked by Miss Alice Cary Sadler. The custom of giving presents at Christmas was established because the wise men of the East gave presents to Jesus. Jesus was the present, and I gave him. I will be eleven years old in May. I will finish by asking a question: Who was it that Christ called a fox?

Your new friend,
ANNIE CUSHV.

MONTICELLO, Feb. 11, 1877.

DEAR MR. EDITOR: It was Elsie who made the ax-head swim—Sue and Kings, sixth chapter. I am nine years old, and when I tell you that I live in Mobile it will not be necessary to say we have a good Sunday school, as you know that already. I love to go to Sunday school. Dr. Wadsworth is our preacher, and we like him so much. He is not a very pretty man, but papa says that the Bishops can't beat him preaching. We children are very anxious to know what he became of Grandma Goodale. Your little friend,
EVAN DANIELLE.

NEWCASTLE, Feb. 11, 1877.

DEAR MR. EDITOR: I will answer Elsie's question. The twenty-first verse of the seventh chapter of Mark contains all the alphabet except the letter J. It was the prophet Elsie who cursed some little children because they laughed in his bald head; it is found in Second Kings ii, 23. Can some of the little readers of the Advocate answer me this question: In what chapter of the New Testament is the word "holy" found?

Respectfully yours,
AUDIE LORENA GUTH.

SEATTLE, Feb. 11, 1877.

DEAR MR. EDITOR: I am a little girl eleven years old. The book that hasn't the name of God mentioned in it is Esther. I found it myself, without any assistance. Now I will ask the little folks a question: Where were the apostles first called Christians? What book and what verse will you find it in? I am a member of the church, and am trying to be a Christian.

I am truly your friend,
HATTIE D. THORNTON.

SEATTLE, Feb. 11, 1877.

More than thirty years ago there was a little boy in Glasgow who was very fond of stories. He was accustomed to go in the afternoon to a neighbor's house, where stories were told all around by boys like himself. There were stories told about robbers, and stories about ghosts and bad stories. And stories about poor boys who went to rich London, and became great men; and stories about sailor boys who had been shipwrecked and cast on desert islands in the midst of the tumbling sea—fine stories. It was a very pleasant sight to see the fire blazing on the hearth, and the boys seated within its light, each telling his story in his turn.

The boy I speak of would have been entirely happy at that fire-side for one little year. In the street where he lived there was a grave-yard. His father's house was on one side, and the house where the stories were told was on the other. To go back to his father's house he had to pass this grave-yard, and he was afraid to pass that after dark. So he had to leave every evening before the stories were ended. Sometimes, in the midst of a very good story, he would be seen turning his eyes to the window, and watching the dark-

ening sky, as if he would keep the night from coming on.
One day the boys happened to be alone in the house. The stories were all told, and the fire was warm, and they all forgot that the hours were passing away. The sun went down; the sky grew dark; nothing was to be seen at the window, but blackness. But just as they had reached the middle of a story there came a flash of lightning from the sky, and after that a peal of thunder, and their rain, thick and heavy, dashing against the panes.

My little friend remembered the grave-yard in a moment, and wished he were home. He went to the door; but the light of the fire as it fell across the street made the darkness seem more dark.

"I wish I were home," he said.
He was a timid little boy, and began to weep. He was afraid of the dark night and the rolling thunder, but especially he was afraid of the grave-yard.

After a long while he got courage to say: "Keep the door open, and cry after me till I am out of hearing, and I will not be afraid." The other boys agreed, and opened the door to let him out. But just at that moment there came another flash of lightning, and another roll of thunder, and he and they ran back and cowered beside the fire.

"Come with me, some of you," he next said. "Come, two of you; I am afraid to go alone." But the other boys were very little older than himself. And now they also were afraid, and they began to cry.

"I wish I was at home!"
Then, and still he is afraid to go. "Half-past ten! Eleven!"

"I wish I was at home!"
He went to the door a third time. He still saw nothing but the dark, wet night. He cried more bitterly than before. He cried as if his heart would break. "I wish—I wish—I wish I were at home!"

When he was sobbing out these words he saw a star of light twinkling through the gloom. It came nearer and nearer, and grew bigger the nearer it came. Joy! It was light from his father's house! His father, carrying a lantern, had come to bring him home. It was as if daylight had come back again. His crying was at an end, his tears were dried up. He became bold as a lion. The fear of the grave-yard went away, and he stepped out into the darkness with a boldness, his face. His father gave him his side, and the light of his father's lantern would light him home.

Now Christ does for his dying brothers and sisters just what this boy's father did for him. He comes for them with light from their Father's house, and takes them by the hand to lead them home.

Our life upon the earth is like the story-telling of these boys. We are all story-tellers, telling our stories to each other. The hour of death comes, to bring our story-telling to an end. Suddenly we find that the day of life is spent. The sun goes down. The night comes up. We cannot remain on the green earth, and beside the muddy river any longer. It is pleasant in that hour to draw up all our sorrows—when the other brother is seen by the side of the dying one coming from the home in the sky!—*Dr. N. McCall.*

JAPANESE MONEY.—We remember in our boyish days hearing a grumbling school-fellow say: "The must have been a very small man who invented fractions." It strikes us, by similar reasoning, that things must be very cheap in a country that finds use for so small fractions as quarter-cent pieces.

One of the greatest curiosities in Japan to the stranger is the wonderful variety of coins that are used daily. In some instances it takes one thousand pieces to make one dollar. These are called "cash," and are seldom received by foreigners, who, as a general rule, refuse to take them in change. Imagine making a trade of five cents, and giving a man fifty-cent piece, then receiving in change four hundred and fifty of these copper!

This coin is peculiarly made, having a square hole in the center. They are about the size of our dime pieces, and nearly two-thirds the thickness. Next to this comes the quarter of a cent, eight-tenths of a cent, and the one and two-cent pieces.

In ever coins they have the five, ten, twenty, fifty-cent and one-dollar pieces. It took the one, two, five, ten and twenty dollars, which are very pretty coins indeed. Next to these come the government stores of paper money, in various denominations, ranging from five cents to one hundred dollars. This money is made on quite inferior paper to ours, and from general appearance will not last like the American money.

It would almost seem as if these Orientals made their currency as they made their language, coined a new piece every time they were puzzled to "make change."—*Yacht's Companion.*

NAIVE BUT ANGRY.—It does no good. Some sins have a genuine compensation or apology, a present gratification of some sort, but anger, baseness, a man's no better for it. It is really a torment and when the storm of passion has cleared away it leaves one to see that he has been a fool, and has made himself a fool in the eyes of others too. An angry man adds nothing to the welfare of society. He may do some good, but more harm. Heated passion makes him a fool, and it is a wonder if he does not kindle flames of discord in every hand. Without much sensibility, and often bereft of reason, he speaks like the pining of a sword, and his tongue is an arrow shot out. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving. Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?

It is a higher exhibition of Christian manliness to be able to bear trouble than to get rid of it.

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Conferences

REV. JOHN MATTHEWS,

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Where people are at ease about their own souls they are not likely to be much exercised about the souls of others. In fact the two go together. Those who watch for the selves are also deeply concerned for others. To them the danger is apparent, and they cannot rest with the burden of souls upon them. Nobody of Jesus can be at ease while there is one sinner in the world not saved. He must seek him and try to save him. How, then, can Christians content in themselves, inactive, indolent, when the most of their fellow-men are perishing? It was the view of a dying world that moved the Father's compassion, that led Christ to the humiliation and agony of the cross. This is one of the saddest aspects of the case: that those who profess to be the friends

With many shrub and plants a blossom is an end in itself. It is the harbinger of any fruit that minister to human necessities; contribute to the support of animal life. The end of the rose is in its flower. However improved and developed by culture, the blossom leaves no fruit. There is, indeed, an endless list of plants that have a use other than to bloom. They feed neither bird nor beast, and the benefit could get along very well without them. Even where these ends are subserved, the beauty that lives in them must have some other purpose. The human soul reads the Maker's design aright, and hence these flower riches are recognized as an end in themselves. If no other stars were in the habitable world, still there would be no waste of power and wisdom if they were only designed to gladden and educate man. A costly and wondrous apparatus it is; but not too costly and vast if the end be to raise noble thoughts, and to reveal the glory of God. And if this munificent

So confident was this great preacher that Christ Jesus was the prop-
rietary theme for preaching that he says in the Galatians: "If any man preach
any other gospel unto you than that
ye have received, let him be con-
demned." Paul's practice never varied
from this. The central thought from
which all his discourses radiated
and around which all his ideas
revolved, was Christ crucified. The
point from which he always started
and back to which he ever came, was
Jesus and the resurrection.
He heeded little the fact that this preach-
ing was to the "few a stumbling
block, and to the Greek foolishness."
His conversion had ingrained in him
his consciousness, and thus made
a part of his being, that this preach-
ing was God's method of saving
souls from sin. His observation
of the effects of this preaching showed
that the "stumbling block" of the
Jew was "the power of God," and
the "foolishness" of the Greek was
"the wisdom of God" to those who
believed. Hence he did not pre-

From Bishop Marvin's very interesting No. 6, published in the Nashville *Christian Advocate*, we give a large extract as our space permits.

Neither men nor women dress their own hair, but even the poorest, when they employ the professional hair dresser. His services are in demand, however, only once or twice a week. They sleep with the neck resting in a small roll on a little block of wood so that the hair is not disturbed, and the all-dressing keeps it smooth several days. But now a good many of them are falling into the foreign mode, especially the men.

The undifferentiated native goes bareheaded, except occasionally a broad bamboo head shade may be seen. Nearly all, however, are wholly uncovered.

The Japanese shoe is a wonderful thing. It is sometimes a sandal, sometimes a clog. The sandal is made of wheat or rice straw, and is much more durable than a foreigner would believe. Occasionally you will find them with a leather sole adhering to the underside; but they are generally all straw. The clog is a piece of

It is not to be supposed that the people are free from domestic infidelity. It seems incredible to them if foreigners never whip their wives. A native recently asked a missionary at Osaka how in the world Americans managed to make their wives behave without beating them. "Women of my country! will you bestir yourselves to give these humiliated wives the gospel, to which I owe all your elevation and refinement?"

One-half the money spent by women of the Southern Methodist Church for gewgaws would support hundred missionaries in Japan. How long—O how long, thou Son of God, until thy church shall be built with thy own spirit of love? Will the day come when every man and every woman who bears a name will come to the help of the Lord—to the help of the Lord against the mighty?

The Japanese are as capable of reaching the highest type of Christian character as the European or American. Many beautiful traits

Look to Jesus in the way he directs
 Look to him in faith, relying on his
 word and promises as a faithful Saviour.
 Look to him in prayer, for he has
 said, "If you ask you shall receive."
 Look to him in hope, expecting what
 you seek in his name. Look to him
 in adoration, for if you acknowledge
 his wisdom and goodness you honor
 him; and them that honor me,
 says, I will honor. Look for all that
 you want; from all that you feel
 through all that may be in your way
 notwithstanding all that would keep
 you back from him. Look only, he
 always, look intently, look habitually,
 look believingly and trustfully
 to Jesus, and he shall never disappoint
 you. "Run looking, walk looking, fight
 looking, suffer looking, live looking,
 die looking, and you shall have his
 love, and share his love; and remain in
 his presence forever!"—*Sunday School Times*

NEW ADVERTISEMENTS

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NO. 12.

BEYOND THE STARS.

The moon sends down her silver rays,
And here and there a star is seen
That sparkles with a dazzling sheen;
With longing eyes I upward gaze,
While thought and fancy traverse ways
Beyond the range of vision—far
Beyond yon farthest, brightest star.

I heard in childhood of a time,
A sunny clime with shady bowers,
A land of forest fruits and flowers,
Of fountains and of songs and mirth;
Beyond the boundary line of Time
This tale of olden story lies:
At times we call it paradise.

In that far country, we are told,
A high eternal city stands—
A city hallowed not with hands—
Whose gates and walls of pearl and gold
With splendor glisten, as of old.
They looked and shone ere man was made,
Or earth's foundation-stones were laid.

Grand is the palace of the King,
Who sits upon a great white throne,
And reigns in majesty alone;
While all his subjects tribute bring,
And seraphim or many wing
Before him, in the sacred place,
With reverence wait their feet and face.

—New York Evening Post.

News of the Week.

DOMESTIC.

CHARLESTON, March 13.—The question of the outlying claims of Hampton and Chamberlain to the governorship came up in the Circuit Court to-day, as involved in the validity of a commitment by a trial justice appointed by Gov. Hampton. Judge Reed decided that the authority of the trial justice must be respected as that of a *de facto* and *de jure* officer of the State. This decision establishes the legality of the Hampton government as to the Charleston circuit. The other circuit judges throughout the State had already made similar decisions.

NEW YORK, March 15.—Washington special says it has been determined to withdraw the troops from the State-houses in New Orleans and Columbia as soon as the Senate adjourns.

The President has the most positive assurance from the Conservatives in both States that no outbreak of any kind shall occur, and that the rights of all citizens shall be respected and protected.

The dispatch from Mexico, dated March 3, was incorrect in stating that Minister Foster had recognized Diaz as President *de jure*. He recognizes him as President *de facto*, but will not recognize him as President *de jure* until after the meeting of Congress and his inauguration.

AIKEN, S. C., March 16.—On November 2, 1876, two quiet Germans, Houseman and Partmann, living four miles from this place, were murdered, the house robbed, set on fire and burned to ashes, with the bodies. Suspicion attached to live negroes—Nelson Brown, Lucius Thomas, Adam Johnston, John Henry Denis and Stephen Anderson—who were arrested.

The proofs accumulated that they were the right parties, and they finally made a confession; also confessed to burning the Baptist church at Aiken, murdering a white man named Levin and other crimes.

On January 5 they were tried by a jury composed of twelve negroes, convicted and sentenced to be hung on the sixteenth of March.

Yesterday Gov. Hampton rescripted Anderson for thirty days. This morning the executions of the four others—Nelson Brown, Lucius Thomas, Adam Johnston and John Henry Denis—took place in the presence of about five thousand people. The sheriff had a posse of one hundred armed men guarding the gallows.

SAN FRANCISCO, March 16.—Six Chinamen, who were clearing land in Butte county, were attacked by whites. Five are dead; the sixth escaped slightly wounded by felting death.

WASHINGTON, March 17.—Mr. Morton this morning declined the chairmanship of the Foreign Relations Committee, and the position will be filled by Mr. Hamlin, who has accepted it.

Mr. Ferry has been made chairman of the Post Office Committee.

After the usual formalities the Senate adjourned sine die.

The following nominations remained unacted upon: Hughes, attorney for Middle Tennessee; Waldron, marshal for West Tennessee; Bowman, postmaster, Charleston, S. C.; Polts, postmaster, Petersburg, Va.

A debate of an hour and a half preceded the confirmation of Fred Douglas as marshal of the District—Senators Conkling and Morgan in favor, and Senator White against it. Senators Hill, Beck, Garland and Morgan voted for the confirmation. Mr. Tamm was absent.

Additional confirmations.—Castello, collector of customs, Natchez; Goss, at St. Augustine.

SAN FRANCISCO, March 17.—A Chileo dispatch says great excitement is prevailing there from the fact that a number of citizens this morning received threatening letters through the postoffice, reading: "Get rid of your Chinese help within fifteen days or suffer the consequences." An officer received notice, warning him, if he attempted to discover who killed the Chinamen, that he would be himself killed.

SAN FRANCISCO, March 18.—The steamer City of Peking brings news from Hong Kong to February 15, and Yokohama, February 23. The British legation in China was making arrangements for consular agencies at the ports opened to the Choo Tea convention. Repeated victories by the northwestern army, under Gen. Tso, over the troops of Yaku,

are reported. In Japan public attention has been chiefly directed to the progress of the insurrection in the Province of Satsuma. This movement has now spread in many directions, and has called for extraordinary measures of suppression by the government. Up to this time, however, few authentic details are made public. The actual cause of the outbreak is yet unknown. The insurgents are believed to be mostly men of the Samsuri or gentry class, who are dissatisfied with the condition of comparative obscurity in which the great social and political changes have left them. Their number is variously estimated at from three to ten thousand. It is currently reported that their movements are directed by the celebrated statesman and soldier, Sago Elder, brother of the recent commissioner to the Philadelphia Exhibition. Of this rumor, though confidently reported on all sides, no positive proof is given. It appears, however, that the government is displeased with his failure to make exertions toward preventing the insurrection, as orders have been issued depriving him of the rank he has hitherto held—that of marshal in the army. Sago's reputation for patriotism and loyalty has hitherto been unquestioned, and if it is true he has joined the insurgents his disaffection will add much difficulty to the task of subjugation. A younger Sago is actively serving the government in his post of vice minister of war. The Emperor remains at the old capital, Kyoto, half way between the present capital and the scene of disturbance. A majority of the members of the cabinet have joined him, and the principal governmental business is now transacted there. Large bodies of troops and strong naval forces have been sent against the rebels, under the general command of Imperial Prince Arisagawa, the Emperor's uncle. Collisions have been already taking place at Keimamotto, the chief city of the province adjoining Satsuma, into which one band of insurgents has penetrated. The results of these actions are absolutely unknown; the government withholding all intelligence. Wild and conflicting reports of every kind are in circulation, but the above are the only authentic facts thus far revealed. There is no reason to doubt the ability of the Imperial authority to crush this demonstration with effective promptness. It may be better organized and of greater strength than the recent revolt in Clossen, but it has no resources that will enable it to withstand the power of the central government.

Much indignation has been excited among foreign residents at the extraordinary conduct of the United States consul at Kobe, in offering without authority an address on behalf of the foreign community to the Emperor on the occasion of his recent visit to that place, and forcing it upon the attention of the Japanese authorities. In spite of repeated requests and refusals, the address was never delivered to the Emperor, but the consul caused it to be published as having been received by him. The American residents are greatly disturbed by the scandal thus created by one of the representatives of their country. The famine in Corea continues, and there is great mortality in consequence.

WASHINGTON, March 17.—Senator Gordon, Gen. Butler of South Carolina, and Representatives Levy and Ellis, of Louisiana, had by appointment to-day an interview with Attorney General Devens on the situation in South Carolina and Louisiana.

Senator Gordon suggested that the logical sequence of the situation compelled either the withdrawal of the troops from the State-houses or the holding of the State-houses against both the governments. The administration refused to recognize either government in either State, and that, therefore, if the troops were not withdrawn they must of necessity and logically be used to these State-houses as neutral ground; that it was not and could not be logically consistent to say neither government should be recognized by the administration to keep one government in possession of the State-houses and the other government out. He insisted that there was no answer to this conclusion, but urged the withdrawal of the troops, not from the States at all, but simply from the State-houses, as the course consistent with the doctrine of non-intervention, and free from embarrassment.

Gen. Butler and all present united in the assertion that no disturbance could or would occur. All these gentlemen stated that the agricultural interests of these States were seriously damaged by delay.

Immediately after this interview Gen. Gordon saw the President, and presented him consideration for his prompt action as possible, and was told by the President this question would at once be taken up and disposed of—it was the one thing now to be first considered.

It is learned at the White House that the consideration of the Southern question will be commenced to-morrow, and a conclusion probably reached at an extra session on Wednesday.

There has been no appointment of public printer, and the return of Gen. Sickles to Spain has not been considered.

The President has as yet found no plan adequate to avoid an extra session.

FOREIGN.

ROME, March 13.—The Pope delivered an allocution in the consistory, which was held at the Vatican yesterday. He passed in review the

events since 1870, and said Italy took forcible possession of Rome at an epoch when a generous nation was in sore distress. He declared that the Italian ecclesiastical laws deprive him of the means of administering the church, and left him only the liberty granted by the ordinary laws.

He lamented his inability to prevent immorality and irreligion from permeating society. In conclusion he pronounced conciliation impossible, and appealed to foreign bishops to incite the faithful to the good work of inducing their governments to take the position of the holy see into consideration.

LONDON, March 16.—The Standard announces in official form that Elliott will soon resume his functions as ambassador at Constantinople, and Elliott's return will be followed by the ambassadors of the other great powers.

The Berlin correspondent of the Times says: The Russian telegraphic agency informs the Russian press that the powers have agreed to accord Turkey a respite, and desire the means of securing execution of the reform, which will obviate the necessity for military measures.

A dispatch from Rome to the News says: Owing to the difficulty of collecting funds for missionary purposes in America, the Bible and Publication Society of Philadelphia has recalled its Roman missionary, Rev. Mr. Van Meter. Schools in the Latic City and Frascati, which he leaves in a flourishing condition, will be superintended by Rev. Mr. Pigot, director of the Wesleyan mission in Italy, and Rev. Dr. Taylor, the American Baptist missionary. Rev. Mr. Van Meter reserves for himself the task of raising funds in England and America for the support of the school.

LONDON, March 19.—The Italian minister of public worship in a circular orders the authorities not to proceed against journals which print the allocation delivered by the Pope at the recent consistory. He declares that the government, confident in the unity and freedom of Italy, wishes to give the world a solemn proof of its sentiments of forbearance and tolerance, notwithstanding the violent language of the allocation, which appeals to bishops to incite foreign governments against Italy.

The *Le Nord*, of Brussels, says: The protocol not only assures the peace but the accord of Europe. It is, however, as well to warn the public against jumping to the conclusion that a pacific solution is already completely certain. The important point must not be forgotten that, while Europe has come to an agreement, Turkey so far has only made promises. If the Porte continues in its old course the prospect of a conflict may be renewed, but the protocol will at least give assurance that the conflict will be localized.

THE LIBERIA CONFERENCE.—The session of the Liberia Conference of the Methodist Episcopal Church was held at Monrovia, December 18-23, Bishop Haven presiding. The taking of the benevolent collections having fallen into disuse, the Conference, at the suggestion of the Bishop, appointed committees upon all these subjects, and deeply interesting anniversary were held. On Sabbath Bishop Haven ordained 10 deacons and 4 elders.

The statistics are as follows: Local preachers, 44; deacons, 59; children baptized, 75; adults, 46; churches, 43; probable value \$17,550; parsonages, 6; probable value \$7,000; building and improving churches, \$782; indebtedness, \$39; mission, from churches, \$22; from Sunday schools, \$1; for education, \$3; Sunday schools, 18; officers and teachers, 226; scholars, 1,331; library books, 560; raised for Sunday schools, \$20; toward ministerial support, \$575. Says the *Northern Advocate*: "The statistical returns show the membership to consist of 1,751 in full membership, and 200 on probation, all of whom are American Liberians, making a total of 1,950 of this class. Besides these, showing the progress of the work among the purely aboriginal or native tribes, there are 450 members and 41 probationers, making a total of converts from these tribes of 941."

THE POWER OF PERSONALITY.—It is idle to ignore the part which a strong personality plays in the history of the truth. Much of the current teaching finds acceptance more from the weight of authority which attaches to the name of the teacher than from the intrinsic excellence of the words. There is a power going forth from large natures that has been valued beneath the convenient term "personal magnetism." But, call it what we will, this power is there. Consciously or unconsciously, we all pay tribute to it. It is not the effect of a perfect physique; it is not the result of an intense vitality, or of intellectual gifts, or of an emotional nature. It is the result of all. It is the personality of the man. We cannot divorce the word that is said from the voice that says it.—*Permont Chronicle*.

A lady who was suffering under a slight indisposition told her husband that it was with the greatest difficulty she could breathe, and the effort distressed her exceedingly. "I wouldn't try, my dear," soothingly responded the husband.

Some men make a great flourish about always doing what they believe to be right, but always manage to believe that is right which is for their own interest.

University of Louisiana.

COMMENCEMENT EXERCISES.—LIST OF GRADUATES.

The commencement exercises of the University of Louisiana, Medical Department, were performed yesterday (March 15) at the Grand Hotel. The spacious hall was crowded almost to overflow, especially by ladies, and presented a very handsome scene. Long before noon, the hour fixed for the exercises, almost every seat in the hall was occupied, and at twelve o'clock the members of the university, headed by the president and dean of the faculty, walked into the hall, to the sounds of a grand reception march. Immediately behind them followed the students upon whom the degree of Doctor of Medicine was to be conferred, and who took their seats immediately in front of the grand platform.

Hon. Randall Hunt, LL. D., president of the university, in his usual eloquent style, addressed the students at length, and conferred the degree of Doctor of Medicine on the following gentlemen:

GRADUATES IN MEDICINE.

Thomas A. Armstrong, Louisiana.
William W. Barnes, Louisiana.
Arnet P. Boston, Texas.
Nicholas Champlin, Texas.
Gustave Clifford, Texas.
John H. Coleman, Texas.
Jere C. Darnell, Arkansas.
Jeremiah Deason, Texas.
John W. Douglas, Texas.
William P. Dulaney, Mississippi.
James P. Elmore, Louisiana.
Agrippa Layden, Louisiana.
George W. Hayden, Louisiana.
John P. Heath, Louisiana.
David A. Jackson, Arkansas.
Robert W. Kennedy, Louisiana.
Frederick S. Licht, Louisiana.
Emory P. Lovelace, Georgia.
John T. Meze, Mississippi.
George P. Minville, Louisiana.
Eugene J. Moton, Louisiana.
Napoleon B. Null, Louisiana.
John L. Posey, Louisiana.
Erwin Prejan, Louisiana.
William H. Spyrer, Louisiana.
Henry Seaman, Texas.
William S. Sykes, Mississippi.
Latze Szabary, Louisiana.
Robert S. Tinker, Mississippi.
William T. Whitworth, Louisiana.

GRADUATES IN PHARMACY.

Oscar Von Toloren, Louisiana.
John B. Lavigne, Louisiana.
Pereval B. McCutcheon, Louisiana.
Joseph Sifer, Louisiana.
Henry E. Turpin, Louisiana.

Prof. Joseph Jones, M. D., then delivered an able and eloquent salutatory address, which was followed by the valedictory by A. Gayden, M. D. *Pharynge*.

The Foundation of a Sensation.

Some of the Northern press has been much disturbed of late by a sensational story of an outrage against a Northern Methodist preacher in South Carolina. The New York *Methodist* has the following on the subject:

The Rev. John B. Adger, an honored Presbyterian clergyman in South Carolina, sends us the letter below. We have received, since we published Dr. Webster's statement, a number of letters from the region in which Dr. Cooke lives, all friendly to him, and all critical of Dr. Webster's letter. We did not ourselves attach much importance to the case. Dr. Cooke has made no complaint, and we have ourselves suffered the same sort of tribulation on the railroad between Chicago and Evanston on midnight trains. It is common for such trains to have roughs among the passengers. But here is the letter:

SOUTH CAROLINA (Columbia Co.),
Office of the Mayor and Clerk, Aiken.
Columbia, S. C., Jan. 22, 1877.

Rev. Dr. John B. Adger, Philadelphia.

DEAR DOCTOR:—Your favor of the seventeenth was received a few days ago, and I at once commenced inquiry into the matter of which you write. The conductor, it seems, knew nothing of the matter until it was over, never having been called upon to interfere or protect Dr. Cooke. A single young man, under the influence of liquor, was alone responsible for what was done and said, and the afterward apologized. The conductor will get statements from gentlemen who were aboard the train, and I have written to Dr. Cooke for his statement. They are liquor-drinkers in every community, who sometimes transcend the bounds of propriety, but the good name of the community South should not be any more sullied by the acts of these individuals than they do North.

Thanking you for bringing to our attention what would probably have escaped us otherwise, I remain, Yours truly,

S. B. PICKENS, U. S. A.

MR. EDITOR: Please say in the *Advocate* that my position is Wetumpka, Ala., as brethren send mail matter to me at Sykes' Mill and Central Institute—places I rarely see.

W. P. H. CONNELLY.

The General Convention of the Methodist Protestant Church, relative to union with the Methodist Church, will meet in Baltimore, May 17. The *Methodist Protestant* will publish a daily edition during its session.

IN CHRIST AND WITH CHRIST.—To be in Christ is heaven below; and to be with Christ is heaven above.

Sunday School Superintendents' Association of New Orleans.

The existence of similar organizations in other large cities, we doubt not, says the *Southwestern Presbyterian*, was the reason of the formation of the present organization in New Orleans; but Messrs. Russ and Gardner have been the prime movers in pressing the matter upon Sunday school workers here.

The activity and usefulness of such bodies in other places had been closely watched, and the necessity for a like union in the Crescent City was urged by them especially. It was discussed pro and con for some time—not adversely as to its value, but as to its practicability. Then came the determination to make the trial. An invitation was extended about the middle of last November to a number of superintendents and assistants, to meet in the basement of the Cathedral Street Methodist church for organization. Some fifteen assembled, representing all the Protestant denominations. And, after talking the matter over freely, an organization was formed by electing a president, vice president and secretary, with an executive committee of nine.

They declared its objects to be: "The cultivation of friendly and fraternal relations among Sunday school workers, to discuss methods, and means which might be most practical and efficient in advancing Sunday school work, and to encourage and promote in every feasible way the interest and labor in the Sunday school cause."

The executive committee were charged with the selection of topics from month to month, which might be deemed most important, and to appoint an essayist for each topic, leaving the subject open for comment and suggestion by others in five-minute talks.

The next meeting was held in the lecture-room of Dr. Palmer's church, when the Rev. Mr. Matthews, by previous invitation, delivered an address upon the "General Work and Scope of Such a Body."

Then followed the first regular monthly meeting, in December, with Mr. W. C. Raymond as essayist, on the "Chief Object of Sunday School Work."

In January the interest seemed to have momentarily waned, but finally the meeting was held, the topic being: "What are the Essential Requirements of a Successful Sunday School Superintendent?" Mr. A. H. Nelson, essayist. The meeting was small, but deeply interesting, and a new interest was patent.

In February Mr. W. R. Lyman was selected to discuss the subject: "The Teacher's Work, and How to Do It." The meeting was held in the Sabbath school room of the Coliseum Place Baptist church, and it was large in attendance, and most interesting. We feel free to say that these subjects have been discussed with much ability by the respective essayists, and the talks have been both pithy and pointed, and many an absent school worker would have been much interested and greatly encouraged had he (or she) been present.

The next subject is: "What is the Duty of the Church and Pastor to the Sunday School?" Rev. Mr. Matthews, essayist.

We hope soon to see every Sunday school laborer attending these meetings. The noble objects of this body are not alone in the words of its constitution—its members are most actively demonstrating them in all their works.

DEATH OF AN INFLUENTIAL IRISH THEOLOGICAL LAYMAN.—The Irish correspondent of the *Methodist Recorder*, London, says, in its issue of February 2, 1877:

Methodism in Ireland has suffered the heaviest loss which it has yet known for many a day by the unexpected death of Mr. McComas, J. P., of Dublin. His commanding figure was not unknown in England at missionary anniversaries and Conference committees of review; and few who looked on his erect and manly form would have supposed that he had reached the age of sixty-eight. For the greater part of half a century he occupied a leading position in Dublin Methodism, filling for many years the offices of class-leader, trustee and steward with great faithfulness and efficiency. He was also lay treasurer of the Home Missionary Fund, and a member of most of the denominational committees. In the deliberations of the church his aid was invaluable.

He had a well-defined conception of the spiritual character of the work confided to the church of God, and no progress or prosperity could satisfy him in which the salvation of souls was not included. Beyond the limits of his own denomination Mr. McComas was well-known and much esteemed. He was an indefatigable worker in connection with the visit of Messrs. Moody and Sankey to Dublin, and took a prominent part in the united evangelistic work that followed, and more particularly in the remarkably successful conventions that were held. Stricken a few days ago by paralysis of the brain, he lingered but a little while on the brink of the river.

The people of Christ are not merit-mongers. Love to the Captain of their salvation ranks them under his banner. They are not like the Swiss, who fight for pay.—*Rutherford*.

Faint not; the miles to heaven are but few and short.—*Rutherford*.

Mrs. Mary A. Newman.

Rev. J. J. Ransom gives a sketch of this excellent lady in the last number of the *Nashville Christian Advocate*. We extract as follows:

Mrs. Mary A. Newman, wife of our missionary to Brazil, the Rev. J. E. Newman, died at the residence of her husband, at Sallinho, District of Limalra, Province of San Paulo, Brazil, on Saturday, December 16, 1876. The day succeeding her decease a numerous concourse heard the funeral sermon preached by the writer, and followed the remains of our sister to their last resting-place, in the American burying ground, near Santa Barbara.

In February, 1847, she was married to the Rev. J. E. Newman, of the Alabama Conference, and during the twenty years of his connection with that Conference she always took a deep interest in the prosperity of the church, and especially of her husband's work.

She was a woman of feeble constitution, and an invalid (from chronic bronchitis) for more than twenty years; yet she was possessed of a high degree of energy and strength of will. With her family she came to Brazil in May, 1858, and always with a brave heart, and usually with a Christian spirit, endured the hardships incident to our residence in this far off land.

To the last she cherished a strong desire to see the missionary work of her own church permanently established here. She lived to see our first missionary here, and to welcome him with all her heart to her home.

She was well read in the doctrinal and standard works of our church, and her fondness for reading, in spite of her bodily afflictions, continued to the last. She took great pleasure in reading the *Southwestern Quarterly Review*, but a few days before her death she read with the deepest interest the leading article in the October number.

On Friday morning, December 15, she rose, as usual, at sunrise, and walked unaided to her little bed before the fire in the sitting-room. She was sitting up on it when the family asked of her husband: "Will you go down to your appointment to-morrow?" "No, no," she answered for him; "you must stay with me to-morrow, and I want you all to pray for me." When her husband repaired to her side he found her apparently dying. Looking him full in the face, she said: "Pray for me; this is so sudden, and my work is not done. I wanted to talk with you all." She then added, most earnestly: "O Lord, spare me for one day more." The prayer was heard; she revived, and seemed almost as well as she had been for a week. She talked to the family. She had no fear of death, and said: "I know that Christ is my Savior." In the evening she sat up in her arm-chair, and wrote in a smooth and beautiful hand some pages, giving directions about some matters in which she felt a special interest. Then she joined in a free talk with her family about their plans for future life.

In all there was calmness, peace, serenity.

As the night passed on she was restless and could not sleep, and at four A. M. she quietly ceased to breathe, and without a single struggle this ended her suffering life.

Only two weeks before her death she read the obituary of William Howells, of Marion, Ala., and spoke feelingly of him, and of the fact that they were converted at the same meeting.

Two or three weeks ago we copied from the *Southwestern Presbyterian*, of this city, the statement that Mrs. Bartlett had assumed and paid off a debt on the Franklin Street Presbyterian church. The *Southwestern*, referring to the matter in a subsequent issue, says:

We referred last week to the aid extended to the Memorial church on Franklin street by Mrs. M. W. Bartlett. The precise form of the proposition made we learn to be this: Mrs. Bartlett agrees to raise by subscription or otherwise, within the next two years, and for the benefit of the church, the amount of \$13,000. This generous proposition was made so quietly that probably it might not have been seen in print had we not thought it best to express our appreciation of so good a deed. We bespeak a cordial co-operation in this effort.

New York city has at least seven daily prayer meetings, four of them exclusively for business men. Of the latter class, the oldest, and of world-wide fame, is the Fulton Street meeting, established nearly twenty years ago, which has never been once omitted. Another, on a similar plan, is known as the "West Side" meeting, composed largely of wholesale druggists, grocers and other wholesale business men. The average attendance is over a hundred. It has done much good since it was established some more than a year ago. The third is held in the Light Street Baptist church, and is in the hands of young business men. Singing forms an important element of the service. These three are all noon meetings. The fourth is held in the John Street Methodist church at half past three, at which time those for whom it is specially intended—the bankers and brokers—have finished their day's work. The attendance thus far has varied from two to five hundred. It has a committee selected from Christian men in the various commercial exchanges.—*Watchman*.

The Christian Advocate.

THURSDAY, MARCH 22, 1877.

MY CHRISTIAN NAME.

BY THE AUTHOR OF "JOHN HALIFAX."

My Christian name, my Christian name,
I never hear it now;
None have the right to alter it;
The last, I scarce know how.
My worldly name the world speaks loud!
Think God for well-earned fame!
But silence all at my old name—
I have no household name.

My Christian name, my Christian name,
It has an onerous sound;
My mother chose it out of those
In Bible pages found.
Mother, whose words made half sweet
What else I held in store;
Do I then remember up in heaven
My poor old Christian name?

Brothers and sisters, mothers oft
Of the unborn name I bore,
Would I could leap back years, to hear
Yeshoua! I could once more.
One speaks it with the sweet tones—
The last fraternal claim!
Not the least sacred name in heaven
Is sound—my Christian name.

I had a long dream once, Her voice
Might breathe the name I bore,
And make it mine—no love makes
Any name, and I have heard
On dim, dim, dim, dim, dim, dim,
Though I have no name, I have heard
Now while I live I never hear
Her speak my Christian name.

Religion in Dai Nippon.

We have space for the last half of Bishop Marvin's instructive letter to the Nashville Christian Advocate on Religion in Japan.

But there seems to be no doubt that the old religions of Japan are losing their hold upon the faith of large classes of the people. The temples are not thronged as they once were, nor are their revenues so ample. The influx of new ideas and the presence of foreigners have produced their effect. It has been observed that the presence of foreigners restrains many from their devotion to the temples, and sometimes when they do perform any act of worship in the presence of a European or an American, that they may chance to be acquainted with them, they explain and apologize. They seem to be conscious that the whole business is silly and worthless. Even on the occasion of a festival at Shiba, when great pains were taken to bring the people together, and a celebrated priest was officiating, the attendance was small, and a large portion of those present were priests. While yet the service was going on we saw a priest in one corner of the house expiating, and when we proposed to purchase some for ourselves he was very ready to sell; and more than that, he asked us if we did not desire to rent a house, as he had a very good temple to rent on easy terms. In fact a good many temples in Tokyo are in use by foreigners either for residence or business, and a mission school of the Methodist Episcopal Church is domiciled in one. The public school we visited at Kamakura was taught in an ancient temple, and so far as I could learn, this state of things obtains widely, but more especially in those regions which are frequented by foreigners. Yet, no doubt, the great mass of the people are still sincere adherents of the faith of their fathers. But the revolution of thought is all the while spreading and becoming more extensive, and it may be safely said that the days of idolatry are numbered.

What then? Will the Christian faith be accepted in its stead? On this point there is ground of hope; there is also ground of apprehension.

The European and American civilization is universally admired, and its superiority felt; and, as has appeared in former communications, a great effort is now made, both by the government and the more intelligent of the people, to introduce it. Along with this there is the conviction in the minds of many that the Christian faith is at the bottom of this higher civilization. Along with this conviction, again, is the disposition to regard this religion with favor. But this all does not indicate any positive faith, at least not necessarily so, and there are no doubt many who are well disposed toward Christianity in view of the worldly advantage which they hope to derive from it. Because it will make Japan great and prosperous they welcome it, and it is believed that this feeling is entertained by many who have no real faith in its divine truth, and realize no interest in its saving mercies—many who, indeed, know little or nothing of its doctrines. But this favorable attitude of the public mind toward the Christian religion, it is hoped, will give its teachers access to the people, and serve as an open door, which, if the church is true to her high calling, she may enter by effectual means. Thus the responsibility comes upon the church, so that if she fails the sin and shame must lie upon her conscience.

The profound respect in which foreigners are held, as representatives of a higher civilization, also gives the missionary great power. In no nation of the East, perhaps, is this advantage realized to so high a degree. Foreigners are the professors in their great university, and teachers of many of her schools. Four or five of the professors in the university are earnest Christian men. Some of them, however, are men who are not religious.

The text books in the schools are translations of American school books, and one of the Readers gives a summary of Bible history, while in several other books there is such incidental and reverent reference to Christianity as cannot but give it a great influence with the pupils.

To all this is to be added the fact that missionary labor has met with a greater measure of actual success than in any other field. It is only since the revolution that the field has been at all open. Not more than five years have elapsed since the first church was organized, and only a very few have existed over two years. The greater part of the men in the field

have come so lately as scarcely yet to have got sufficient mastery of the language for efficient service. Yet, even now, already one thousand converted Japanese have been brought into the fold, and a constantly and rapidly increasing number of catechumens await admission. Many of the missionaries here are men who have had long experience in China and India, and with one voice they testify that they have labored in no field before which was so white to the harvest.

But let it not be supposed that the victory is won. The conquest of an empire to Christ is not the work of a day, nor the easy achievement of a thoughtful hand. The detail of labor and self-denial by which the millions of Japan may be brought to an intelligent faith, and a state of godly discipline, is something almost appalling. Every new convert must have all his ideas of life revolutionized. What a task even such a man as St. Paul had to reduce the churches, made up of new converts from among the heathen, to a proper moral condition.

One great difficulty in the way is the universal observance of the Sabbath. Men in many lines of business, dependent on public patronage, see starvation staring them in the face if they close their shops on the Lord's day, and there is no doubt that many have been already deterred from confessing Christ on that ground alone.

Then there are the universal and ingrained vices of heathenism to overcome. Read the first chapter of the Epistle to the Romans for a statement of them. This rapid pencil sketch of the apostle is true to the life to-day. There is not in Japan any real sense of the baseness of lying—there is no deep-felt sense of the obligation of truth. There is not really any love of the truth; and where this is wanting there is no foundation for virtue. Christianity must tear down the whole structure of every man's character and lay even the foundations on which the new edifice is to be reared. But these are difficulties which the gospel has overcome in every heathen nation brought to Christ. But it is only by patient toil in tears and prayers that the end has been attained, and for many years the laborers must come from Europe and America, and be supported by the churches at home.

It is not improbable that the work may be retarded yet by internal revolutions. As I said in a former article, the revolution cannot be considered as having become so fixed, either in its organic strength, or in the customs and affections of the people, as to insure permanency and peace. Let us hope for the best, but be prepared for the worst. Japan may have the experience of France and Mexico to undergo before the new order of things becomes stable. Such deep-reaching revolutions are rarely consummated without civil war—rarely without long continued commotions. If these come here, how the work of God may be affected by them I cannot say. But it is not to my mind, unlikely that the blood of many martyrs must water the seed, even in Japan, before the harvest is fully ripe.

Has the church at home the martyr spirit? Are there men and women ready to come here and die? If not, then is she unprepared for the conquest of the world. It is only a church that holds her money and her blood subject to the demand of Christ that is prepared to go forth with the Crucified, conquering and to conquer. Silver and gold and life must be ready at his call. Then shall the Captain of the Lord's host lead forth a triumphant multitude, and take possession of all the nations, and of the islands of the sea.

The Great Change in Asia.

Should Carey and Thomas visit to-day the scene of their life labors it would seem to them a stranger land than when, in 1793, they first touched its shores. Her sacred fountains are plowed by government steamers, while twelve thousand miles of wire carry messages for her people. Then the whole interior was sealed, and its roads almost impassable; now it is all open, and surveyors are everywhere. Then a whisper against sacred customs through the mission press sent a panic through India and England; now the remembrance of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in native newspapers. Then it was with difficulty that children could be hired to attend Christian schools; now school Hindus contribute in the support of these schools. Then, if natives could be induced to take Christian books as gifts, the missionaries rejoiced in his success; books are now sold. Then the education of women was looked upon with terror or utter contempt; to-day the education of the girls of India receives more attention than did that of the boys thirty years ago. In Calcutta eight hundred women are regularly taught in their zenanas by the ladies of the Woman's Colon Missionary Society, and many young Brahmins secretly impart to his wife what he learns at the schools. It is not fifty years since the high-caste widow of India coveted the funeral pile as the only escape from a fate infinitely more terrible; now, though at very long intervals we hear of attempts at suicide, its condemnation is almost universal, while the most intelligent look back upon it as we do upon the human sacrifices of the Druids. It is not sixty years since an order was issued by the Indian government that missionaries must not preach to natives, nor allow native converts to do so; now the officers of the government vie with each other in praise of the work done by missions, while the modern leader of the South holds up the very missionaries at whom the edict was aimed to the everlasting gratitude of India. And the change wrought, or working rather, is greater even than these outward signs indicate. It is no more intellectual satisfaction that we feel when we find Enclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this

we know that we have clasped hands with our Eastern cousins—that for the Indian of to-day everything is possible. Already, in vision, we see not afar off the time when between us and them "there shall be no sea." Lucknow Witness.

Drunkenness.

There is something in the vice of intemperance which is exceptionally mean. Not only, like all other vices, is it debasing and evil in itself, but, having the property of flourishing along with all other vice, its companionship sinks each one of them down to a still lower level of shame and degradation. Moreover, there is no other vice which so effectually extinguishes the ordinary moral virtues. A liar may be courteous, cleanly, humane, capable of faithful friendship and ardent affection; and too honest or too proud to steal; but a drunken man can never be these. In his drunken moments he is rude, unclean, brutal, prone to insult or injure friend or wife or child, and he will descend to the lowest depths of baseness and dishonesty.

It is even worse with religion than with the merely moral virtues. A man has no conscience when he is drunk; his spirituality is extinguished absolutely; he cannot either fear or love, pray, worship or adore; he is unable to see his sin, and therefore cannot be truly penitent for it or repent of it; the example, the sacrifice, and the resurrection of his Savior can make no impression on his bestialized soul, nor will the Holy Spirit enter that unclean dwelling; it is impossible for the love of God to find room in his heart, and we have the inspired word of the apostle that none who are like him shall "inherit the kingdom of God."

This terrible vice is perhaps the most difficult to conquer of all the vices. No other sin stretches its roots down so deep into, or intertwines its tendrils so insidiously and widely with every part of our moral nature. So that commonly the confirmed drunkard is in a condition of almost total hopelessness; and, humanly speaking, is considered past remedy or cure. His will is so utterly prostrated, his conscience so limited, his sense of shame and self-respect so obliterated, his whole better nature so paralyzed or brutalized, that effort expended upon him is felt—often, alas! too truly—to be labor in vain.

While we would be the last to discourage Christians from laboring with those who are the victims of this monster vice, but would rather encourage them to redouble the exertions to snatch them as brands from the burning, the lesson that we desire especially to enforce is the importance of early culture to prevent its implantation and growth in the young. Let children be shown from their tenderest years how hideous and dangerous a thing it is. Let them be directed also to the only thing which can be a sure preventive against it, namely, the grace of God, leading to a pure and holy life. If mothers and fathers would bring up their children in the fear of the Lord—or, as the apostle puts it, "in the nurture and admonition of the Lord"—there would be an end to this vice in our land.

THE TOMB OF THE SUITANS.—The correspondent of a London newspaper writes: To the left I beheld a building, in the most sumptuous style of Turkish architecture—a circular edifice, domed, with pillars all of white marble, lighted by seven windows with richly carved and gilded lattices. Reeping through the grating, I saw a kind of front parlor laid with matting, and from the ceiling, dangled with floral designs, *intemperance* by some Italian decorator, hung two or three tawdry glass chandeliers. A common English eight-day clock in an analogous case stood silent in one corner. The horologe had need to be mute there. The place was a tomb, and as I peeped I saw a number of tiers rising perhaps five feet from the ground, covered with embroideries of velvet and gold, or with the richest cashmere shawls, and surrounded by railings inlaid with mother of pearl. Scattered about were gigantic candlesticks of silver gilt, stands of rare wood, richly ornamented, to support the Koran; and at the head of one tier I could dimly see a faded fez cap with a plume and an *angels*, which glittered with the sheen of diamonds. Beneath that antephragm molded the remains of Sultan Mahmood the Second, the great reforming Sultan who slew the Janissaries and strove to Europeanize Turkey, leaving to his son Abdul Medjid his grandson Abdul Aziz, and the other Caliphs whom you wot of, the hideous legacy of the Eastern question. Mahmood lies here, and around him slumber the Sultans Valideh, his mother, his sisters and five of his daughters. They and the dumb English eight-day clock sleep very tranquilly together.

A KING WHO HAS NEVER BEEN CROWNED.—Though there have been no new accessions recently to European thrones, says the Boston Journal, excepting in Turkey, there is likely to be a coronation on the Continent elsewhere than at Constantinople. Though the King of Denmark, Christian the Ninth, has been on the throne thirteen years, he has never been crowned, the troubles prevailing between Germany and Denmark in 1863 making the thing inadvisable for a costly ceremony. The country has prospered since, and the cost can be better borne now. There is withal a feeling of political discontent, which the King hopes to allay by being formally invested with the rank he has worn so long. He is at the present time fifty-nine years old. A curious fact in regard to the Danish kings is that they must be known by the name of Frederick or that of Christian, and a prince ascending to the throne, no matter what his baptismal name might be, would be obliged to take one of these names. Christian's predecessor was Frederick the Seventh.

They are never alone that are accompanied with noble thoughts. Sir Philip Sidney.

Religious Intelligence.

—Harry Sankey, a young son of the singer, is engaged in evangelistic work among boys.

—The next Protestant Episcopal Church Congress will be held in November, 1877. It will immediately follow the meeting of the General Convention. Bishop Potter has been invited to preside, and has accepted the invitation.

—The South India Methodist Episcopal Conference met for the first time in Bombay, November 9, under the presidency of Bishop Andrews. Nineteen ordained ministers and five missionaries on probation constitute the body. The number of members and probationers reported was 1,599.

—During the Centennial Exhibition there were sold at the Bible Pavilion, upon the exhibition ground, 3,334 Bibles, 8,489 New Testaments, and 13,332 portions of the Bible. In addition to these sales 25,000 copies were distributed of a little book containing a Scripture verse in 161 languages.

—Historical discourses were the fashion in Presbyterian churches in 1876. The United Presbyterian Church has ordered that the histories of all the congregations in a particular presbytery be bound together, in one or more volumes, with the history of the presbytery, and sent to the Presbyterian Historical Society at Philadelphia. An excellent plan.

—The Reformed Church in the United States is about to follow the German population into the South. J. P. Roth, M. D., is under theological training in Cincinnati for this work. He expects to gather congregations at Knoxville, Chattanooga, Nashville, Atlanta and other points in the South. There are already some Reformed churches in North Carolina.

—The Wesleyans established the first Christian mission in the Friendly Islands fifty years ago. The pioneer was the Rev. John Thomas, and the King of Tonga last summer issued a proclamation appointing a public holiday in commemoration of the jubilee of Mr. Thomas, landing in Tonga. Mr. Thomas is still living, at the advanced age of eighty-two. This mission has been more than self-supporting several years, adding each year from \$5,000 to \$10,000 to the funds of the Wesleyan Missionary Society.

—Rabbi Blake, in an article in the *Christian at Work*, says of the differences between the Reformed and the Orthodox Jews that "neither party has preserved Judaism as it originally was; but has reformed it—the latter by increasing its burdensomeness, the former by casting off not only these additions, but much that is essentially Jewish. The tendency of these last is toward absorption by Christianity, and in a few years we might look to see these very advanced Hebrews in the fold of the church, were not signs apparent of a reaction toward the older faith." He believes that the two parties will yet be reunited, and that there will be "peace again in the camp of Israel."

—The union of the Presbyterian bodies in Canada has been marked by a more vigorous prosecution of foreign missions. The object-mission established by Canadian Presbyterians is that in the New Hebrides, of which we have recently given some account. A more recent mission is that of Formosa, China, which is represented to be in a very prosperous condition. In September last the helpers and converts of all the stations in northern Formosa, which is under the supervision of the Rev. G. L. Mackey, met together for communion. About three hundred people were present, of whom forty were admitted to baptism. At the communion seventy-five sat down together, representing an increase of seventy since 1873. There are now eleven chapels, several having been opened the past year. The Rev. James M. Douglas has been recently sent out to open a new mission at Indora, Central India.

—The sixteenth annual meeting of the Fubuhm Methodist Episcopal mission was held last October. The session lasted a week. The native ministers preached every evening. The questions of native church support and the "Relation of Chinese Customs and Beliefs to Christianity" were discussed, and memorial services held for two native ministers who had died during the year. "The examination of character," writes a correspondent, "which occupied most of the business sessions" was characterized as usual, by right sententious and earnest desire to root out all spurious and inefficient members from the traveling connection; and as a result, two preachers on trial were dropped—one for inefficiency, and another for careless treatment of a blind adopted daughter, which it is thought indirectly caused her death. Several were admitted to full connection, and a fine class of ten was received on trial, seven of whom are to attend the theological school for their preparatory training. Six students from the theological institution, having completed their term of three years, were put into the itinerant work. The statistical report was not as favorable as that of the previous year. The number of full members was 1,251; increase, 157; probationers, 334; decrease, 25; baptisms, adults, 192; children, 98; died, 29; excluded, 65. Connected with the mission are 5 missionaries, 6 native elders, 5 deacons, 22 preachers, and 33 preachers on trial, making in all 71, of whom 6 are Chinese. A pastoral letter was adopted, which urges: 1. Reverence for the supreme authority of the Bible in all matters of faith and practice. 2. Strict observance of the Sabbath. 3. The avoidance of litigation wherever possible, not expecting preachers to be lawyers for their members, and not looking for help to foreign consultation. 4. The abolition of the custom of making great feasts and spending large amounts of money on marriage and funeral occasions. 5. Putting forth the utmost exertion to support the institutions of the gospel, and to get the church on a purely native basis of support.

Our Young People.

THE BARKS IN THE WOOD.

My dear, do you know,
How a long time ago,
Two poor little children,
Whose names I don't know,
Were stolen away
On a business day,
And left their wood,<
As I've heard people say.

And when it was night,
And wind was their light,
And the moon gave no light,
They sought and they sought,
And they sought in vain,
And the poor little things
They laid down and died.

And when they were dead,
The fishes came,
And brought straw and hay,
And ever and anon,
And all the day long,
They sang them this song:
"Poor barks in the wood!
Poor barks in the wood!
And don't you remember,
The barks in the wood?"

From Our Little Friends.

NEWARKVILLE, ALABAMA, Feb. 12, 1876.

DEAR MR. EDITOR: I am a little boy living in Florida, aged eleven years. My pa is a Methodist preacher of the Florida Conference—superannuated in 1874, in consequence of failure of health. I hope pa will be able to take work again. I like the traveling and moving from place to place. We are going to settle down now, though, and try to make a living the best we can, with the help of the good Lord. I love to go to Sabbath school, and read good books and papers. I have two Bibles, presents from two dear preachers—Uncle Sealy and Uncle Anderson—and I prize them very highly. I was named for Dr. Anderson, formerly of the Florida Conference. If I can only make as good as my great-grandpa, I will ask no more. We are all so sorry that he transferred from the Florida Conference.

Yours respectfully,
JOSEPHUS A. McNEES.

SEVEN OAKS, DEC. 10, 1876.

MR. EDITOR: We have no Sabbath school near enough to attend. We live in the country, four miles from any church. We had a protracted meeting in September. We attended regularly day and night. It was a fine meeting. Several were converted and four joined the church. Papa joined the Conference this fall, and they sent him to the Jackson circuit.

I dearly love your *ADVOCATE*. When it is brought from the office the first column I turn to is the "Child's Corner." We delight in looking for the answers to the questions asked by your little writers.

"Eternity" is found in Isaiah liii, 15. I will now ask your little readers a Bible question: "In what chapter and what verse is the word 'sailors' mentioned?" It is in the New Testament, and is mentioned but once in the Bible. Also: "Which is the shortest chapter in the Bible?" Ever your friend,
CLAUDIA L. WARD.

LAWRENCE CO., MISS., Nov. 7, 1876.

MR. EDITOR: I am a little girl fourteen years old on the thirteenth of July. I was glad to hear "How Barney Milked the Bays' Nest." I laughed heartily when I read it, to think how he fooled the other Irishman.

Our Sabbath school is broken up. I have been going to school to Mr. W. B. Easterling, but our school is broken up now. Tell Grandpa Goodale to tell us some more of his nice stories. I like to read them very much. But Tom must not put in his big words; it takes me so long to make them out. But he says they are in the books he studies; so I reckon he must know.

I remain your friend,
NELLIE E. THOMPSON.

WINE STATION, MASS., June 9, 1877.

DEAR MR. EDITOR: I am a little boy eight years old and can read the little Testament that my preacher gave me very well. I and my little sister are going to try to read through the Bible this year by reading three chapters every day and five every Sunday. Will that take us through, Mr. Editor? And do you think we will persevere? Can any of the little boys and girls tell where I read this good text last night? "Put them in fear, O Lord, that the nations may know themselves to be but men." Your little friend,
WILFRED H. GOWEN.

A Lesson About Diligence.

There was once a German duke who disguised himself, and during the night placed a great stone in the middle of the road, near his palace.

Next morning a sturdy peasant, named Hahn, came that way with his lumbering ox-cart. "O these lazy people!" said he; "there is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hahn went on his way, scolding about the laziness of the people.

Next came a gay soldier along. He had a bright sword waving from his belt, and a sword dancing by his side, and went singing merrily on his way. His hand was held so far back that he didn't notice the stone, so he stumbled over it. This stopped at his song, and he began to storm at the country people, and call them bores and blockheads, for leaving

a huge rock in the road for a gentleman to fall over." Then he went on. Next came a company of merchants, with pack-horses and goods, on their way to the fair that was to be held at the village, near the duke's palace. When they came to the stone the road was so narrow that they had to go off in single file on either side. One of them, named Berthold, cried out: "Did anybody ever see the like of that big, alone lying here all the morning, and no one stopping to take it away?"

It lay there for three weeks, and nobody tried to remove it. Then the duke sent word to all the people on his lands to meet at a deep cut in the road, called Dornthou, near where this stone lay, as he had something to tell them.

The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people overlooking the road. Old Hahn, the farmer, was there, and so was Berthold, the merchant.

"And now a whirling horn was heard, and the people all strained their necks and eyes toward the castle, as a splendid cavalcade came galloping up to the Dornthou. The duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

When he had spoken these words he stooped down, and lifted up the stone. Directly underneath it was a round hollow lined with white pebbles, and in the hollow lay a small, leatheren bag. The duke held it up that all the people might see what was written on it. On a piece of paper, fastened to the bag, were these words: "For him who lifts up the stone." He untied the bag, and turned it upside down, and out fell a beautiful gold ring and twenty large bright golden coins.

Then everybody wished that he had moved the stone. Instead of going round it and only blaming his neighbors. They all lost the prize because they had not learned the lesson or formed the habit of helpfulness. And we shall lose many a prize, as we go on in life, if we don't form this habit. That bag of money was the duke's promise of a reward for helpfulness. But that promise was hidden away under the stone, so that no one could see it. God's promises are not hidden in this way. They are written plainly out in the Bible, so that we may all see them and understand them.

Dr. Franklin used to say: "What though you have found no treasure, and had no legacy left you, never mind. Remember that diligence is the mother of good luck. Then

"How sleep with the sluggards sleep,
And you will have corn to sell and keep."

Work while it is called to-day, for you know not how much you may be hindered to-morrow. One today is worth two to-morrow; and never leave till to-morrow anything that you can do to-day."

A Thoroughly Practical Joke.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying: "Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown-piece, if you have them, in each shoe, and then we will hide ourselves."

The student, luckily having two crown-pieces, did so, and then placed himself, with the professor, behind the bushes hard by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it round, and looked again and again; then he looked round on all sides, but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe; but what was his astonishment when he found the other crown! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children, who by some unknown hand would be saved from perishing.

The young man stood there, deeply affected and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played your intended trick?"

"Oh, dearest sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood. 'It is more blessed to give than to receive.'"

The Bible is full of hymn-bells, as well as of sweet notes of invitation and rich chimes of devout melody. So let us be thankful for every honest voice of warning. There is need yet of Daniels and Ezeiels in God's church.

A noble heart, like the sun, shows its greatest countenance in its lowest estate.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
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THURSDAY, MARCH 22, 1877.

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CHANGE OF RATES.

The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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FREE ONE YEAR.

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Freedom by the Son.

The slavery of sin is matter of general confession. Ancient and modern, heathen and Christian, have made the admission. Men by nature are in bondage. There is an inveterate tendency in them to evil. The sin that is in the world is in the heart. It is not an abstraction. It is my sin and yours. It is manifest to ourselves in the thoughts, the affections, the perverse will, and in the conscious inability to overcome it. It is felt in the presence of un-governable tempers, in selfishness, and in subjection to the appetites. A deep religious awakening discloses this bondage of the soul in its most complete and appalling aspects. "O wretched man that I am! who shall deliver me from the body of this death?" Where this conviction has not come the fact of enslavement exists. "Whoever committeth sin is the servant of sin." It may be voluntary, and the victim is seemingly satisfied. He may even conceive that he is moving in a sphere of perfect liberty, and yet he is a slave. Let the awakening come, and let him try to lead a new life, and then he will realize the strength of the chain that binds him. There are multitudes in bondage to appetite—the servants of sensuality beset by intemperance—and other multitudes who have the torment of lust and unworthy passions, and who feel that their inward lives are lives of servility to the overmastering power of evil. Sin is a hard and remorseless tyrant, a task-master who knows no mercy, and whose demands upon soul and body become ever more severe and exacting.

There is freedom from sin. This is the joyful declaration of Christ himself: "The truth shall make you free." He is himself the truth, and it is through him, as the truth, that the yoke is broken off and liberty is given to the captive. There is no other way to freedom. "If the Son, therefore, shall make you free, ye shall be free indeed." It must be by the Son, and the freedom is that of sons. The glorious liberty of the children of God is this deliverance from sin, from servitude to it, from the bondage of moral corruption. None but Christ has power like this. The drunkard may fancy that he can reform himself, the dissolute may resolve to be pure, the soul that is torn and distracted by fierce and unholly tempers may determine to keep them down, but after a brief truce the war breaks out again, and the victory is on the side of the old man. Then, sin may change its aspect, and where repression in one form it breaks out in another. One bad habit is changed for another, one vice gives place for something else that is vicious, and where the outward habit is reformed there may not be truth in the inward parts.

Christ makes free indeed. He delivers from sin, from its power and pollution, and at one blow breaks off all shackles. He changes the heart. His deliverance is a regeneration. There can be no real freedom until the Son makes us free. By purifying the fountain the streams are made sweet. There are devices, even religious devices, by which sinners turn in their extremity. But there is no form of worship, no rites, no course of fleshy mortification, that can root out the evil in us. Re-

ligious error is one aspect of slavery to sin. It is the more lamentable and the more damaging because it induces a false trust. The bondage of sin remains, and is rendered almost hopeless by the pretense of deliverance. It is a snare to deceive, and to insure the overthrow of the soul. If attempted moral reformation without Christ is vain, religion without Christ is worse than vain—it is a fatal delusion. "Slavery to the mere form, bondage to the letter, may be the worst of all."

The freedom which Christ gives is freedom from religious delusions, from all false hopes and false grounds of trust. It is a personal experience of divine truth—pardon assured, and the felt application of the cleansing blood. We can well believe the testimony of Dr. Chalmers, that at one period of his religious history, even after he became a preacher, his life was a perpetual bondage, but that afterward, when Christ was fully appropriated by faith, he felt as free as a bird. Luther, fasting and doing penance, and climbing the stairs on his knees, was made free when the great truth of justification by faith suddenly broke in upon his troubled soul. Wesley was made free indeed when his heart was strangely warmed. After years of error and bondage he was made free by the Son, and he knew for the first time the liberty of God's children. "The spirit of bondage to fear" is a religious state, intensely religious, and that wherein too many remain. The Son has not made them free. They do not know the truth. The glorious privilege is open to them. To be delivered from sin, to be made free from the law of sin and death, is their right and heritage in Christ.

It is a real freedom that Christ brings us. Not a partial and outward reformation only, but a renewed nature. Not a religious form, or a mere awakening to the misery and plague of inward corruption, but actual freedom from the dominion and unrest of sin. It is not a deliverance anticipated when the mortal shall put on immortality, but a liberty which now unfetters the will, and enables the heart to love God supremely. The servant has become a son by the Son, and he is made free indeed. To realize this blessed experience is the need of a sinful world. It is that for which thousands of the sin-sick are longing. The victims of vice, who have found their own helplessness to overcome their great enemy, must turn to Christ. Only in him is there freedom. Freedom without Christ is only a name; with him as our deliverer it is a reality. If we will but come to him he can open our prison-doors, and set every captive at liberty.

Taking Care of Themselves.

Mr. Talmage is reported to have said recently that a man after he is converted should take care of himself. The meaning, as we gather it, is that the preacher's business is to lead sinners to Christ, rather than to occupy himself with the care and nursing of those who have found the blessing of pardon. It may be that young converts, and old ones too, ought to take care of themselves; but in fact the case is far otherwise. Young believers are no babes, and many of them, if left to themselves, will be lost to the church and make shipwreck of the faith. They require instruction, warning and encouragement.

The preaching and writings of the apostles were directed largely to the church, to the strengthening of the disciples, and to the counselling of those who had espoused the faith of Christ. Our observation is that where the preaching is for any considerable time directed too exclusively to the unconverted, the church grows cold, and but few sinners are awakened. Christ commanded Peter to feed the sheep—to feed the lambs; and in after years the apostle himself exhorts: "Feed the flock of God which is among you." The development of Christian character after conversion is among the most important and difficult duties of the pastor, and where this is neglected the fruits of revivals are largely lost. It is for Christians as well as for sinners that preaching is ordained. To them it is a needed means of grace, and it must be adapted in its measure to build them up, to comfort and to instruct them.

Besides being an end in itself, the building up of believers is an essential means for promoting the conversion of sinners. In our early ministry a wise and godly woman gave us a word of advice which we have never forgotten. There were large congregations, and we felt that we were doing our best to awaken and persuade the unconverted to come to repentance. "Why are the results so meager?" The answer was: "You preach too much to sinners, and not enough to Christians." It was even so, and a change was followed by a gracious revival. It is often so. In our eagerness to save

sinners we overlook the hungry sheep, and, by neglecting them we lose the moral and spiritual power which they contribute toward bringing the impenitent to Christ. If the church can be kept in a deeply spiritual condition the work of conversion will be almost constant and uniform. It will give impetus to the preaching, and the prayers and zealous efforts of the people will be a mighty force in arousing and influencing the careless and unbelieving. Keep the church up to a living point, and appeals to sinners will rarely be without immediate effect.

But, apart from these considerations, the final salvation of a soul is far from being secured at conversion. It is introduced into a new world of trial, and subjected to new conditions of temptation. The thought of becoming a castaway crossed the mind of the great apostle to the Gentiles. We have met Christians of large and deep experience who maintained that it was easier to become religious than to remain so, and that conversion was far less difficult than perseverance afterward. However this may be, if we would secure the converted they must be nursed with prayerful vigilance. We admit that many of these feeble nurslings are not really converted, and that a great point of strength and assurance is gained when regeneration is clear. But with the best start that the new birth can give, there are still abundant reasons for cure. "Rooted and grounded in love" describes a process after conversion. Until the cutting is well rooted, exposure to sun and storm may kill it. Until the transplanted tree has taken deep hold of the soil, its life is exceedingly precarious.

The reaction which sometimes follows revivals, and in the wake of revival preachers, is the reaction of spiritual starvation. The flock has not been fed; and the converts, left to take care of themselves, have fallen away. A few of the more robust hold on and survive the neglect, but many are lost. We must save the lost, but we must also save the saved. This paradoxical side of gospel work needs to be pressed with vigor, and all the more when Christian effort to convert sinners is in the ascendant. All helps should be thrown around converted people. They need doctrinal preaching, prayer and class meeting privileges, pastoral visiting, and constant encouragement to seek a deeper work of grace. While milk for babes must be supplied, there are souls famishing for lack of strong meat. Subsiding in religious experience is demerited. There is fallow ground to be broken up long after conversion. If we would bring all the seeds of grace to maturity, and insure the greatest possible harvest.

An Augury.

While busy here and there, the item escaped our attention at the time that President Hayes asked for the prayers of the people that he might be divinely guided in administering the government. A Southern Methodist lady, writing to us from the North, calls our attention to the fact as auguring well for the country. The hard thing for many Christians to get over is the fraud upon which our devout President bases his right to the office which he holds. It is possible, however, that Mr. Hayes, from his point of view, is entirely clear in his conviction that he has done right in accepting the presidency.

Be this as it may, we can pray for him that he may be guided in the discharge of his onerous duties. The opportunity is open to him, and there is some promise that he will improve it, to give us of the South justice and peace, and to give to the whole nation reform in the civil service, and rest from disquieting and sectional agitation. Wisdom, courage and firmness, such as few men have, are demanded for the performance of this task. Extreme men, especially the professional politicians and corrupt partisans everywhere, will raise a clamor, but if the President stands to his declared policy the good men of all sections will support him. If peace and prosperity come to us through him, it will be a boon that we did not expect by such means, and a providence as strange as it is benign.

President Hayes is said to be a praying man himself—of exemplary conduct, and personally above reproach. Such men may be blinded by fanaticism, by sectional influences and by party affiliations; but with a broad intelligence, and with perfect integrity of character, there are good grounds to hope for impartial and patriotic measures. It is not often in these days that a President asks the prayers of Christian people for himself. An event so exceptional and novel in political history, and so surprising amidst the turmoil and strife of parties, may well arrest our attention.

People of various views and poli-

ties pray. Prayer there has been on both sides, and still is, and will be. How does God look upon all this variance in prayer, all these humbling of good men? He sits above the circle of the heavens, and to him the things we strive about are often as the momentary whims and contentions of children over their toys. At any rate, the Judge of all the earth will do right. "Justice and judgment are the habitation of his throne; mercy and truth go before his face." The greatest hinderance to blessings upon the nation is our sins. This often gives pause to the patriot in his prayers. Jefferson said: "I tremble for my country when I remember that there is a righteous God." All the more need that Christians should pray for the country, and that deserved judgments may be stayed. Our faith for many long years has been severely tried, but it is written: "that men ought always to pray, and not to faint."

Bishop Marvin in China.

From Bishop Marvin's first letter from China, dated Shanghai, December 23, we quote as follows:

"As for the native city, what shall I say? There is nothing like it in Japan. After all I had heard and read of Oriental cities, this one had the advantage of absolute novelty to me on first sight. I had been betrayed into the expectation of finding all the houses here as low as those in the great cities of Japan, and did not think but that the streets would be about the same width; for those were narrow enough in all reason. The houses, indeed, are not very much higher here, but the streets are so excessively narrow as to make them seem so. Even the principal streets are not above eight or ten feet wide, and in many of them a man can stand in the middle and touch the houses on both sides. Imagine a great city with all its going and coming in such thoroughfares. Even in the foreign concessions, outside of the walls, where the streets are much wider—though still very narrow to the eye of an American—the crowd is such that it is a task to get along. You are to remember that there are no vehicles possible in those crowded ways—that is, I mean, in the walled part of the city. Everything is borne on men's shoulders. All the goods that are sold, all the food that is eaten, all the water that is used, all the garbage and offal that are removed, are borne by men. If the burden is very great it is suspended from a bamboo pole and carried by two men. Smaller weights are carried by one man; two buckets, boxes, or whatever it may be, being suspended, one upon each end of the pole, which is balanced upon the shoulder. Thus the entire local transportation of a great city is carried on. The cargoes of great steamships and of innumerable junks are distributed in this way. Even in the wider streets of the concessions there is no vehicle larger than the wheelbarrow, propelled by one man, though foreigners drive about in traps drawn by one horse—rarely, if ever, by two. The jinrikisha has been introduced also from Japan; but the heavy work is done by overloaded men. Here, as in Japan, human muscle is the most abundant and cheapest thing in the market.

Every "trap" has a coolie perched behind, and keeping a lookout ahead, to shout to the crowd, warning them of danger, yet the driver trots ahead, and the wonder of wonders to me is that people are not run over constantly. The pedestrian has to be constantly on the dodge to keep out of the way of traps, jinrikishas and wheelbarrows, and they often brush his clothes; but mine host assured me that he had never upset a man yet. There are two standing miracles in the world—one is that any boy lives to be ten years old, and the other that men traverse the streets of a Chinese city without getting their necks broken. But within the walls of the city there are no traps, jinrikishas nor wheelbarrows—there is no space for them—and very rarely a man on horseback or donkey-back; still, progress is only a series of dodges. You dodge those you meet every two steps; you dodge to get ahead of slow walkers; you dodge the heavy loads that dangle from the bamboo poles, many of them being open buckets brimful of the most offensive slops; you dodge the sedan chairs, and thus literally wiggle along the streets. I always experience a sense of relief when I get indoors again, and find myself out of the hubbub.

The Chinese, like the Japanese, propel their small boats by *sculling*, instead of *rowing*. The skill of the Japanese in this interested me much, but the Chinese excel them, having a more efficient method. There is a rope attached to the upper end of the oar, and at the other extremity to the side of the boat; and while one hand grasps the oar the other aids the stroke by pulling backward and forward upon the rope. The force with which they move forward is something wonderful. We crossed a considerable river in day, in which the tide was running out with a pretty strong current, with eight passengers, and one man to work the oar. We crossed at a slight angle against the current, and the little craft actually made a bee-line to the point of landing. I am certain that if it had been a skiff, with two men to row it, it would have yielded perceptibly to the force of the stream. Another thing that surprises me about this sculling is the accuracy with which a man, with only one oar worked backward and forward at the rear end of his boat, can direct his course. He drives to his point within a hair's breadth. The Orientals do some things better than we.

But O the filth of a Chinese city! The smells, the smells! the smells! Ugh! I have no such mastery of language as will enable me to do justice to this subject; but if I had I would not attempt it, for a civilized

man would have to hold his nose to read it.

We have just returned from a trip to Ningpo. The "we" of my letters always includes Bro. Hendrix, and in this instance it includes also Bro. Parker, of Southow. We were led to make this visit partly on account of the celebrity of the wood carvings of that place, but mainly because it is one of the oldest Protestant mission fields in China, having been occupied now by the Presbyterians and Baptists, for some thirty-two or thirty-three years. We had an elegant steamboat, belonging to a native Chinese company, exclusively. These boats, by special order of the company, take all ministers of the gospel at half fare. What think you of that for a company of heathen steamboat owners? The captain, an American, was a most delightful gentleman, who made our trip as agreeable as possible. The Rev. Mr. Leyenberger, of the Presbyterian mission, met us at the moment the boat landed, and took us to his home for breakfast, where we met Mr. Butler, his colleague. These gentlemen, first one and then the other, devoted themselves to us during the day, and their kindness was as hearty as it was serviceable; for through them we were enabled to make the most of the one day we had for this place. Here, for the first time, we were taken into a "ten-hong," where they were preparing tea for the foreign market—that is, ruining it. It is subjected to a degree of heat as high as a man can bear his hand in for a short time; for which purpose it is put into iron vessels over furnaces. While in this process of heating it is stirred actively by men's hands, the man changing from one hand to the other at short intervals, the heat being too great to be borne long even by those accustomed to it. Into these vessels a handful of coloring matter is cast, consisting of—what? I do not know what all. Prussian blue, we were told, enters into the compound; and with our eyes we saw indigo being pulverized for this purpose. I have never relished tea in America, and I think I shall never drink it there again. Here in China, where it is used pure, it is a delightful beverage. If I can't get it without indigo hereafter I think I shall not take it at all. You can get no respectable Chinaman to drink it after it has been doctored for the foreign market, and I feel altogether disposed to class myself with intelligent Chinamen on the tea question—that is, as to the tea itself; but for the water they use here in making it—excuse me. All the water the natives use in Shanghai—and I suppose in all other cities of the level parts of the country—is taken out of the canals. Come with me a moment to the bank of the canal. Do you see the mouth of that sewer pouring its filthy contents into it? Just below see that woman washing the foulest vessel. Below her there is a man washing his face and hands, the first time, may be, for a week. Below him, again, a man is dropping two buckets into the water, the buckets suspended, one from each end of a bamboo pole. His buckets filled, he balances the pole on his shoulder and trots off along the narrow streets. Where is he going? To some Chinese gentleman's house, hearing the supply of water for cooking, making tea, drinking, and all other purposes for which water is used. For these domestic uses all foreigners save the water from their roofs, preserving it in huge earthen jars; but the natives, high and low, depend on the canal for all purposes. So delicately cultivated is the celestial palate!

In Ningpo we took fifth, at one o'clock, with the Rev. Robert Swallow, missionary of the United Methodist Free Churches of England. He is a young man, and with him and his excellent wife we spent a most delightful hour. They are devoted to their work, and happy in it. What a delightful spirit of intelligence and piety was in the atmosphere of this English home in the heart of the walled city given so to idolatry!

We called also on Dr. Lord, of the Baptist Church, who is also the American consul at Ningpo. We found him engaged in consular duties not of the most pleasant character, but he received us with the cordiality we have met with from the missionaries of all the churches. He has a mission school for girls, and we learned one fact with peculiar satisfaction—it has been an inflexible rule of this school to require the girls to unbind their feet. In the outset this was in their way—the girls educated there could not be married because of the prejudice against women with big feet; but public opinion has been so completely conquered that the girls from the school have as fair a chance for honorable marriage and settlement as any. This is looked upon by all the missionaries as a wonderful instance of progress.

Having purchased a few choice specimens of the famous Ningpo wood-carving, we repaired to our boat, where we found the brethren present to take leave of us, and we parted from them, after an acquaintance of a few hours, with regret, ready to say, with the Japanese, in good earnest: "Say-o-nara!" "Since it must be so."

What I have said about the filth of Chinese cities, and the stench that greets the nostrils almost everywhere, may lead to the inference that my estimate of the Chinese is very low in every respect, but this would be a great mistake. In many respects they are a great people, and they are certainly capable of the highest development. If Chinese life can be revolutionized by a few vital points the greatest results must follow. I shall have a good deal to say on this subject hereafter.

Returning from Ningpo we found ourselves at home again in the charming family of Bro. Lambuth, where, nearly all the missionaries met us in the evening. As in Tokio, so here they have a meeting once a month, in which they take tea and worship God together, and then discuss some topic connected with their work. The topic for this evening was: "The discouragements and encouragements of the work in China." It was a grand opportunity for gaining insight into the real state of affairs, and was worth a month's observation in ordinary circumstances. The discus-

sion was perfectly free and independent, and evinced just that agreement in essential points, and that diversity in many respects, that was most refreshing. Like the Conference at Tokio, it gave us an exalted opinion of the character and capacity of the men in the field here. Certainly the churches have sent men of a high average, and God has put his seal upon them.

Centenary Grand Vocal and Organ Concert.

APRIL 5, AT COLISEUM BAPTIST CHURCH.

Through what labor and care do great interests and institutions oftentimes come to their majority! Fifty years is nearly the age of a man, but scarcely the youth of a college. During this period the thought and solicitude of many men may have been expended in the one direction of building it up and perfecting it. Judge Shattuck, Dr. Winans, Judge Longstreet, Dr. Drake, John Lane, Judge McGehee, John W. Burruss, Lowell Campbell, Thomas Clifton, Dr. Rivers, Judge Merrick, Judge McVea, Col. Hardee—most of them dead, some yet living—were among the many great and good men who have rallied to the establishment of Centenary College. At one time the Mississippi and Louisiana Conferences felt it to be the key of the position in the Southwest, and looked to it as the strong support of Methodism, both in and out of the pulpit.

Nothing has occurred, that we know of, to invalidate its strategic importance. The war took away its endowment and impoverished many of its friends. But the forces of evil have not lessened which it was intended to antagonize. This need for men trained in the school of Christ, in whom all learning and ability are held in strict subservience to a good conscience, who can never become too wise to sit at the feet of the Master, who have strength in themselves, and therefore courage, to encounter unbelief, however highly accomplished, is felt to be as absolute now as at any previous moment in the history of our country.

Whether the preachers and members of our church in these conferences are adhering to the wise and well-matured policy of the generation of great men now well-nigh passed away is not for any one yet to say. I believe that we have barely recovered from the stunning and disturbing effects of the disquieting neutrality of the central government against these two States, kept up for the last ten years. But let us set it all down to satan; for if he does not oppose in one form, he will in another. Let us stand as best we may during this period of poverty and depression, but still firmly stand; remembering that victories in battles which have determined the fate of empires are always gained just by a little.

I am greatly in hopes that God will move some heart to do some great thing for our college; and, in the case of individual experience, that grace and help will be afforded at the time of our sorest need.

J. C. KEENER.

A PROMPT RESPONSE.—A lady writes as follows. Many thanks to her. The paper has been sent, and will continue to be a comfort to her who so much enjoys its weekly visits.

HANDSOME, MISS, MARCH 12, 1877.

Dear Sir: I send enclosed \$2.20 to pay for the ADVOCATE for the widow lady who writes you that she is no longer able to pay for the paper. If some one else has already sent you pay for the same, let this go for a similar worthy person.

Let all concerned remember that the time for the meeting of the trustees of the Seashore camp ground is at the camp ground on Wednesday and Thursday, March 23 and 29. The trustees will be there, of course, and all who wish to secure lots will do well to attend, or send in their requests to the board.

Mrs. Octavia Walton LeVert died, at Augusta, Ga., on the twelfth of March, in the sixty-seventh year of her age. Mrs. LeVert was for many years a resident of Mobile, Ala., and was widely known and respected.

We have received a copy of the minutes of the thirty-second session of the Florida Conference. Edited by E. Pasco and H. E. Partridge. Printed by J. W. Burke & Co., Macon, Ga.

We have received a copy of the minutes of the late session of the Little Rock Conference. They are carefully edited, and printed in handsome style.

We are indebted to Hon. E. John Ellis for public documents and reports.

He that knoweth how to live hardily, and to make small reckoning of things without, neither requireth places nor wealth times for the performance of religious exercises.—Thomas à Kempis.

MISCELLANEOUS

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dipped. Collars and Cuffs for life.

... ..

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, MARCH 29, 1877.

NO. 13.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words as with a burning pen—
In tracing of eternal light
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have faith. Where'er thy bark is driven—
The calm'st of storm, the tempest's mirth—
Know this: God rules the host of heaven;
Th' inhabitants of earth.

Have love. Not love alone for one,
But love, as man, thy brethren call,
And sister, like the shining sun,
Thy charity on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges roudest roll,
Light when thou else wert blind.

News of the Week.

DOMESTIC.

COLUMBUS, O., March 20.—In the lower branch of the Legislature to-day a ballot was taken for United States senator. Stanley Matthews, Republican, received 81 votes, Alfred Galtner 6, and Frank Hurd 34. The Democrats voted blank.

In the Senate Mr. Matthews received 20 votes; 13 Democrats voted blank. Both houses will meet to-morrow to officially declare the election of Matthews.

CHICAGO, March 20.—A driving snow storm fell during the afternoon, and blocked the streets, except in beaten tracks, which were partially cleared by snow plows. On the sides of the streets the snow is piled up three or four feet high, and the cars run with great difficulty. The air to-night is moist, snow heavy; a rain storm and flood will probably follow.

HARRISBURG, Pa., March 20.—The houses in separate session elected J. D. Cameron United States senator. The joint session will confirm this action to-morrow.

WASHINGTON, March 21.—The cabinet, after deciding to send a commission to Louisiana, and in the meantime maintain the status quo, adjourned to five o'clock, when South Carolina will be considered.

The cabinet adjourned without taking up South Carolina. The President was weary.

The cabinet may not reassemble before Friday. The decision to send a commission to Louisiana was definite, and was made without a division.

It may be received as a unanimous acquiescence in or submission to the President's views. It is his policy. The composition of the commission is entirely conjectural beyond Wheeler, who desires to be excused on account of health, and Senator Davis, of Illinois, who pleads business. No other persons have been mentioned by the President, and so far the members of the cabinet have not presumed to give their wishes voice.

A summons to answer for false imprisonment of Thomas Blagden, the alleged lunatic, was served on Ex-President Grant to-day. Biggins claims \$100,000.

The extra session of Congress will convene on Monday, June 4.

HARRISBURG, March 21.—Don Cameron was elected United States senator to-day.

COLUMBUS, Ohio, March 21.—Stanley Matthews was elected United States senator to-day.

ALBANY, N. Y., March 21.—The Senate passed a bill allowing women to hold office on the school board.

BALTIMORE, March 22.—The case of Harriet A. Cully, charged against the Baltimore and Ohio Railroad Company, which has been on trial four days in the United States District Court, before Judge Giles, was concluded this morning, and under instructions for the court the jury rendered a verdict for the defendant.

This action, with seventeen others, was brought against the company under the civil rights act of Congress of March 1, 1875, which imposes a penalty of \$500 on any person who should deny equal accommodations to any citizen, regardless of previous condition, race, color, and public conveyances. The plaintiff, a colored citizen of Maryland, claimed to have been denied accommodation on the company's train in June, 1876, and was compelled, as she alleged, to occupy a compartment car, which was inferior, simply because of her race or color.

The company denies this, and proved that colored people have the same rights on all their trains as whites. The court, however, heard argument on the constitutionality of the act, under the fourteenth amendment to the constitution, and held:

1. That the slaughterhouse cases (16 Wallace) had determined that the privileges belonging to citizens of the United States, such as, were different from the privileges belonging to citizens of the State as such, and that only the former were under congressional protection; that this opinion had been subsequently affirmed by the United States Supreme Court.

2. That the right to ride in a railway car, for the purposes of legal travel, was not a privilege of a citizen of the United States as such, but was a privilege belonging to a person by virtue of his State citizenship; and therefore for the denial of such privilege the citizen must look for redress to the State tribunals; that it was not within the power of Congress to inflict a penalty for the denial of such a privilege. The act, therefore, was unconstitutional.

This opinion accords with that of Judge Emmons, United States circuit judge for the sixth circuit, and

Judge Sawyer, of California, and other Federal judges.

WASHINGTON, March 23.—The results of the consolidation by the cabinet of the South Carolina question have been the sending of a letter to Chamberlain and Hampton, inviting them here in person or by delegate, to confer with the President on the situation of affairs in that State.

SALT LAKE, March 23.—At eleven A. M. precisely, Lee was brought out upon the scene of the massacre at Mountain Meadows, before the executing party, and seated on his coffin, about twenty feet from the shooters. After the order of the court was read to him and the company present, by Marshal Nelson, Lee made a speech of about five hundred words, bitterly denouncing Brigham Young and calling himself a scapegoat for the sins of others. He hoped God would be merciful. He denied that he was guilty of bloodshed to the last, and maintained that his mission to the Meadows was one of mercy. After the speech Parson Stokes, Methodist, made a prayer, commending the soul of the condemned man to God.

Immediately after this a bandkerchief was placed over Lee's eyes. He raised his hands and placed them on top of his head, sitting firm. Marshal Nelson gave the word "Fire!" and five guns fired, the balls penetrating the body in the region of the heart. Lee fell square back upon his coffin, dead. Death was instantaneous.

WASHINGTON, March 26.—The cabinet had a two-hour session, mainly occupied with civil service. Some allusion was made to South Carolina and Louisiana.

The President reported progress in recruiting for the commission, exhibiting answers declining service. It is positively ascertained that Wheeler will not serve, and that at the adjournment Gov. Brown was the only person who had accepted. Beyond this no information was vouchsafed. Diplomatic affairs have not been broached.

FOREIGN.

LONDON, March 20.—The *News* publishes a remarkable letter from its correspondent at Rome, containing the following: "The extreme section of Ultramontanes are at this moment endeavoring to create a Roman question. Various Jesuits, bearing instructions from Father Beckx, general of the Jesuits, have arrived at the Vatican from Florence. Father Beckx warmly counsels the project. I have positive assurance that Beckx and his adherents promise little short of a speedy re-establishment of the temporal power of the Pope. There is no doubt that steps in this direction have long been preparing. The Catholic societies in Austria and Germany have pledged themselves to co-operate. The essential feature of the plan is that the next conclave is to be held in Rome, so the new Pope may be proclaimed a prisoner like Pius. Cardinal Simon approves and supports the plan, and the Pope has himself written letters to the Emperor of Austria, the King of Belgium, President MacMahon, and the Queen of Italy. A series of express instructions have been issued from the Vatican to avoid collision with the civil authorities, but at the same time to keep up a pressure on the Catholic powers to obtain their adherence to a crusade for the reestablishment of the Roman question. The Vatican has obtained lists of volunteers prepared to serve under the papal flag, and large sums of money have already been deposited in France and England."

HAVANA, March 23.—A French steamer from Vera Cruz brings city of Mexico dates to March 15. Several generals, original Diaz revolutionists, have resigned. The party is rapidly disintegrating. The opposition is fast consolidating. The people talk of calling Lelito back.

Congress met to-day for a fortnight, but a quorum was unobtainable, the deputies elected not coming to the capital. Gen. Marlson recognized Diaz, and was appointed Governor of Sonora.

Gen. Curtina is in high favor with Diaz, who shields him. There is much anarchy. A new revolution will probably occur soon. The American residents hope Minister Foster will remain in view of the present condition of the country, the lower element now holding power.

The Iglesias party is defeated. Landerio has been appointed secretary of the treasury. Minister Palacios to Washington, and Riva Palacio, minister to Berlin.

Gen. Negrete and Valez had a personal encounter in the palace. It is reported that a number of higher army officers want to proclaim Diaz military dictator.

A renewal of the diplomatic relations with France is occupying the attention of the government.

LONDON, March 23.—The *Standard's* Vienna dispatch says: "A circular to the bishops has been issued from the Vatican, counseling patience and abstention from provocation during the expected period of increased persecution."

A special dispatch from Rome to the *Times* says: "It is stated that another allocation is preparing for delivery at the Pope's episcopal jubilee in June. In the allocation the Pope will review the condition of the church and holy see with respect to all nations of the world."

One of the sacred congregations is now considering the question whether the Italian senators who, in consequence of their religious sentiments, have never participated in the deliberations of the Senate

since Rome became the capital, may now do so in order to vote against the clerical abuses bill.

MANCHESTER, March 26.—The *Ragusa* correspondent of the *Guardian* sends further details of massacres in Herzegovina. He says some of the peasants who took refuge on Austrian territory have returned to their homes. A band of Bashibazouks, five hundred strong, from Vasilup and Petrovats, fell upon the village of Otchevo, where the returned refugees were rebuilding their homes, burned the partly-restored houses, and murdered ten of the refugees, with nameless horrors. The others fled across the frontier.

From Glamosh I have particulars of another butchery. A Greek of the Orthodox Church had celebrated his marriage with a girl of the same faith. The bride procession was stopped by the Turks, who cut down and beheaded four of the guests, and exposed their heads on poles at Glamosh. The bride died from the effects of the outrages inflicted.

There is no redress for these crimes. The condition of the rural districts of Bosnia and Herzegovina is becoming inconceivable in its distress and horror. To leave these provinces to be peopled by the Turk, after his peculiar fashion, would be a great political crime.

Baltimore Conference.

This body met at Alexandria, March 7, Bishop Kavanaugh presiding. From the editorial correspondence of the *Richmond Christian Advocate* we quote:

The Baltimore Conference has been in session here since Wednesday. Bishop Kavanaugh presides. Bishop Doggett is also here, and aids the former in conducting the business. The attendance of members is large, and great interest is manifested in the daily sessions.

Dr. Redford is present looking after the interests of the Publishing House. He is still courageous and hopeful, and working with his characteristic energy to bring the house out of its difficulties. Dr. Kelley, from Nashville, represents the missionary interests of the church.

The Conference is going on smoothly with its regular business, and reports will show a good year's work in nearly every part of its large territory.

Yesterday a fraternal message was received, by telegram, from the Baltimore Conference of the Methodist Episcopal Church, now in session at Frederick, Md. It was cordially responded to by the Conference, and the secretary, Dr. Martin, was requested to respond in a suitable manner. The vote on this was taken by rising, and the whole congregation joined in singing the doxology.

There has been a fine attendance on the preaching of the word. On Thursday night Dr. Sledd preached an able and impressive sermon to a very large congregation. Last night we had the pleasure of hearing a delightful discourse from Dr. Kelley on the prayer of Elijah when he threw himself under the juniper tree. He was listened to with deep interest by a crowded congregation. His sermon was full of valuable practical thoughts that we are sure his hearers will never forget.

Yesterday a fine class of twelve young men were received into full connection. Bishop Doggett asked the usual questions, and maidens wise and forcible in address to the candidates as we ever heard. The brief but very impressive. The young men will not soon forget the solemn and weighty words of the Bishop.

The statistics have not yet been reported, but it is believed that there will be a handsome increase in membership. The growth of this Conference has been remarkable since 1866, when it numbered only 100 members. In that year there were 108 traveling and 57 local preachers, 11,432 white and 627 colored members. The report at the Winchester Conference, one year ago, showed 197 traveling and 110 local preachers, and 23,765 white and 89 colored members. This shows most successful work. The decrease in the colored members is accounted for by the fact that most of these have united with the African Zion, Bethel and other colored Methodist churches. The increase in the Sunday school work from 1866 to 1876 was from 12,191 to 23,000 scholars. In 1866 the Conference had seven houses of worship in Maryland outside of the city of Baltimore—now it has over 100. In Baltimore it had none—now it has eight.

In providing for its superannuated members and widows and orphans this Conference has been unusually liberal, paying for the past five years one hundred per cent. on all claims. There has been a noble purpose also to bring up the collection for Randolph Macon College to the full amount assessed, and at the last Conference this was done, the sum of \$2,000 being assessed and paid. We presume that the same will be done at this session.

The Conference has a number of young preachers who have been at the college, and who are doing a noble work in the itinerant ranks, and every year new ones are coming on.

BAITMORE CONFERENCE ITEMS.

This Conference adjourned March 15. We give the following items from the published proceedings:

The memorial meeting having been called to order by the Bishop, Rev. Samuel Rogers, of Winchester, read an exhaustive and perspicuous memoir of the Rev. Norval Wilson.

Rev. John Polak, Rev. Samuel

Register, Rev. J. S. Martin and Bishop Kavanaugh followed in remembrances of the life, and a tribute to the memory of the deceased.

Memorials of the life of the late Rev. Jason P. Etchison were read by the secretary, followed by addresses from Rev. Ezra F. Bussey, Rev. John Landstreet, Rev. C. L. Dameron, Rev. Dabney Ball, Rev. S. K. Cox and Rev. Dr. Bledsoe, all of whom paid tributes to the deceased as a holy man, whose mere presence was a sermon, and whom the Rev. Dr. Bledsoe characterized as almost the only man he had ever known who fully realized that his body was "the temple of the Holy Ghost."

The memoir of the Rev. H. C. Pitzer was then read by the secretary, and Rev. Dr. Cox and Rev. J. B. Smith and others paid tributes of respect to the memory of the deceased.

Admitted on Trial.—Ashby Williams, William H. Wolff, William E. Brackleton, E. M. Strother, E. M. Lyle, J. W. Steel, R. M. Williams, J. R. Andrew, O. F. Burgess, J. A. Register, R. M. Wheeler, M. P. Southern, J. F. Baggs, Thomas G. Nevitt, R. Stewart, Cunningham, German O. Homan, Jacob S. Hopkins, J. Gralchen, J. L. Porterfield, J. C. Jones and Henry B. Hamill.

Rev. A. W. Wilson, from the committee to prepare measures for carrying out the plans proposed by the Cape May conference, reported resolutions giving thanks for the result of the commission, and pledging a joyous co-operation in adjusting all outstanding difficulties with the Methodist Episcopal Church in the spirit of the agreement of the commission.

After addresses by Bishop Doggett and Rev. A. W. Wilson, the report was adopted by acclamation, the whole Conference rising in an affirmative vote, and singing, "Praise God, from whom all blessings flow."

The missionary treasurer submitted his report for the present year. The collections for domestic and foreign missions were reported as follows:

Baltimore district—Domestic, \$526.60; foreign, \$502.51; decrease. East Baltimore—Domestic, \$661.16; foreign, \$740.50—decrease. Washington—Domestic, \$336.20; foreign, \$745.50—decrease. Winchester—Domestic, \$368.10; foreign, \$409.34—decrease. Rockingham district—Domestic, \$347.55; foreign, \$382.19—decrease. Roanoke—Domestic, \$233.50; foreign, \$229.25—decrease. Lewisburg—Domestic, \$235.35; foreign, \$229.25—decrease. Lexington—Domestic, \$155.05; foreign, \$183.25—decrease. Moorefield—Domestic, \$225.51; foreign, \$227.50—decrease. Total increase for 1877, \$116.87. The total amount expended for all missions was \$7,671.35, and for foreign missions, \$3,334.50.

The report of the board of finance, so far as it relates to the disciplinary collections, was then laid before the Conference and read in detail.

The reports showed that the total payments on the disciplinary collections had been as follows: Bishops' fund, \$1,255.59; superannuated fund, \$1,262.75; education fund, \$1,232.37; and the Bible cause, \$231.

It appeared that there was a deficiency of \$23.10 in the Bishops' fund, and of \$1,255.25 in the superannuated fund, and Dr. Cox urged that \$150 was absolutely necessary for the Bishops' fund, and \$350 for the superannuated fund. The \$500 was needed to prevent suffering. A collection for this purpose was taken up, and \$500 were collected. At the close of the collection it was announced that the chairman of the superannuated fund would be paid in the afternoon.

A further report of the Publication Committee was laid before the Conference.

Rev. Dr. Bledsoe returned thanks for the vote of the Conference in favor of the *Southern Review* yesterday, and explained his personal views and intentions, dwelling upon the attacks made on his writings, both within and without the church.

The committee on the publishing interests of the church reported in favor of changing the designation of the committee from that of "Editorial Committee" to "Conference Publishing Committee."

The report of the Committee on Education was submitted, favoring the following institutions: Randolph Macon College; Montgomery Female College; Christiansburg; Lenothe College; Martinsburg, West Va.; and the Female Female Seminary, at Winchester.

The Conference adopted a resolution asking the board of finance to make an assessment of \$2,000 in aid of free education at Randolph Macon College.

"Everybody laughs at a monkey, but nobody respects him." We do not have any monkey professional wit as our forefathers. Yet in our assemblies, political or ecclesiastical, there are always some who take an opportunity of saying things to make a laugh, forgetting that there is nothing under the sun so easy as to make a crowd laugh. It would be a good thing for all such to remember the homely saying we have quoted above, *Southern Churchman*.

OUR MILITARY MANEUVERERS.—Irish drill-sergeant (to squad of militiamen): "Pris't! (trousers)—(Astonishing result.)" "Hiv'nt! what a pris't! Just stirr up here now, and look at yerselves!"—*Punch*.

A precocious New York boy asked his father, the other day, if the word "Hon." prefixed to the names of Congressmen meant "honest."

The Los Angeles Country After the Rains.

MR. EDITOR: The rains have come. They were late, causing thereby considerable solicitude, especially among new-comers. The first rain fell about the middle of January, and within a week thereafter the whole face of the earth was becoming green with springing vegetation; and now all kinds of stock make their living upon the uncultivated plains. The rains have been very meager—unusually so, I am told—but no one seems to anticipate any great disaster on account of it. The few trees and bushes we have are putting forth young leaves; peach, plum, apricot and almond trees are blooming; and the little wild flowers are dotting the green carpet spread over the hills and plains. The green carpet spreads over the foot-hills, and fringes the sides of the mountains. The weather is still pleasant and spring-like—the air pure, clear and wonderfully bracing. I never passed through November, December and January before without finding some indications of winter. We have had in some localities a slight frost on a few occasions, and during a shower of rain the air has grown chilly; also frequently after nine P. M. until sunrise; otherwise the weather has been delightful—neither cold nor warm. We, like many of our neighbors, never build a fire in our house, except for cooking purposes. They tell me here that spring has come; but the only indication of change I discover is the coming of young flowers and foliage. Immediately after the first rain I planted radishes, lettuce, etc.; in three weeks after we were eating radishes as large as partridge eggs, and have since been indulging in young salads. The Chinese gardeners have been selling these and other tender vegetables, such as green peas, young onions, cauliflower, etc., all the winter. A time will procure enough of the different varieties for a dinner in our household, consisting of four persons. A great deal of plowing and planting has already been done, thousands of fruit trees have been set out, and a wonderful amount of other improvements. If this country is improved each succeeding year in the same proportion as it has this, the imagination can hardly picture the perfectness of the prosperity and beauty it will reach in ten years.

I have had an opportunity of exploring some of the mountains that environ this lovely valley. The scenery is a delightful mingling of grandeur and beauty. Tall precipices and beehiving crags overlook deep, rocky canyons, through which the purest, coldest water dashes wildly; broad grass-covered plateaus stretch away toward distant peaks; sweet, grassy, woody vales wind among the emerald foot-hills that crouch beneath the overtowering peaks. Here among these scenes of beauty and grandeur, thousands of feet above the level of the sea, which lies in view in the distance, is the purest, most bracing and healthful atmosphere I ever breathed. Strange to say, as elevated as they are, on some of these mountain plateaus frost is ever seen. Thousands of wild flowers of every hue gem these peaks and canyons, and great quantities of the finest honey are annually produced. Mountain trout, deer and quail abound, and one with a slight adventurous turn can enjoy himself in the most royal style, provided he is careful enough not to "thicket a grizzly."

I am even more delighted with this lovely land now than I was seven months ago, when I first wrote about it.

H. WALTER FEATHERSTON.

SANTA ANA, CAL., March 8, 1877.

Mississippi Conference.

Several years ago the Mississippi Conference invited the venerable John G. Jones, the oldest member of the Conference, and one who for nearly a half century had been a very useful and zealous itinerant, to write for publication the "History of the Mississippi Conference."

The invitation was, by a unanimous vote, accompanied by a promise to publish the book as soon as it should be ready for the press. The invitation was cheerfully accepted, and the good old man promptly began the task assigned him, and for which he was so well qualified. No other man in the Conference could do the work as well.

He procured at his own expense the paper, the ink, the pens. He

gathered from all available sources information of all kinds. He toiled early and labored late upon his task of love. He was creating at the same time his hallowed legacy to the Conference and a monument for himself "more enduring than brass."

At the Conference in Canton, in 1875, the Rev. Dr. C. K. Marshall, as chairman of a special committee, reported some resolutions which were unanimously adopted. By reference to the published minutes those resolutions will be found correctly printed. They contained a pledge that no doubt encouraged Father Jones to hope for the accomplishment of his cherished scheme. "Hope deferred maketh the heart sick," and he came to the Conference at Natchez last December disappointed, weary and sick at heart. He had ceased to look for the redemption of its promise by the Mississippi Conference. The matter was discussed at some length, and finally a resolution was passed, without a negative vote, requiring the presiding elders on their first round to obtain subscriptions and collect the money for the publication of the first volume. The first series of Quarterly Conferences have been held, but Father Jones' agent has not yet received one cent from any of the eight presiding elders. Well might the Committee on Education charge the Conference with being "more generous in making promises than faithful in their performance!"

Brethren, is it right thus to trifle with the feelings of this venerable man? Fifty-three years ago he began to preach. You heard his sermon before the Conference at Canton. You are now reaping the harvest he helped to sow so long ago. Gratitude, if nothing else, should impel you to a compliance with your promises, and the presiding elders should be held accountable for not obeying the directions of the Conference as stated above. I know you say the history is too voluminous; but have you been frank with the historian and told him so? It embraces just the number of volumes that Redford's History of Methodism in Kentucky does, and it will be of far more interest to us. Besides, I have no doubt that Dr. Summers and all the Bishops will commend it as favorably and as often as they commended "Western Cavaliers." But, seriously, brethren, the difficulties are really imaginary. Let the presiding elders do their duty and the work is done. Get the first volume published and the others will quickly follow, and our esteemed friend will see with joy the fulfilling of the crowning act of his life. Suppose the manuscript of the first volume should be destroyed by fire, where and by whom could it be replaced? It contains information too valuable to be lost to the church. Every day's delay involves such a risk.

NATURAL, March 17, 1877.

The Telephone.

The *Boston Globe* says: "As the telephone, the new invention of Prof. A. Graham-Bell, is but little understood, the following reprint description and explanation of the instrument may not be amiss: 'The telephone in its present form consists of a powerful compound, permanent magnet, to the poles of which are attached ordinary telegraph coils of insulated wire. In front of the poles, surrounded by these coils of wire, is placed a diaphragm of iron. A monthly piece to converge the sound upon this diaphragm substantially completes the arrangement. The motion of steel or iron in front of the poles of a magnet produces a current of electricity in coils surrounding the poles of the magnet, and the duration of this current of electricity coincides with the duration of the motion of the steel or iron moved or vibrated in the proximity of the magnet. When the human voice causes the diaphragm to vibrate, electrical undulations are induced in the coils enveloping the magnet precisely analogous to the undulations of the air produced by that voice. These coils are connected with the line wire, which may be of any length, provided the insulation be good. The undulations which are induced in these coils travel the line wire, and, passing through the coils of an instrument of precisely similar construction at the distant station, are again resolved into undulations by the diaphragm of this instrument.' It was by this wonderfully simple instrument that the three-quarters of a column report of Prof. Bell's lecture was transmitted from Salem to the *Globe* by the voice. All who saw the working of the instrument were astonished at the results obtained."

The average pedestrian does not begin to realize how many trap doors are left open in the sidewalks until he finds himself mixed up with somebody's winter supply of coal.

A SONG OF DELIVERANCE

A Bible View of Baptism.

SECTION III.

FOR WHAT END WAS CHRIST BAPTIZED?

Up to the time of his baptism Christ had performed no official act; but now he enters upon his official work immediately; therefore his bau-

J. M. BOLAND.
TALLADEGA, Ala.

THE PRAYER MEETING

commended where the profane members abound. Use your judgment. But you say, What shall I do where I have only two or three members who pray in public? Do the best you can. Lecture, but prepare yourself for it by wrestling in the closet, and by prayerful study of the word of God. Go to the meeting with your heart bathed in the Spirit, and conduct the services as our sent from God; Ask for aid to conduct the meeting properly, and you will not be apt to make a mistake. Be filled with the Spirit, and the meeting will conduct itself. They are the best methods which seem to move us by some awful and unseen power within them! How often have I gone to the house of God with prayer

Itinerary and Schools.

AN ITINERANT.

It is found worthy of record that the psalm which Luther paraphrased in the noble hymn, beginning,
"Ein feste Burg ist unser Gott,"
 was also a favorite with his great antagonist, the Emperor Charles the Fifth. Francis the First, of France, and introduced to the Emperor, with strong commendation, the French poet, Clement Marot, who had translated several of the psalms. Charles, upon seeing these translations, requested the poet to render into the same language his own favorite psalm, which was, as we have said, also Luther's. There are points at which characters the most opposite seem to touch each other. In most things Charles and Luther were about as unlike as two men could be; yet there is reason to think that, at least, the Emperor had a real respect for the reformer. It is related of him that some six-and-twenty years after he and Luther confronted each other at the Diet of Worms he visited Wittenberg, and desired that he might be conducted to Luther's tomb in the little church there. Some one of his attendants suggested that the remains should be taken up and burned in the market-place. "I war not against the dead," said Charles, as he turned thoughtfully away.

NY 100-17748-100

When I roam thy bright fields, and my Savior I
see,"

NEW ORLEANS, March 8, 1877.

OBITUARIES.

transferred to the shore, standing upon the shores of Jordan, we must say "Good-bye" as our friend crosses over. But we can

14. The first two are the same as the first two in the previous problem.

her pure spirit wings its flight to the better land. Being impressed for some time that her stay on earth would be short, she became a constant reader of the Bible, and

prepared for that great change which sooner

Weeks, and her sufferings were great, but she bore them all with Christian resignation. She seemed conscious that her end was

The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden.—P. W. Robertson.

Robertson

specimens can be seen at his office, and as many living witnesses attest these facts. Send stamp or book."

MEDICAL

VEGETINE

THE GREAT FAMILY MEDICINE

HEALTH-RESTORER.

GENERAL DEBILITY

DEBILITY is a term used to denote deficiency of blood. The nutritive constituents of the blood are in less than their regular proportion, and there is an excess. Debility is a frequent occurrence. It is the result of various diseases. The lower limbs are apt to be swollen. The heart is weak, and there is much exorism. The circulation is irregular, and the patient is always weak. Palpitation of the heart is a very common symptom. Great emotion often throws the heart into the next stage of disease. The vital functions are languidly performed. The strength is diminished; fatigue follows moderate exertion. The patient is restless and quiet when at rest, becomes hurried, and even violently agitated under exertion, as in running. The mind is usually clear, but sometimes is very greatly disordered. Vertigo, dizziness and a feeling of faintness are very common. Violent emotions are apt to be the cause of the disease, or through other parts of the body. The face is pallid, and the skin is cold. The pulse is feeble, and alternates upon the disease. The secretion is scanty, and the excretion is scanty. The stomach is extremely common symptoms.

MARVELOUS EFFECT

H. R. STARKS—*Dear Sir:* I have used Vegetin, and feel it worthy to acknowledge the great benefit it has done me. In the spring of the year 1921 I was sick from general debility, caused by overwork, want of sleep and proper rest. I was very weak, and much emaciated. I tried many remedies, without any benefit, until from a friend I heard of Vegetin, and I was persuaded to try it. Before I had taken this one week my improved condition gave me renewed hope and courage. I was enabled to take it every day, gaining more strength and energy, and was fully restored to health. The effect of this remedy, in case of general debility, is indeed marvelous.

ELIZABETH A. FOLEY,
 21 Webster Street, Charlestown, Mass.

REVOLLEN LINE

LEBANON, N. H., Jan. 29, 1870.

MR. STEVENS—*Dear Sir*: I write this note to inform you of the success of the Blood Purifier upon my system. When I commenced using it a year ago, I was very much debilitated. My limbs were swollen so that it was impossible for me to get into or out from a carriage, and very painful to get up or down stairs. I feared I could scarcely stand on my feet. My appetite was gone, my strength falling rapidly. After using your medicine for a few weeks I began to improve. My appetite improved and my strength returned. I can now get up and down stairs as easily as a nurse with my worst case, and I feel I owe it to VERKINE.

Yours gratefully,

MRS. C. A. H. TILDEN.

A PERFECT CURE

CHARLESTOWN, June 11, 1861.
 MR. H. H. STEVENS—*Dear Sir:* This is to certify
 that *Yeast Time* made a perfect cure of me when
 my attending physician had pronounced my case
 consumption, and said I could not survive many
 days.
 MRS. L. LEDSTON, 55 Cook street.
 The facts stated by Mrs. Ledston are personally
 known by me, and they are true.
 A. D. HAYNES.

Would not be Without

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FOR TEN TIMES ITS COST.

The great benefit I have received from the use of VEGETINE induces me to give my testimony in its favor. I believe it to be not only of great value for restoring the health, but a preventive of disease.

EDWIN TILDEN,
Attorney and General Agent for Massachusetts of
The Grailman's Life Assurance Company, No.
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or book.

The Christian Advocate.

THURSDAY, MARCH 29, 1877.

EXAMPLE.

BY JOHN KEBLE.

We kneel with careless hand,
And dream we never shall see them more.
But for a thousand years
Their fruit appears.
In weeds that mar the land,
Or healthful store.
The deeds we do—the words we say—
Into still air they seem to float;
We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.
I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe thou hear.

The Drunkard's Appetite.

There was living, says *Heath and Home*, not long since, in Brooklyn, a man who had inherited from a drunken father an appetite for rum. He was a hopeless drunkard. The man had many noble instincts, and, better than all these, he had a loving, faithful, brave wife, who made skillful war upon the demon, her husband's master. Recognizing the fact that her husband was under an overpowering impulse, that he longed and struggled manfully to free himself from the passion of drink, she bent all the energies of her womanly nature to the task of helping him. She loved and suffered and toiled until at last the loving and suffering and toiling accomplished their purpose. She took her husband by the hand, and shared with him his struggle, until, after years of labor, she overcame his devil, and saw him a free man again. Her battle with rum had been a fierce one, taxing and wasting her strength sorely, but she was conqueror at last. Her husband stood upon manly feet, and showed no sign of falling again. Several years passed away, and this reformed man fell ill of consumption. The distinguished physician, from whose lips we have the story, prescribed alcoholic stimulants as the only means possible of prolonging his life. The poor wife was in terror, and begged the physician to recall the prescription. She told him of her long struggle and her victory, and said she preferred that her husband should die than a sober man, than that he should die a drunkard's grave a year later. But the freed spirit of the man was strong, and he undertook to take alcoholic liquors as a medicine, and to confine himself absolutely to such times and measures in the matter as the physician should prescribe. This he did, and during the months thus added to his life he never once drank a single drop more than the prescription called for, and he died at last a sober man, as the wife had so earnestly prayed that he might. But the end was not yet. When the loving and patient woman laid him in his grave, and saw her long labors thus ended in the victory, she which she had toiled so hard and suffered so bitterly, she turned, in her grief, to the braided which had been left in the house, and drinking it, she fell herself into the power of the devil, which she had fought so heroically. And that woman died, not many months after, a hopeless, helpless drunkard.

Mr. Story, reformed at the Hippodrome meetings in this city, gives this account of his cure:

One year ago I was a confirmed drunkard, and had been so for thirty years. I went to New York city. The Hippodrome meetings were then in progress, and from mere curiosity I went one evening. My heart was touched by Mr. Smiley's songs, and by Mr. Moody's earnest words. I felt troubled, went away and tried that night to drown my feelings in rum. But when I became sober again I was still unhappy, and went once more to the Hippodrome, and when the sermon was over I went into the inquiry room. A dear Christian brother came and talked with me, and asked me if I wanted to be a Christian. I said, "Yes, but I have terrible appetite. I have a drink in me, and I never can get rid of it." He said, "No, you never can, but God's grace can." "Oh, you don't know about it," I said. "I never can overcome it, and there is nothing in the world that can." Then this man told me that he also had been a slave to the same awful tyrant of strong drink. But he had taken his appetite to God and asked him to take it away, and now it was all gone. Then he asked me to kneel down with him and pray. We knelt, and asked God to take away my awful thirst for rum. God answered my prayer. His grace came down into my heart and purified it. I have lived a year rejoicing in my deliverance from the chains of intemperance. I not only do not long for rum—I hate the smell of it. I have been where I could see and smell it, but it does not excite the least desire for it. And I bless God for his wonderful grace that has freed me from my evil, telling those who are given to drink that God can save them. The redemption of Jesus Christ is sufficient to take away the awful appetite.

Can the "philosophers of desecration" account for this moral miracle, principles?—*New York Observer.*

The Lace Mania, of Old Times.

In Queen Anne's time ladies' dresses of lace were called, shortly, "heads," and were used to decorate the high "Pouter" or "commodore" collar, in the female head like a halo. Before the close of the reign of the "commodore," or "falsie," as it was sometimes called, suddenly collapsed. It had shot up to an extravagant height, "as much as the female part of our species were much taller than the men of

appeared," says the *Spectator*, "as grasshoppers before them."

The cost of a lace head was high—a Brussels head is put down at forty pounds, and a French point head and ruffles at double the money; but these articles would last a life-time, and half a dozen heads were considered an ample supply for a princess—as a couple of Mechlin cravats supplied the wardrobe of a fine gentleman. Addition did not fail to make fun of the sudden rage for China at the expense of lace, and accused the women of exchanging "their Flanders point for punch-bowls and mandarin, thus picking their husbands' pockets, who is often purchasing a huge China vase when he fancies that he is buying a fine head for his wife." Lace was a favorite lover's bribe to an Abigail. Silvio, in the bill of costs he sends in to the widow Zelinda, as the termination of his miscegenous suit, makes a charge for a "piece of Flanders lace" to her waiting-woman. Swift addresses a young lady "in his peculiar strain": "And when you are among yourself, how naturally, after the first compliments, do you entertain yourself with the price and choice of lace, and apply your hands to each other's lappets and ruffles, as if the whole business of life and the public concern depended on the cut of your petticoats."

Not satisfied with lace when alive, both men and women craved for it as a decoration for their grave-clothes. In Malta, Greece and the Ionian Islands the practice of burying people in lace has acquired an unsavory reputation, on account of the custom of rifling the tombs and selling the lace—often in a filthy condition—in the market. At Palermo the mummies in the catacombs of the Capuchin convent are adorned with lace, and in northern and middle Europe this fashion prevailed for a long period. In the church of Revel lies the Duc de Croy, a general of Charles the Twelfth, in full costume, with a rich flowing tie of fine guipure. He was never buried, by the way, his corpse having been arrested for debt, so that he remains, Mohammed-like, suspended between earth and sky. The Duke of Alva—not the great duke, but one who died in Paris in 1739—was, by his own direction, interred in a shirt of the finest Holland, trimmed with new point-lace; a new wig, embroidered in silver; a new wig, his cane on the right, his sword on the left of his collar. The beautiful Aurora Kongs-marek lies buried at Quedlinburg amid a mass of the richest Anglaise, Malins and guipure; and the celebrated Mrs. Oldfield was laid in her coffin in a very fine Brussels lace head; a Holland shift, with a tucker of double ruffles, and a pair of new kid gloves. In her lifetime she had been a great judge of lace, and treasured a statuette of the Earl of Stafford, finely carved in ivory by Grinling Gibbons, entirely for the beauty of its "Vandyke" lace collar. The lines of Pope have immortalized the story of Mrs. Oldfield's death. A ridiculous enactment had been made commanding English people to be buried in woolen

clothes, and "should a saint provoke" (said the last words that poor Sarah spoke, "So, let a warning clime and Brussels lace wrap me round, and shade my lifeless face, and I will not be afraid when mine is dead.")

All this seems ridiculous and melancholy enough at first sight; but yet Mrs. Oldfield had a method in her madness. Her solicitude as to her appearance is explained by the fact that, previous to her interment in Westminster Abbey, she was to lie in state in the Jerusalem Chamber. The opinion of Dr. Johnson on lace is worth quoting as an admirable specimen of the style of the learned doctor, when plunging like a bull into a China shop, at a subject of which he was utterly incompetent to judge. The fine meshes of point-lace were not strong enough to hold the cover of velvet with plums in it. "A Brussels trimming," he thundered to Mrs. Piozzi, "is like bread-suet—it takes away the glow of color from the rouser, and gives you nothing instead of it; but sauce was invented to heighten the flavor of food, and trimming is an ornament to the maitre, or it is nothing."—*All the Year Round.*

The Pathos of the Bible.

Pastime to-day is a land of ruins. Endless fertile desert; hillsides once clothed with vineyards are barren and uncultivated; cities dismantled, battlements choked with rubbish and the refuse of the sea. All is worse than solitude, accused, "trouder, under foot of the Gentiles," yet the hills are covered with words that shall outlast them an eternity. Traverse the valleys of Hebron; there lie the bones of the patriarchs. Visit the borders of the Dead Sea; its sluggish waters all cover the cities of the plain, and trace the fountains from heaven. And there, beautiful for situation, the Holy City stands—Jerusalem—whither the tribes went up; the guilty city, where he warmed and headed and pleaded, over which he wept; the fated city desecrated by man's darkest crime, consecrated by the marvelous manifestations of redeeming love. As the verification of prophetic truth—the center of unnumbered tenderest, most sacred—these ruins are nature's tribute to the pathos of the Bible. They reveal the touching narration of holy writ, whose sympathetic influence is felt wherever the word has gone forth. Divested of its parables, the Bible were but a compilation of social ethics.

An ancient legend has it that a tyrant of the East went forth to battle with the Greeks. Gazing upon the mass of living millions enlisted in his cause, the monarch's heart was melted. He wept, he knew not why. The tears came, as he supposed, from any influence of rebellion. They arose spontaneously, as they will at times amid the bustle of a crowded thoroughfare. Our own emotions are reflected back from other hearts. We feel the thrill of spiritual contact, the mighty presence of life. Such is the pathos of the Bible, the underlying tenderness which makes the book of books the book of human nature—sounding the

depths of human sympathy, universal, indefinable, profound.

Poetry and pathos in the Bible are subordinate. It never controverts its sacred office, nor makes effect a purpose. The tender and poetical are humble instruments to seal the truth upon the consciences of men. The child who cannot comprehend the love divine is melted as he hears from mother-lips the sweet story of him who was himself a babe at Bethlehem, who loved and blessed the little children. The man who, scarcely better than the child, can know the wonders of the same inexorable love, is impressed by the simplicity and tenderness which mark that strange, eventful life.—*Prize Oration, by Howard P. Ellis.*

Children's Questions.

A child in his right state is an animated interrogation point. He confronts every object and every statement with a "How?" or a "Why?" He asks idle questions, absurd questions, provoking questions, ill-timed questions, easy questions, and questions that the angels in heaven couldn't answer. His questions are so many grappling-hooks, thrown out in every direction to gather in knowledge. They fly in our faces, get under our feet, catch in our conversation, annoy us in all sorts of ways. But blessed are ye who know how to smother the annoyance and improve the opportunity.

It is as stupid to repel a child's questions with a "Don't bother me," as it would be to whip a kitten for watching a mouse-hole. It is as wrong to snub your boy when he asks the reason of something as it would be to ridicule him for saying his prayers. If he asks his question at the wrong time, gently tell him so; but be sure to remember the question, and to answer it when the right time comes. It is a mean and cruel thing to laugh at a child, or to blame him for unreasonable questions, when he is so dependent on us for even the first principles of propriety. It is a wonder when to keep silence and when to speak. No matter if he interrupts your reading of the story of Adam and Eve, at morning worship, by asking where "snakes stay in the winter." Do your thoughts stick closer to the text? If you want the children to find interest and profit in the family worship, give them a little leeway for questions even there.

The child's curiosity often leads him into fields where he may not range quite yet, or into waters that are too deep for him. Again tell him so, without impatience or evasion. A false answer to his question about the beginnings of life, for instance, is as wicked as any other lie. How often children are left to learn evil things of vulgar companions at home. The spirit with which even a little child will guard the sacred secrets of knowledge which his mother has entrusted to it is sometimes very beautiful.—*Sunday School Times.*

THE GALS OF GENEVA.—It is said that when the American Board of Foreign Missions was before the Legislature of Massachusetts, to ask for an act of incorporation, one member of that body opposed the act on the ground, as he said, that "we have little enough religion at home, without exporting any."

Another member, in reply to him, said: "Gentlemen, religion is a commodity of which the more you export the more you have at home." The reply was certainly as apt for its wisdom as for its wit. And yet, self-evident as is the sentiment which it contains, there is no truth that needs to be more strongly, repeatedly and vehemently urged. The fallacy is so constantly gaining ground, in times of religious stringency, that retrenchment in our missionary expenditures will relieve us, and that the home resources can be increased by withholding foreign commitments for the time, that we need to ponder well the words of the prudent legislator, and keep them always written on our banners. The philosophy of the matter is, that religion is not a commodity, but a life, and life always grows through its own expenditures. A thought, for example, loses nothing, but gains vastly by being expressed in words and communicated to another. It is none the less the mind's own property that it has become the property of another's mind. Its distinctness and power are greatly increased, on the contrary, from the very importation. And to say nothing now of the material resources of the Kingdom of Christ; what can so constantly drawing upon it for the blessing and enrichment of others? Giving is its very instinct of self-preservation. And the Christian heart that attempts to narrow its love, its sympathy and its prayers within the circle of its own home will find this very home left cold and vacant by its long.—*Rev. A. J. Gordon.*

A calculation made, 20 years ago, stated that for home use and export purposes 20,000,000 pins were required daily in England. The real quantity now produced daily is 50,000,000; of which Birmingham produces 37,000,000, leaving 13,000,000 as the production of London, Stroud and Dublin, where pins are also made. The weight of wire consumed annually in the pin manufacture of England is about 1,275 tons, or 2,557,125 pounds, one-eighth of which is from wire used in the manufacture of mourning and hair-pins. The brass wire consumed amounts to 2,500,000 pounds, which, at 11d. per pound in money value, reaches the sum of £14,583. The iron wire consumed is 341,900 pounds, its value 7,183 6/12, and to be added to these amounts are the wages, paper and ornamental envelopes, boxes, wear and tear of machinery, manufacturers' profits, etc. Mourning hair, entomological and "papered" pins, i. e., stuck in rows—realize a larger profit than pins sold by weight. Taking it altogether, the pin manufacture of the United Kingdom is not overestimated at the aggregate amount of 200,000.

Religious Intelligence.

—The Evangelical Lutheran Church now occupies the third rank in the list of religious denominations in this country.

—The Catholic Directory for 1877 reports that the number of Catholic churches in this country is 5,292; of priests, 5,297. The estimated Catholic population is 6,200,000.

—The general catalogue of Union Theological Seminary, New York, shows that in the forty years of its existence it has sent out 1,070 graduates, 104 of them foreign missionaries.

—The first step toward disestablishment has been taken in India. The government grants the Madras presidency will be withdrawn after March, except for military chaplains.

—Walter Ching Young, a Chinese convert to Christianity, and a student of Kenyon College and the Philadelphia Divinity School, has taken up his residence in San Francisco as a missionary to his people there.

—The Baptist Year Book gives the number of Baptists in the Baptist Churches of the United States for 1876 as 109,684. The baptisms of last year were 87,874. The total membership last year was 1,815,300; this year, 1,932,395, an increase of 117,095.

—The Anglican Bishop of Calcutta will be enthroned in Calcutta this month, and his suffragans, the Bishops of Madras, Bombay and Colombo, are expected to meet him there. The enthronement will be followed by the consecration by the Bishop of Calcutta of two missionary bishops for India. They will act in distant parts under special commissions defining their work.

—In regard to evangelical work on the continent of Europe it is stated that France has 300 evangelical preaching stations, Italy and Spain 200, with 10,000 communicants, and Belgium 2. The Waldensian Church has 60 preaching stations, 13,320 hearers, 2,268 members, 1,483 children in its Sabbath schools, and contributes about \$5,000 annually to benevolent objects.

—The German correspondent of the *Moravian* says the Moravians of Germany still maintain their system of exclusivism. Besides the church settlements, there are but few churches either in city or country. Up to a few years ago every member was expected to reside in a settlement, and if he left it, except in the service of a church, he forfeited his membership. Although the constitution has been changed so as to allow the members more freedom, the old custom is still adhered to. In both Russia and America the Moravians dropped the exclusive system several years ago.

—The Connexion of Huntington Connection is one of three branches into which the English Calvinistic Methodists, or followers of Whitefield, divided. The Connexion has the liturgy of the Church of England and has a settled ministry. It cannot be very strong in numbers, yet it sustains a very successful mission in Sierra Leone, of upward of forty years' standing. Connected with it are about sixty preachers, exhorters and teachers. There are also numerous class-leaders, conductors of Bible classes, and Sunday school teachers. District meetings are held twice a year, and there are classes for inquirers and experience meetings for advanced believers. There is a training institution in Freetown and a flourishing day school. At Waterloo there are three churches and two schools, and 400 communicants; the number added during the year being 90. There are many other churches scattered through the colony.

—Dr. J. G. Montfort writes to his paper, the *Herald and Presbyter*, from Beirut of missionary operations in Syria. Beirut is the missionary as well as the commercial center of this old Bible land. The missions, Dr. Montfort says, are very prosperous. The American missionaries number in all 31, of whom 17 are women. There are also of native Syrian 13 ordained pastors, 40 licensed preachers, 73 school-teachers and 21 other helpers. There are 5 stations and 56 outstations. (The number of churches is 10; church buildings, 22; male church members, 319; female, 179; total, 498. The regular preaching-places are 32; average congregations, 2,400; Sabbath schools, 32; Sabbath scholars, 1,370. Whole number of Syrian Protestants exclusive of Palestine, Damascus and Aleppo, 2,777. Good progress has also been made in education. There is 1 college, 1 medical college, 1 theological seminary, 1 academy, 2 high schools, 3 female seminaries. The number of pupils in seminaries is 347, and in the college 76. In Beirut there is an astronomical and meteorological observatory and 60 common schools. The number of pupils in them is: Boys, 1,707; girls, 172; total, 2,779.)

—The Chinese Record gives an interesting sketch of Protestant missions in Hang-chau. The missionaries have had great difficulties to meet in Hang-chau, owing to the diversity of dialects spoken. The natives and old residents, and in particular the educated classes, speak a species of Mandarin; servants, many artisans and Christian agents are from Ningpo, and speak the dialect of that place; a third class, composed of tradesmen and husbandmen, are from the regions toward Shanghai, and speak various dialects. Hang-chau was first visited by missionaries of the Church Missionary Society and the American Presbyterian Board of Missions in 1859; but the Church Missionary Society established the first station in 1861. The Presbyterian Board planted the second station in 1865; the American Baptist Union the third, in 1866; the China Inland Mission the fourth, in 1867; and the American Southern Presbyterian Board the fifth, in 1867. The Church Missionary Society reports twenty-three communicants, one chapel, and two missionaries and two native preachers. The Presbyterian Board has two missionaries, five native preachers, two chapels, and seventy members; the Southern Presbyterian Board has three missionaries, one church and two chapels, and eighteen members. The statistics of the other societies are not given.

Our Young People.

HYMN FOR A LITTLE CHILD.

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.
God make my life a little flower,
That giveth joy to all,
Content to bloom in native bowers,
Although its place be small.
God make my life a little song,
That comforteth the sad;
That breatheth others to be strong,
And makes the sinner glad.
God make my life a little staff,
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbors best.
God make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim—
In all his wondrous ways.

Something to the Children.

MR. EDITOR: I sent you my subscription for your excellent paper a few days since; and, as I am interested in the children's column, permit me to write something to the children of the church.

I feel a peculiar interest in those who have been baptized in the name of the Father, Son and Holy Ghost. Through your paper we get glimpses of home life from some of the children throughout our land; and it is a precious thought that the influence of our holy religion is being thrown around them.

Some of them, too, cannot attend Sabbath school; but I trust that none of these contend or murmur against circumstances. It was said by one that if an angel should be commissioned to earth, it would be as much his pleasure to sweep a chimney as to stand upon some mountain-top and proclaim the high praises of God. Let me beseech you, then, dear children of the church, to spend your Sabbaths in the fear and love of God. It is not enough that we be careful in outward things; let us delight ourselves in the Lord.

O what a beautiful sight for the angels to see in every home bowed heads, and to listen to the pure language of praise every Sabbath morning. Then comes the morning lesson for the children, whether to be said at home or at Sabbath school; and I would like to impress upon the children the necessity of learning the Ten Commandments perfectly. It will make a deep and lasting impression upon the mind in after years. Let me suggest that the creed be repeated in concert every Sabbath.

I do not think the Sabbath should be made burdensome to children. Let them be happy and gay, and frolic in the bright sunshine, and that everlasting smile of God; but no playing of games or studying weekday lessons on the Sabbath, or handling playthings. Let us be firm as parents, and the children will soon understand that it is a statute of the house. May God bless and save the children of the church, in that city which hath foundations, whose builder and maker is God.

Yours truly,
MRS. T. S. RATHBON.

BRATTLE, MASS., March 21, 1877.

From Our Little Friends.

After every day, Jan. 18, 1877.
DEAR MR. EDITOR: My mother takes your paper, and I love to read it. I have two missionary children of the Brahmin variety—too young to lay yet. They are the finest in the yard. My dog crippled one so badly this morning that my mother had to have it killed; but my sister gave me another in its place. I am sorry to say our Sunday school is not doing very well now, owing to there being three besides ours in this small place. I will answer Miss R. M. Scott's question: Oz, king of Bashan, had the iron bedstead, and it is found in Deuteronomy iii, 11. Now I will ask a question: Who brought Je-hoshaphat presents, and where is it found? Of all the little readers of the *Advocate*, who and how many will read the Bible through this year? Your little friend,
ALEX. P. STEWART.

WELLS, MISS., Jan. 12, 1877.

DEAR MR. EDITOR: We live out in the country, about nine miles from Kosciusko. We have a very good Sabbath school every Sunday evening. We all like to go very much. It was Oz, king of Bashan, who had the iron bedstead. It is found in Deuteronomy iii, 11. My pin is a local preacher. He preaches every Sunday in the month except one, which he reserves to carry us to preaching. I have two sisters and two brothers. I will close, lest I weary you with my letter.
Your little friend,
SALLIE A. WASSON.

MR. EDITOR: I have just seen in the *Advocate* a letter from "Your Friend" of Forest, Miss., asking which chapter in the Bible contains the word "children" more than ninety times, and which verse contains the word "children" seven

times? The chapter is the second of Ezra; the verse the forty-second of the same chapter. Now let me ask a question: Each king of Israel was required to have a new copy of the Mosaic law. How did they get it? Your friend,
HICKS M. ELLIS.

PEARLINGTON, MISS., Jan. 12, 1877.

DEAR MR. EDITOR: We have a nice Sunday school here, and I always attend. Our pastor is Bro. Cooper. We like him very much. My sister and I are going to give the little money we have made by saving to him for the missionaries. It was Oz, king of Bashan, who had the iron bedstead. It is found in Deuteronomy iii, 11. Where is "beetle" spoken of in the Bible? It is in the Old Testament. I am one of your little friends,
C. H.

JACKSON, ALA., Jan. 9, 1877.

DEAR MR. EDITOR: I love dearly to read the letters from the "little people." I have found the answer to the question about the word "children." It is in the second chapter of Ezra, and in the forty-second verse; it is mentioned seven times. Now I want to ask the little boys and girls: In what chapter is the word "son" mentioned seventy-seven times, and meaning Jesus but twice? Your little friend,
LEOLINE.

YAZOO CITY, JAN. 12, 1877.

DEAR MR. EDITOR: We have a very good Sunday school in our town. Mr. Bushman is our superintendent, and we all like him very much. We had a very hard snow here just after Christmas; it was a foot deep. I want to ask a question: What verse in the Bible contains all of the letters in the alphabet except the letter "j"? It is found in the Old Testament. Yours truly,
T. N. N.

FORESMITH, ARKANSAS.

DEAR MR. EDITOR: Happy New Year! The story of the ewe-lamb is found in Second Samuel xli, 3; and the king who had an iron bedstead was Oz, king of Bashan. And now allow me to ask two questions: 1. Who was it that made the ax swim? 2. How many times is the word "bedstead" found in the Bible? I am your little friend,
ANNIE GRANADE.

Much Too Loud.

It was house-cleaning time, and the wooden clock, whose place was in the dining-room, found itself on the library table, face to face with the black marble clock that belonged in the parlor.

"Why, where in the world did you come from?" asked the wooden clock in a harsh, loud voice. "I never heard you tick or strike. Have you been in the house long?"

"Fifteen years," replied the marble one in low tones. "Fifteen years?" repeated the wooden clock, holding up its hands in wonder. "That's a long time. I've only been here three. And did you never talk louder than you do now?"

"Never," said the marble clock. "And don't you ever strike?"

"Of course, then you do; for I tell the half hours as well as the hours. Listen, I'm going to strike twelve in a moment."

And at the end of the moment rang out a sweet tinkling sound, like the chiming of new silver bells. "Ha! ha!" laughed the wooden clock merrily. "Do you call that striking? Just hear me!"

And it struck the midday hour with such a brazen clang that the bronze lions on each side of the marble clock started and put their paws over their ears.

"There, what do you think of that?" said the fast-drocker, and away. "And my ticking can be heard all over the house. How much more valuable I must be than you are!"

"There's where you make a great mistake," said the marble clock quietly. "You are much too loud. I am worth at least twenty of you."

"Twenty of me?" said the wooden one so indignantly that its tongue, in other words, its pendulum, nearly fell out.

"Yes," said the marble clock, "exactly. The more refinement one has—"

"Refinement?" interrupted the loud talker. "What's that?"

"I mean," answered the marble clock, "the finer one is the less noise one makes."

"Oh, indeed?" said the wooden clock scornfully. "Well, for my part, I like to hear myself speak, and like others to hear me, too. I don't believe in clock-talking, and not hearing."

By the by, weren't you shut up in a closet last evening?" asked the low-voiced one. "Yes," because somebody had a new bedstead wanted to read in peace. Then you couldn't have been either here or there."

"I wish they'd take me back to the dining-room," said the wooden clock. "I always did like house-cleaning, putting everything out of its place, and turning a clock into the company of stack-parameters."

Mary Ann Elphinstone, in Independent.

THE BIBLE DANGEROUS. It is dangerous for idleness, which it confounds; dangerous for sin, which it cures; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks.

A New York sign reads: "Selling machines loud, sold, rented, and taught."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the U. S. Church South.

THURSDAY, MARCH 29, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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Lost Forever.

Not long since we heard an excel-
lent sermon on the everlasting pun-
ishment of the wicked. The doc-
trine was stated and exhibited scrip-
turally by copious and pertinent quo-
tations from the inspired word, and
enforced with earnestness and ten-
derness. We could not but feel that
the subject was profitable for all—for
the devout, as calculated to lead them
to greater watchfulness over them-
selves, and to stir them up to greater
concern for the salvation of the un-
godly; for the impenitent, as calcu-
lated to awaken them to the peril of
neglecting the gospel. Then, again,
we were impressed with the clear-
ness and abundance of the scriptural
testimony; that, after all adverse
criticism has been exhausted, the
plain import of the divine declara-
tions is that everlasting punishment
awaits the finally impenitent. If
God means what he says, there is no
hope for the sinner beyond the grave.

If we were left to the results of
reason upon this subject we could
not reach a different conclusion. Sal-
vation is character, and damna-
tion is character. Without a change
from sin to holiness there can be no
deliverance from woe. If men pass
through the present probation with-
out repentance and reformation, what
reason is there to suppose that the
future state will be more favorable to
their conversion? God knows what
the conditions of that state are; and,
knowing them, he warns against the
peril of delay, and the hopelessness
of those who die in their sins is
affirmed. If probation is not limited
to time, and if the period of repen-
tance extends indefinitely into the
future, there is surely little occasion
for the urgent appeals addressed to
sinners to turn at once from their
evil ways.

A very common notion with sin-
ners is that the root of their sin is in
the body, and that if delivered from
it righteousness would be an easy
attainment. However the body may
be an occasion of temptation, sin is
in the mind; and for aught we know
the temptations and tendencies to
evil in the disembodied spirit are gen-
erated may be greater than they are
in the body. In the resurrection the
wicked are to come forth unto the
resurrection of damnation, and they
are to awake to shame and ever-
lasting contempt. From this we may
certainly gather that the period be-
tween death and the resurrection af-
fords no facilities for change of
character. We might suspect, if de-
cided, that with only earthly gra-
tifications life in the mortal body is
the more favorable to the sinner's
repentance. Purely spiri-
tual beings in their fall were left
without any scheme of recovering
grace, and we may suppose they
were abandoned to themselves be-
cause their salvation was impossible.
The most malignant sinners in the
universe are the devils—spirits in-
telligences who have never known
the influences of bodily appetites.

Unless we cling to the senseless in-
fantuation that death itself regener-
ates the soul, we must hold to the
groundless idea of restoration some-
time in the future life. The word of
God and reason are against both. To
pass the line of earthly probation un-
converted—unholy—is to be lost for-
ever. And the soul lost is a soul for-
ever wicked. The punishment is

forever, because the soul will keep
on sinning forever. It is this abyss
of everlasting sinning into which
the sinner precipitates himself, by
refusing in the present life to repent
and to come to the knowledge of the
truth. That judicial inflictions will
be added we do not doubt, but the
awfulness of perdition lies in the
depths of a wickedness which can
know no repentance. Hell is not a
state in which the lost would gladly
avail themselves of the mercy they
have despised, but it is rather that
in which the desire of mercy and all
good is forever extinguished. The
carnal mind will be hostile against
God, then, and more completely so,
if possible, than now. Lost souls
will love their sins even as Satan
loves his. The fire prepared for the
devil and his angels will be the
doom of all. If an innocent child
could comprehend the subject he
would shudder at the thought of be-
coming a reckless and degraded
criminal. There are none living
amidst the gracious influences of the
present probation who would not
tremble at the peril of becoming alto-
gether bad—stripped of all better de-
sires and purposes, and utterly given
up to evil. And yet this is the ruin-
ing of nature, of character—that is
inevitable if the sin in us be not ar-
rested before we die.

We might interpret the doctrine of
Scripture as meaning that the hard-
to-remedy now, becomes absolutely
incurable in the future life. We
could have nothing to say against
the limitations of mercy to the pres-
ent life, even if God could have ex-
tended the period; but we may well
believe that to offer mercy after death
to those who have rejected it here
would be utterly without effect. God
saves all he can; and those who have
despised and neglected the offered
salvation in this world would be
sure to treat the offer with contempt
in the world to come. It is not,
however, for us to penetrate the
reason of the divine dispensations.
Looking at the moral government of
the universe, we can see why God
must punish, and punish forever.
And looking at the lost soul—as for-
ever bent on sinning, we cannot con-
ceive that its punishment should
have an end.

But if the doctrine banished all our
attempts to understand its necessity
the doctrine remains as the word of
God. The present life affords the
only chance to become good, and to
become good is the only deliverance
from darkness. Salvation from sin
is salvation from hell. A clean heart,
through faith in Christ, is eternal
life. Saved forever, or lost forever,
is the issue that is upon us. Time is
long enough for the sinner to repent,
opportunities are great enough, the
grace of God is sufficient. All that
God can do he is doing to save us
now. If we will be saved, we may
be. The import of God's testimo-
nies is: Salvation to the uttermost
now, not a shadow of hope beyond
the grave. The everlasting punish-
ment of the wicked underlies our
appeals to sinners, and is the most
powerful incentive to effort for their
salvation; but there is much popular
skepticism on the subject, and the
doctrine should be stated and vindic-
ated more frequently than it is. It
is needed for the warning and con-
viction of sinners, and Christians
need it to arouse them to greater
earnestness and zeal in laboring for
the rescue of them that perish.

The Novel-Reading Habit.

We have observed that railroad
readers are nearly all novel readers.
The train boy distributes works of
fiction almost exclusively. Maga-
zines and newspapers there are, of
course, but the staple of the arm-
fuls tugged through the cars, and
deposited on the laps of the passen-
gers, is "bright-covered and loudly
illustrated" fiction. On our passenger
steamboats the well-known ven-
der of light literature is sure to make his
appearance just before the bell rings,
and laden with the same sort of
wares. Our book stores sell more
novels than anything else, and this
class of works is chiefly in demand
at the public libraries. A writer in
Lippincott states that "nine books
out of ten called for at the bookseller's
counter, or the public library,
are novels." We have somewhere
seen a statement from the records of
several great public libraries which
fully corroborates this declaration.
There is a novel-reading age. There is
an appetite for this exciting and high-
ly-spirited literature which threatens
to displace all desire for sober and
instructive books.

Everything is now done up in the
dress of fiction. History, science, re-
ligion, morals, politics, are all pre-
sented in this garb. Sunday school
libraries are scarcely complete with-
out a liberal supply of tales and sto-
ries supposed to have a good moral
and religious tone. If the flood con-
tinues to advance fiction will sup-
plant all other literature, and the
world will be resolved into an unreal
scene of mere dreams and plots.

There is now and then a novel of
merit, illuminated by genius and
learning, wholesome in its lessons of
life and duty, and informing and
quickening to the mind; but the great
bulk of fiction is the work of me-
diocre writers, always insipid and
often immoral. Amidst the scrub
and underbrush there is only here
and there a stately tree. The Scotts,
Bulwers, Dickens, Elliotts and
Evanses, and writers of their order,
supply but an infinitesimal part of
the books that are read. Purity of
tone and literary merit do not meet
the taste of the multitude. Chaff
sells better than wheat, and the
lighter the commodity the more
readily it commands a market.

The habit of novel-reading, like
many other habits, becomes an over-
mastering passion—a species of men-
tal infatuation. It becomes to the
mind what strong drink is to the
toper—an almost insatiable and un-
conquerable appetite. Indiscrimi-
nate and intemperate indulgence un-
fits men and women for the duties of
real life. It is a mental dissipation,
weakening the mind, and unfitting
it for thought and study. For this
reason novel-reading is the bane of
student life. Girls and boys addicted
to it make but little progress in their
classes, and their education, at best,
will be defective and superficial.
Parents and educators cannot be too
careful on this point. Of obscure
works we do not speak exclusively,
but of novels in general. The habit
of reading them, a morbid appetite
for them, are in the way of sound
and thorough scholarship, and create
a distaste not only for the affairs of
real life, but an aversion to useful
and instructive books. It is a species
of intemperance—a mental disease to
be as carefully guarded against as
alcoholism itself. The mind fed
upon this light and unwholesome
stimulating-pabulum loses its ro-
bustness, and becomes enervated and
incapable of great achievements in
the arena of life.

The influence of the almost uni-
versal passion for novel-reading upon
the intellect, the enterprise and
morals of the people cannot be other-
wise than baneful. Among the causes
of the present demoralization of
American society novel-reading is
one of the most powerful. Historical
novels have taken the place of real
history. Religious novels have taken
the place of church history, religious
biography, and even of the gospels
themselves. Science is dished up
with the sauce of romance, and de-
mailed life and manners are distorted,
exaggerated, and made as the vagaries
of a delirium. Love, courtship and
marriage are the essence which sea-
sons every dish, and keeps up the
interest of the often insipid repast.

For young people especially this
method of presenting and illustrat-
ing truth is of doubtful utility in
any case, and in the majority of cases
it is absolutely pernicious. The lady
who is given to intemperate novel-
reading exhibits the fact in her
whole deportment; conversational
tones of voice, and in the lines of the
face. The girl who lives in an at-
mosphere of fiction wears unmis-
takeably the livery of the service
which enslaves her. Many of our
young men who read at all—espe-
cially if they have fortunes—read little
besides the dime novel and the
current sensational stories retailed at
the newsstands. Their dwarfed un-
derstandings, trivial pursuits and im-
ane lives are a forcible argument
upon their literary taste.

The novel-reading habit is as un-
friendly to religion as it is to educa-
tion and useful industry. The drift
of light literature is anything but
spiritual, and the absorbed interest
and excitement of the story seldom
leaves any heart for Bible-reading
and prayer. Novel-reading has kept
thousands from coming to Christ. It
is one aspect of that worldliness
which overclouds the soul, and
drives away the conviction of eternal
things. It saps the spirituality of
multitudes who profess the religion
of the cross.

What shall we say to these things?
Most all works of fiction be excluded
from our libraries and homes, and
their reading be wholly given up?
We utter a word of warning against
an undue appetite for novel-reading—
against a species of mental dissipa-
tion and intemperance that is cor-
rupting and enervating our youth,
poisoning our society and injuring
the spirituality of the church. Not
more than half a dozen novels in a
generation are worth reading. At
least there must be careful discer-
nment. The reading habit must be
formed for solid books. There must
be a healthy and pure taste in the
place of this inordinate thirst for
promiscuous fiction. Probably three-
quarters of the books your children
are reading should be burned up,
and many that lie upon your tables
and shelves deserve the same fate.
Instead of so much trash, buy histo-
ries, works on natural science and
biography. Buy the best religious
works, not religious fictions; and if

novels are allowed at all, let them be
as pure as angels, and, like angels'
visits, few and far between.

Reformed Episcopal Church.

This branch of the church of Christ,
with which ours is in full sympathy,
says the *Christian Intelligencer*, is
making gratifying progress, as we
learn from the Journal of the Pro-
ceedings of the Fourth General Coun-
cil, held at Ottawa, in July, 1876.
This body was organized December
3, 1873, and is a little more than
three years old. It has sixty min-
isters, more than fifty congregations,
twenty of which have been added
within a year—seven of them in
South Carolina—and upward of seven
thousand communicants. Five bish-
ops have been consecrated. The
senior bishop and the founder of the
church, Rev. George David Cum-
mins, D. D., the delegate primarius
appointed to our General Synod last
year, having died, Rev. Charles E.
Cheney, D. D., has been appointed
in his place. An evangelist is an-
ticipated among the freedmen. A union
has been proposed between the Re-
formed Episcopal Church and the
Free Church of England, a body re-
cently organized with two bishops—
the latter, for the purpose of making
the union more complete, having
adopted the canons of the former, and
also the Book of Common Prayer,
revised and divested of all Romaniz-
ing expressions. The second article
of the "Declaration of Principles of
the Free Church of England, in
Union with the Reformed Episcopal
Church," adopted in London, in
June, 1875, is as follows:

"This Reformed Church recog-
nizes and adheres to episcopacy, not
as of divine right, but as a very an-
cient and desirable form of church
polity; but for the avoidance of any
possible misunderstanding it hereby
emphatically declares its repudiation
of the Romish dogma of apostolical
succession in the ministry as involv-
ing the transmission of spiritual pow-
ers."

The General Council at Ottawa
also adopted a statement setting forth
the points of difference between the
Protestant Episcopal Church and the
Reformed Episcopal Church. These
points refer to the constitution of the
church itself, the ministry, the sacra-
ments, the relations of ministers to
the church, the reception of members,
etc. The paper is in substance as
follows:

"The Protestant Episcopal Church
holds that the church of Christ exists
only in one form or order of church
government, and turns away from
the Protestant Churches around us to
seek fellowship with the old, corrupt
bodies, such as the Russo-Greek
Church; while the Reformed Epis-
copal Church seeks the fellowship of
all the evangelical churches, ex-
changes pulpits with their ministers,
and sits down with them at the
Lord's table."

The Reformed Episcopal Church
"strikes the word priest, as applied
to the minister, from its ordinal and
prayer book."

It regards the sacraments "as in-
stitutions divinely appointed, and as
means of grace, because they repre-
sent the truth; but repudiates the
theory that they convey a grace pecu-
liar to themselves, and which is
not common to other divinely ap-
pointed means."

It prohibits the erection of altars
in its churches, or the introduction
into public worship of anything cal-
culated to excite sacerdotalism.
It does not "depose" all clergymen
leaving its communion, "following
them with an attempted badge of
disgrace," but "commends them to
other evangelical churches, with its
prayers and love."

"It receives to its membership, by
letter, or other satisfactory evidence,
communicants of other churches, dis-
pensing with confirmation unless de-
sired."

"It encourages the union of ex-
tempore prayer with its liturgy, and
values meetings for social worship,
in which the laity participate."
These are vital points of difference
between the Reformed Episcopal and
the Protestant Episcopal Churches as
organized bodies. There are doubt-
less to be found in the latter many
individuals, both among the clergy
and the laity, who repudiate its un-
churching dogmas and its Romaniz-
ing tendencies.

We observe that an effort was
made in the council to give liberty to
each congregation in regard to the
hymns to be used in public worship.
A minority report of the committee
to revise and enlarge the hymnal re-
ported resolutions declaring it inex-
pedient to set forth a special hymnal
for the church, and asserting "the
liberty of congregations to use any
hymnal in consonance with the prin-
ciples and practices of the Reformed
Episcopal Church." The council
wisely refused to adopt these resolu-
tions, and deemed it better, as we do,
to have a uniform hymnology pre-
scribed and approved by the highest
authority of the church. We sym-
patize with our youthful sister in the
loss of her energetic leader, and wish
her Godspeed in her efforts to build
the living temple of the Lord.

The One Church.

A writer, whom we take to be an
Episcopalian, in an article on "The
One Church," discourses thus wisely
and well in the *Southern Churchman*:
"Under this term there is an extract
in this paper of March 1st maintaining
that 'unity of organization'—that is,
'external and visible unity'—is in the
church 'cannot be left out of any
scheme that aims at the perfect
unity Christ prayed for.' The prayer
referred to will be found in John
xvii, 21, and thus reads: 'That they
all may be one; as thou, Father, art
in me and I in thee, that they'—
'(which shall believe on me,' verse
20) 'may be one in us.'"

Can this possibly be understood to
refer, even incidentally, to 'external
and visible unity' among believers?
Or, again, when St. Paul says, as
quoted in the article, 'Ye are the
body of Christ and members in par-
ticular,' can there be any other under-

standing of "body" and "members"
than the mystical sense?—See First
Corinthians xii, 27. No; the unity
for which our Lord prayed can only
be the having "the spirit of life in
Christ Jesus." But the article con-
tends that "oneness of organization
is essential to oneness of manifest-
ation." In other words, that so only
can the world know and believe in
Christ, and so only will his disciples
be able to "love one another," though
all church history witnesses that
unity of organization has never pre-
vented discord and strife in "the
church," and when our Lord has
shown us so clearly the way wherein
"brethren may dwell together in
unity" in that word, "He that is
not against us is for us," and when
St. Paul has so clearly "manifested"
how, in spite of diverse organizations,
we may evidence the "charity which
is the bond of perfectness." In de-
claring that "whether Christ be
preached of envy and strife, in pre-
tense or truth," "I therein do re-
joice, yea, and will rejoice."

Now, if such were the spirit of the
churches, would there be any trouble
from diversity of things external?
Indeed may there not be a divine
purpose in permitting such diversity
—even the exercise of charity? But
are we, in fact, without "external
and visible unity" in the visible
church? Are not the ministry and
sacraments, as instituted by Christ,
visible organization enough for the
"very members incorporate in the
mystical body of the Son, which is
the blessed company of all faithful
people?" And is it for us to supple-
ment the work of Christ by further
organization?

It is true there is conscientious di-
versity of opinion as to what is the
"regular" and what a "valid" min-
istry, and what is scriptural baptism,
and other "such like" questions,
tending to keep the churches apart.
But if we would apply our Lord's
test, "By their fruits ye shall know
them," should we not at least "man-
ifest" our "oneness" with Christ?
Take the question, for instance,
of the ministry. When we consider in
how many nations the gospel has
been for ages preached by a non-
episcopal ministry, one might reason-
ably doubt whether "regular" apos-
tolic ministry was ordained to con-
tinue "in all nations." And, "judg-
ing by the fruits," he who would ab-
rogate a ministry thus evidenced may
well look, "lest haply he be found
even to fight against God."

And the conclusion of the whole
matter, in view of this apparently
insuperable diversity of opinion, can
only be that "the churches" had
better just do the work which Christ
has given them to do, leaving the
Master to gather them into "one."
If such be his purpose, in his own
time. For it is evident to all men
that the unity they need most is
that they work with, and not against,
each other; and that "the church"
will never "arise and shine in the
glory of our Lord" until Christians
of every name can "rejoice with one
another that Christ is preached,"
and say from their heart: "Grace
be with all them that love our Lord
Jesus Christ in sincerity."

OLD CHURCH.

Protracted Meeting Policy.

Under this heading the venerable
Dr. Lovick Pierce writes to the
Southern Christian Advocate. The
article concludes as follows:

"Brethren, my soul is in deep trouble
at this crisis. I have foreseen for a
long time that it is right here we
Methodists, if we do not see our dan-
ger and avoid it by a timely retreat,
as with our head in Delilah's lap, are
going to be slain of our once wonder-
ful moral power, and reduced to a
level of powerless formality. I tell
you, my beloved brethren, it is a
fact of moral certainty that all con-
ceptions of a heaven-born Christian-
ity, aside from an actual super-
natural regeneration, is a delusion;
and if it cannot regenerate except in
its own original soil, then all dreams
of what is a religious revival as the
immediate offspring of a revival of
religion is simply absurd, without
this supernatural energy of the Holy
Ghost in this washing of regeneration.
And if its regeneration is only in
this supernatural energy, then its
sustenance is only drawn from this
same source; and my theory that
there is no religion, such as we need
and such as we preach, only where
the Holy Ghost is answered by be-
lieving prayer, can be commanded, is
the true theory. Therefore I am, in
a guarded sense, with Dr. Bushon
and our English Methodists, as ex-
emplars and advisers on the expedi-
ency of holding what we call pro-
tracted meetings for revival benefits.
Our use of the term is a misnomer
anyhow. A meeting cannot be pro-
tracted until after it is begun. Hence
in England they never appoint a so-
called protracted meeting to get up a
revival zeal and influence in any
church where such results are es-
pecially needed, but always protract
whenever signs of awakening and
quickening grace appear under the
regular ministry of the word, and
continue the meeting until its harvest
is over. This seems to be a systematic
order in England. As a regular pas-
toral ministry they work all upon
the same practical plan; experience
and the observing of results having
satisfied them that all attempts to
remedy a want of zeal and effort at
one time, by a sort of manipulated
excess of it at some other time, is
demoralizing to the department of
faith and good works. I am satisfied
that if we, as pastors, systematically
begin upon our people's minds the
idea of church revivals by the use of
a sort of annual protracted meeting
at every preaching place—for this is
about all that can be done in a far-
ranging country—we will ruin the once
revival character of our Methodist
Theology. There is nothing more certain
than that sort of accidental getting up
in the minds of our people the expecta-
tion of periodic revivals at set times,
by extra efforts will ruin us in the
long run. The promises of God—
good at all times when properly re-
lied on—cannot be made available at
times set to suit our convenience. If
we did not think these promises good

for all they promise we could not
postpone on their credit. But if God's
promises are given to us for imme-
diate use—and "Behold, now is the
accepted time, and now is the day of
salvation," is the word—any practical
system of duty that puts off the good
promised and professedly looked for
on the truth of the promise, is de-
lusive self-indulgence. It is a humilia-
zing of God's method of communica-
tion with us. True faith works up to
God in God's own way.

Coming In.

The clerk in the ADVOCATE office
informs us that collections have
greatly improved of late, and that
the number of new subscribers is
especially encouraging. It is grati-
fying to us to be able to report that
the laymen are working to extend
our circulation more than ever.
This is a day of lay activity, and of
lay agencies in all the work of the
church, and it is a sign of the near-
ness of the latter day glory. We are
glad that this zeal manifests itself
in the endeavor to spread the litera-
ture of the church. In connection
with the preaching of the gospel it
is the surest and most effective
means of filling the earth with the
knowledge of the glory of the Lord.
Our brethren of the ministry have,
many of them, been active and suc-
cessful in their efforts. Thanks to
all for their interest in promoting
the prosperity of the paper. With
the general depression in business
throughout the country, and with
our State still paralyzed and in
political suspense, we have had pain-
ful misgivings. But we have reason
to take heart. The friends of the
ADVOCATE can sustain it, and we
believe they will.

Aid for Centenary.—The Concert.

The concert announced for the
benefit of Centenary College will be
given at the Baptist church, Coliseum
Place, New Orleans, on Thursday
night, April 5. The programme em-
braces thirteen selections from the
choicest productions of the most
celebrated composers, such as Men-
delssohn, Torrence, Rossini, Millard,
Faure, Handel, Victor Masse. The
services of several of the most gifted
and popular singers of New Orleans
have been secured, and the concert
promises to be one of rare merit.
The price of tickets is low—only
fifty cents—and we trust that the
opportunity to hear and enjoy this
superior musical entertainment will
be improved by all. The attractive-
ness of the concert should be suf-
ficient to gather a full house, and the
object appeals to our people with
peculiar force. Centenary College
is a blessing to our country, and an
honor. The institution is entitled to
our help on every ground of religious
benevolence and public welfare. Go,
then, to the concert, and take your
friends with you. And if you can-
not go, be sure to buy tickets, and
urge others to do the same.

REV. LOVICK PIERCE, D. D.—Just
before going to press (March 16, P. M.),
we have the great pleasure of a
visit from our dear, venerable friend.
It will be as gratifying to our read-
ers to know as it is to us to discover
that the doctor is apparently in bet-
ter health than he has enjoyed for
several years. He says that with
the exception of a weak voice, and
increased difficulty of locomotion,
superinduced by enforced confine-
ment within doors during the win-
ter, he does not know that he was ever in better health.
His looks abundantly substantiate
his declaration. On to-morrow week
(the twenty-fourth) he enters his
thirty-third year. May he live yet
many years!—*Southern Christian
Advocate*.

The monument over the remains
of Bishops McKendree and Soale,
lying side by side, in the Vanderbilt
University grounds, says the Nash-
ville *Christian Advocate*, is now be-
ing prepared at South Carolina gran-
ite. The expenses must be met
promptly, and contributions are asked,
and will be thankfully received
from Methodists and the friends of
Methodism everywhere. Remit to
the Treasurer of monumental fund,
the Rev. R. A. Young, D. D., Nash-
ville, Tenn.

Rev. John Hammon, transferred
from the Baltimore Conference, and
appointed to the St. Charles Avenue
church, of this city, opened his min-
istry in his new charge on Sunday,
March 25. He was cordially received
by his people, and we trust he will
find his field of labor one of useful-
ness and success. We take pleasure
in extending to him a warm wel-
come to the Louisiana Conference.

We regret exceedingly to learn
that Rev. P. H. Napier, of Ellsville,
Miss., has been a painful sufferer
from rheumatism for three months
past. We are glad to hear that he is
now better and able to walk about.
We trust that he may soon be com-
pletely restored.

Rev. T. Moody writes as Rev. Sion
Hill, of the Atlanta circuit, North
Alabama Conference, died in
great peace on the eighteenth of
March. Bro. Hill leaves a wife and
three children.

Ask largely and thy God will be a
klugly giver unto thee.

Made by one Agent in 37 days; 11 new articles. Samples free. Address, J. J. Thompson, 1011 N. Dearborn St., Chicago, Ill.

A. B. GRISWOLD & CO.,
Corner Canal and Board Sts.
\$55 to \$77 A Week to Agents, \$10 Outfit Free.
P. O. VICKERY, Augusta, Me.

MACHINERY, TIES, ETC.

11

orange shades, for orange principles, and so on, and orange rules.

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, March 27, 1877.

MONETARY.

The demand for money continues light. Rates of interest unchanged. Choice paper is sought, and loans on good collateral are made at inside figures—say 7 per cent.—while exceptional paper moves at 8 per cent.; other grades nominal. The usual bull and bear fight over State consols is about the only excitement in the Stock Exchange. Quotations for them are: 58 1/2 @ 60. City premium bonds are weak at 31 1/2 @ 31 3/4. Gold, 104 1/2 @ 104 1/4. New York sight exchange, 1 per cent. premium. Sterling currency exchange, 508 1/2. Bank rate in London, 2 per cent. New York quotations for Louisiana consols, 59 1/2 @ 61. New York bank rate, 2 per cent.

COTTON.

From W. C. Wain & Co's Cotton Report (March 27, 1877).

The spot demand for cotton has this week been limited—insufficient to counterbalance the pressure to sell—and prices have in consequence been irregular and in favor of buyers, closing about our quotations, as given above, which, as compared with last Friday, show a decline of an 1/8 in the leading grades of American, and about 1-100 in the leading grades of other descriptions.

Turning to Manchester, there are some prominent features, which are becoming more apparent than heretofore. At the beginning of October last prices for both goods and yarns were unusually low—lower, in fact, than for many years. This induced not only a large legitimate consumptive demand, but it gave rise to a very considerable speculative demand. This set spinners to buying so largely in this market that, notwithstanding the unprecedentedly large receipts at the American ports up to about the middle of December last, prices for American cotton were gradually forced up, and on the evening of January 10, 1877, the leading grades of American cotton were quoted at 7 1/2, as against 5 1/2, on the fifth of October last. But (and here is the point specially worthy of attention) while American cotton during the period referred to (fourteen weeks) advanced 1 1/2, per lb., the leading counts of yarns advanced 2 1/2, to 2 1/2, per lb., and the better qualities of shirtings in about the same proportion—that is, nearly double as much as cotton. This, of course, set every spindle and loom to work, and we doubt if there ever was a period when the consumption of the raw material in this country was so great as during the three months ending January 31 last. The advance in prices then not only checked the speculative demand, but induced many speculators to offer their yarns or goods for resale in the Manchester market, which, together with the enormous production, was more than sufficient to supply the legitimate consumptive demand, and hence prices in Manchester have, during the past eight weeks, declined much more than Liverpool—say about 1/4, on the leading counts of yarn, as against 9-16, in American cotton. Thus, while spinners have not now so large a margin to work upon as they had in January, they have still a much better margin than in October.

At Bombay, for the week ending the eighth instant, the receipts have been 33,000 bales, against 35,000, and the shipments to Europe, 9,000, against 21,000 same week last year. The total receipts from January 1 to date have been 235,000 bales, against 218,000, and the shipments to Europe 159,000 bales, against 135,000 same period last year. Latest quotations are: For 8 1/2, shirtings, 4r. 8s. at Bombay, and 4r. 9s. at Calcutta.

DAILY EXCHANGE QUOTATIONS.

Day	Ordinary	Good	Low	Medium	Good	Medium
Wednesday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Thursday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Friday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Saturday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Sunday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2
Tuesday	9 1/2	9 1/2	10 1/2	11 1/2	11 1/2	12 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

Day	Ordinary	Good	Low	Medium	Good	Medium
Wednesday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2
Thursday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2
Friday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2
Saturday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2
Sunday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2
Tuesday	10 1/2	10 1/2	11 1/2	12 1/2	12 1/2	13 1/2

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL.

Day	NEW ORLEANS	NEW YORK	LIVERPOOL
Wednesday	10 1/2	10 1/2	11 1/2
Thursday	10 1/2	10 1/2	11 1/2
Friday	10 1/2	10 1/2	11 1/2
Saturday	10 1/2	10 1/2	11 1/2
Sunday	10 1/2	10 1/2	11 1/2
Tuesday	10 1/2	10 1/2	11 1/2

COTTON STATEMENT.

Day	NEW ORLEANS	NEW YORK	LIVERPOOL
Wednesday	10 1/2	10 1/2	11 1/2
Thursday	10 1/2	10 1/2	11 1/2
Friday	10 1/2	10 1/2	11 1/2
Saturday	10 1/2	10 1/2	11 1/2
Sunday	10 1/2	10 1/2	11 1/2
Tuesday	10 1/2	10 1/2	11 1/2

Report of Dealers' Cash Prices.

AT WHICH
COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES	FROM	TO
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00
Cast-iron, diam. and shovel	14 00	15 00

BUILDING MATERIAL.

ARTICLES	FROM	TO
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00
Bricks, 1,000	10 00	11 00

SASH, BLINDS AND DOORS.

ARTICLES	FROM	TO
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00
Sash, 12 light	10 00	11 00

GRANITE.

ARTICLES	FROM	TO
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00
Granite, 12 light	10 00	11 00

GRAIN AND FEED.

ARTICLES	FROM	TO
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00
Grain, 12 light	10 00	11 00

PROVISIONS.

ARTICLES	FROM	TO
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00
Provisions, 12 light	10 00	11 00

DRY GOODS.

ARTICLES	FROM	TO
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00
Dry goods, 12 light	10 00	11 00

Special Notices.

A Gem worth Reading—A Diamond worth Seeing!
SAVE YOUR EYES!
Restore your Sight!
THROW AWAY YOUR SPECTACLES!
By reading our Illustrated PHYSIOLOGY AND ANATOMY OF THE EYE BY EIGHTY-TWO
How to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Disorders of the Eye.
WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages mailed Free. Send your address to us at once.

Agents Wanted.

Grants Ladies. \$5 to \$10 a day guaranteed. Full particulars sent free. Write immediately to
DR. J. BALL & CO., (P.O. Box 957.)
No. 206 West 33d Street, New York City, N. Y.

Religious Notices.

Called In.—Mr. Editor: Please call in the appointment for the district meeting of the Alexandria district, at Pineville, La., on the twenty-sixth of April, 1877, with this: Bishop Keener not being able to attend our district meeting at Pineville, the appointment of the district Conference at Centerville will remain unchanged, and the day as yet undecided.
SILAS H. COOPER, P. E.,
Alexandria, La., Louisiana Conference,
ALEXANDRIA, Feb. 26, 1877.

MOBILE DISTRICT CONFERENCE.

Bishop Paine will hold the District Conference at Pensacola, Fla., commencing April 20. All the preachers, itinerant and local, we hope, will be present. Try and bring your Bishop's collection for the year with you.
The district stewards will meet at the same time and place to discharge their official duties.
S. H. COX, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.
Birmingham station, Mar. 24, 25.
Circuit at Birmingham, Mar. 26, 27.
Circuit at Birmingham, Mar. 28, 29.
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Circuit at Birmingham, Mar. 31, Apr. 1.
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Circuit at Birmingham, Nov. 17

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, APRIL 5, 1877.

NO. 14.

TEMPERANCE ALPHABET.

A is for adulter.
B is for the cup.
C is for the drunkard.
D is for the drink.
E is for the drinker.
F is for the fool.
G is for the gambler.
H is for the highway.
I is for the inn.
J is for the jail.
K is for the keeper.
L is for the law.
M is for the money.
N is for the night.
O is for the officer.
P is for the power.
Q is for the queen.
R is for the ruler.
S is for the soldier.
T is for the temple.
U is for the union.
V is for the vessel.
W is for the wine.
X is for the Xmas.
Y is for the year.
Z is for the zeal.

News of the Week.

DOMESTIC.

STAFFORD, Ct., March 27.—The dam of the Staffordville reservoir gave way this morning. The damage to this village is fearful. The railroad freight-house and all the cars were washed away. The passenger depot is all right. The Stafford National Bank, Congregational church and about fifteen other buildings have been washed away. The damage to the railroad track is heavy. Telegraphic warnings were sent to Norwich and vicinity. The flood is going in that direction.

HARTFORD, March 27.—The probable loss at Staffordville is \$2,000,000. State Senator Julius Converse telegraphed that all dams on the stream from Staffordville to a point below the Springs, with all bridges, are gone. Probably not less than thirty houses were destroyed, and the loss will be very large. The dam was considered safe, but the heavy rains of Monday afternoon and evening filled the reservoir to overflowing. The breaking away was wholly unexpected, but the reservoir being at some distance above the village, the alarm reached the people in time for them to effect their safety.

THE LETTERS.

Office of the Christian Advocate,
Washington, D. C., April 2, 1877.

Gentlemen: Referring to the conversation I had with you yesterday, in which Gov. Hayes' policy as to the status of certain Southern States was discussed, we desire to say in reply that we can assure you, in the strongest possible manner, of our great desire to have adopted such a policy as will give to the people of the States of South Carolina and Louisiana the right to control their own affairs in their own way; and to say further that we feel authorized, from an acquaintance with and knowledge of Gov. Hayes and his views on this question, to pledge ourselves to you for him that such will be his policy.

CHARLES FOSTER,
To Hon. John C. Brown and Hon. John C. Brown.

WASHINGTON, D. C., April 2, 1877.

Gentlemen: Referring to the conversation I had with you yesterday, in which Gov. Hayes' policy as to the status of certain Southern States was discussed, we desire to say that we can assure you, in the strongest possible manner, of our great desire to have adopted such a policy as will give to the people of the States of South Carolina and Louisiana the right to control their own affairs in their own way, subject only to the constitution of the United States and the laws made in pursuance thereof; and to say further that from an acquaintance with and knowledge of Gov. Hayes and his views, we have the most complete confidence that such will be the policy of his administration. Respectfully,

STANLEY MATTHEWS.

CHARLES FOSTER.

To Hon. John C. Brown and Hon. John C. Brown.

CHICAGO, March 28.—Gen. Sheridan says it is not his purpose to parry further with the Indians, or to delay the intended campaign while negotiations between Spotted Tail and the hostiles are pending. Supplies are now being rapidly forwarded, and everything is being put in readiness for this campaign, which will be opened as soon as possible.

BOSTON, March 28.—The Rev. Se. John B. Treat, of the American Board of Foreign Missions, is dead.

WASHINGTON, March 29.—Gov. Hampton, Senator Gordon and Attorney General Conner are with the President now. They will lunch with him at two o'clock.

The conference promises to be prolonged. The four gentlemen are alone.

A delegation from Baltimore is here to invite Gov. Hampton to visit that city.

The commission will leave early next week. They will have no written instructions. Their work, as outlined, is to find the Legislature and adjust the judiciary. They will have authority to make threats and promises.

SAN FRANCISCO, March 27.—The steamer arrived from Hong Kong, bringing over four hundred Chinese, a greater number than has arrived by any one steamer for many months.

NEW YORK, March 30.—The representatives of different colleges of the United States met here to day to consider the report of the committee upon a constitution. The colleges represented were Princeton, Williams, Cornell, Wesleyan, Syracuse (New York), University, Northwestern University, St. John's, Lafayette College (New Jersey), Hamilton, Rutgers (New York) College and Madison University.

It was decided that articles of incorporation be drawn up, and several well known gentlemen were requested to act as incorporators. The new constitution was adopted.

SAN FRANCISCO, April 1.—A Tucson dispatch states that Gen. Marshall was nominated Governor of So-

nom by the Ures convention, with out opposition.

News from the interior of Mexico is unfavorable to Diaz. Moxline customs officers have all been removed. Similar action is expected at Guavamos. Notice has been given that the next Mexican Congress will be asked to grant a new railway franchise through Sonora to Arizona. It is understood to be in the interest of the Mexicans and New Yorkers.

NEW YORK, April 1.—The Herald's Washington special says: Yesterday afternoon the Japanese minister received a telegram, dated at the capital of Japan Saturday morning, and transmitted by way of China, St. Petersburg and London, announcing that the insurrection in Korea has been suddenly suppressed by the imperial forces.

WASHINGTON, April 2.—An informal order to Gen. Ringer to remove the troops from the State-house at Columbia, S. C., to their camp is being prepared by the Secretary of War, but will not be sent to Gen. Ringer or made public until tomorrow. Gen. Sherman was closeted with Secretary McCrary for some time before the preparation of the order was commenced, which will be in the nature of a dispatch to Gen. Ringer, and not a general order through the usual military channels.

It is generally believed the order will not be sent until submitted to the cabinet to-morrow afternoon.

Gov. Chamberlain, up to four o'clock, did not believe a conclusion to remove the troops from the State-house had been reached. When he had official confirmation of the fact he said: "It ends the struggle, and makes Gen. Hampton practically Governor."

CHARLESTON, April 2.—The news of the determination of the cabinet to withdraw the troops from the State-house in Columbia raised unbounded joy here. Telegrams from various points in the interior of the State say the news is received with happy meetings, salutes of cannon and other demonstrations of public rejoicing.

FOREIGN.

BERLIN, March 28.—The National Gazette states that the Khedive of Egypt has sent two million cartridges to Turkey, and has promised to send more.

The Bay of Tunis has sent four million cartridges and a large sum of money.

PARIS, April 1.—La France says the signing of the protocol virtually avows that Russia will soon proclaim this result. Among the obstacles to the conclusion of peace with Montenegro is Italy's opposition to the cession to the Porte of Spalato.

LONDON, April 2.—The Standard's special dispatch from Paris says: A rumor is in circulation that the roof of the Mont Cenis tunnel has fallen in, overwhelming two passenger trains.

The Standard announces that after the signing of the protocol by the representatives of the six powers, at the foreign office, in London, Count Von Beust, the Austrian ambassador; Count Van Munster, the German ambassador; the Italian, and Count Von Schorvaloff, the Russian ambassador, had a conference with the Marquis de Harecourt at the French embassy. The Marquis de Harecourt subsequently left London for Paris.

ST. PETERSBURG, April 2.—In spite of the signing of the protocol pessimistic views again prevail, and war is considered inevitable.

The newspaper Vedomosti declares the protocol the beginning of a new movement. Russia cannot disarm unless convinced she need not arm again. War may not be immediate, but it is inevitable.

The Galos says: The signing of the protocol does not decide peace or war. The Journal des Petits says: The debates in the Turkish Parliament leave little hope for a peaceful issue.

INTERNATIONAL CONVENTION OF THE Y. M. C. A.—The twenty-second Annual International Convention of the Young Men's Christian Association will assemble at Liberty Hall, in the city of Louisville, Ky., at eleven o'clock A. M. on Wednesday, June 6, and continue in session five days.

The general secretaries will meet for conference upon their duties, and the general work of the association, on Saturday, June 2. This meeting will not be public, but ministers and prominent laymen will be invited to attend.

The preparations making by the Louisville Association for the reception of delegates are well under way. No difficulty has been encountered in raising the funds necessary to defray the expenses of the convention, and from what is already known, the accommodations for the entertainment of delegates will be complete and ample.

The general secretaries' conference will be composed of about eighty general secretaries. The convention will number about five hundred delegates, representing associations in all parts of the United States and the British Provinces. Visiting delegates will also be present from Europe.

It is hoped that every association in the South will send delegates to the convention. It has been located at Louisville for the special benefit of the Southern associations, and with a special view to the advancement of the cause in the South and Southwest.

RELIGION.—Some men will wrangle for religion, write for it, fight for it, die for it; anything but live for it.

Letter from Bishop Marvin.

THE ORINATION OF THE NATIVE HELPERS.

The great object of my visit to our missions in China was to ordain the native helpers—such of them as might be considered worthy of such a trust. The occasion was one of very great interest. The native preachers, together with Bro. Parker, from Soochow, were brought down to Shanghai, and the religious services were opened by singing one hour, on Friday morning, commencing at nine o'clock. At half-past ten there was a prayer meeting, led by Bro. Marshall. The business meeting of the missionaries was held at half-past three P. M., at which the following persons were recommended for deacons' orders: Dsan, Dzung, Yang and See, and Dsan and Dzung were recommended for elder's orders.

In the evening, at seven o'clock, there was preaching to the natives in the chapel, by the Rev. J. W. Lambuth. The text was John xiv. 26. It was an exhortation to seek the outpouring of the Holy Spirit, especially in view of the solemn service of ordination, to which some of the preachers were looking. At half-past eight there was preaching to foreigners in the Temperance Hall, by the writer—text, John xv. 1, 8. Subject: Life and fruit-bearing in Christ. The native congregation was large and attentive—the foreign, fair for a week-night.

Saturday morning was devoted to fasting, with a prayer meeting at half-past ten. In the afternoon the native Quarterly Conference was held.

I counted it a special mercy of God that at this time all the missionaries and native helpers in connection with our mission were in health and permitted to be present. All felt the occasion to be one of great moment.

The programme of business was the usual one, as follows:

With what number of members did the quarter end?

How many have been added during the quarter?

Are there any probationers?

How many schools have you?

How many scholars?

How many scholars in Sunday school?

How many persons do you preach to each day?

How many times do you preach each month?

Do you preach any on the street?

How many books have you sold?

How many books have you given away?

Do you visit from house to house?

Have you collected any missionary money?

This finished, I propounded some questions as to the spirit and method of their work, and then made a formal address to them on the vital relation they sustain to the work in China, having the foundation to lay for all time to come. I reminded them that they, the first laborers, would type the church for coming ages, and that the work would partake largely of the personal character of the workmen. I urged them not to be content with a merely blameless life, but to aim at holiness—the highest blessing, the richest fruit of the Spirit. Bro. Lambuth interpreted. This was followed by an address from Bro. Allen, who was so broken down by his emotions that it seemed as if he could never bring his first sentence to the point of utterance. His words penetrated me so that I felt, as I had never before, the peculiar trials of our brethren here. Here, for years and years, these two men, Lambuth and Allen, had been standing together in this vast empire, eight thousand miles removed from their brethren, the sole representatives of their church in the Eastern hemisphere, conscious of an imperfect sympathy at home. Recently they had been re-enforced by the arrival of Bro. Parker, which they had accepted as the augury of a larger movement. And now the heart of the home church touched them in living fellowship through the presence of one of the Bishops, and of a brother voluntarily visiting them. The fountain of the great deep were broken up.

The following is the substance of Bro. Allen's address:

"I have inexpressible pleasure in this hour. As student of old waited for the promised consolation of Israel, so have we waited, in long patience and prayer, for this event, to wit: the coming of our chief pastor, and the setting apart of these native brethren to be ordained into the ministry of God in China. Thank God, my eyes have seen it! But where are my predecessors in this work? Jenkins, Taylor, Cunningham, Bolton, Kelley, Lambuth and Wood—who also as earnestly desired and prayed for this consummation of their labors? Time all gone from our midst, save one—our worthy, and I had almost said our venerable, superintendent."

"Brother Lambuth, I sincerely congratulate you and your noble, heroic companion on the joy of this hour. Your long, faithful, devoted, earnest, persevering, patient labors have been crowned at last. You have received the cordiality on my arrival in China, and it was by you that I was introduced to the missionary field and missionary labors. That is now nearly seventeen years ago, and I feel it becoming in me, and due to you, beloved Bishop, to bear for him this testimony of admiration and praise. He has always been a zealous missionary—preaching constantly, in season and out of season; indefatigable in promoting schools and instructing the young."

The poor have ever found in him a friend, while his house has always been open to the wayfaring missionary, of whatever church, nationality or denomination. But that is not all. Latterly, as superintendent, the burden of the work has rested heavily upon him. You have heard his reports. The preachers, teachers and little women, the schools, congregations and stations, all look to him for instruction and management. Books, tracts and hymns have been prepared and published. Yet, all these things are required of and done by one man. Is it any wonder that his health, which was never robust, should quake and fail under such a load of cares? Yet, appalling and laborious as is the situation, our worthy superintendent has never faltered—neither in his faith nor in his labors. What a lesson to the church! And I appeal to you, beloved Bishop, and through you to every Southern Methodist heart in America, to say whether this state of things shall continue."

"We are all here in this Conference—our numbers are few. You could take us all away in the compass of a photograph. But, Sir, our hearts are large and brave and loyal, and we form, as we trust, the nucleus of that greater Conference which we hope are long to see assembled to transact the business of a mission, whose bounds have been enlarged, and whose labors have been abundantly owned of God in the conversion and salvation of souls."

I repeat it—I have inexpressible joy in this hour, and devoutly thank God, beloved Bishop, that he has spared you and your companion, Bro. Hendrix, to come to us in these ends of the earth, as the messengers of love and of God's grace. Your visit has cheered and encouraged us, and this baptism of tears is as the refreshing of the Lord. Glory be to God!"

At the close of this address Bro. Lambuth rose, and, with extreme modesty and propriety, gave all the praise to God. Then my companion, Bro. Hendrix, made it his duty to resist the impulsive of the hour, found himself on his feet, pouring out a torrent of tenderness and blessings upon these representative men of the church in China. A pause followed which might be likened to a moment of rapturous silence in heaven, when one of the native helpers, Bro. Yang, rising, stood speechless for a time, bathed in tears, at last gave utterance to two explosive sentences of thanksgiving, with a long interval of silence between, and then could say no more. Bro. Dsan, C. K. Marshall followed, speaking in English; but there were more tears than words. The scene was closed by the long-meter doxology, sung in mission by nine voices in Chinese and two in English; and the best and worst were mingled in praises to the Maker of us all, while the volume and tone of the melody were just like the triumph of worship in a Conference at home.

This was a new experience of the brethren here. There had been no such occasion before in all their history, and no such breaking up of the fountains of love and sympathy. Of the church at home could only faintly into vital sympathy with them, in less than five years there would be twenty recruits in China! If every one who loves the Son of God in truth could see what I have seen here, the silver and gold, which are the Lord's, would be cast with eager hands into his treasury for the salvation of this vast empire, and prayer, agonizing prayer, that the salvation of God might be known among the heathen, would rise the heavens continually. All the church needs is a just knowledge of the facts. Brethren, think! Over three hundred millions of immortal souls in China are perishing in their ignorance. They are under the dominion of Satan. Blood-bought souls, for whom Christ died, are led captive by the devil at his will, and for their relief and salvation three-quarters of a million of Methodists support two missionaries and six native helpers. Hundreds, perhaps thousands, of men and women who look to Christ for salvation, and profess to love him, have the chief goal, will read this, be reminded that they have done nothing to spread the knowledge of his name among those who sit in darkness and in the shadow of death.

On Saturday night Brother Yang preached to a crowded house, and, I think, with good effect.

Sunday was a high day. The love-feast was opened at nine o'clock, and was an occasion of much interest. The tide of feeling was not so high as in the Quarterly Conference, already described, and there was a little hesitancy at times, though very little time was lost, and the peace of God ruled all hearts. At my request Bro. Parker wrote out the substance of the experience of several of the brethren, which will give you an idea of the substance, but not of the spirit, of what was said. The spirit could not be known except in hearing their voices and seeing their faces.

EXPERIENCE OF NATIVE CHRISTIANS IN THE LOVE-FEAST.

Bro. Dsan (C. K. Marshall) said: "We have met to-day according to Christ's appointment. I am glad to be here. I feel that I need much more of the love of God and man in my heart. I want to live nearer to God from this time on. I will not say much now. I beg in interest in your prayers, that I may be faithful to the end."

Bro. Pong said: "Before I heard the doctrine of Jesus I was ignorant and in the dark; but I am glad that

I have learned the way of salvation. I trust in Jesus, and hope to gain a home in heaven. I hope you, my brethren and sisters, will pray for me, and help me to do the will of my Savior."

Bro. Yang said: "I am glad to meet you, brethren and sisters, in the love-feast. I am trying to serve God; but I am weak. I am like a little child amidst many and strong enemies. I ask you to pray for me and assist me, that in the dangers and trials to which I may be exposed hereafter I may stand firm, and overcome all my enemies, and with you all, gain a home in heaven."

Bro. Tsung said: "Before I heard the gospel I did not know true happiness; but since I believed in Jesus I have experienced great peace and joy in my heart. I love Jesus, and I know he loves me and will save me. Trusting in Jesus, I hope to gain a home in heaven. I hope to meet you all there. I ask you to pray for me, that I may be faithful." Bro. Dzung said: "Before I heard the doctrine of Jesus I thought I was very wise and good. I did not think I had done anything very wrong or wicked; but when I heard the gospel, and believed it, I began to feel that I was a sinner, and the more I heard it the more I felt that I was a very great sinner. But I trusted in Jesus, and obtained the pardon of all my sins. I trust in the grace of Jesus, and want to do his will. I ask an interest in your prayers, that God will help me to do his will."

The old sexton said: "I am weak, very weak, but I trust in Jesus, and by the grace of God I am what I am."

"An old Chinese man said: 'I have been trusting in Jesus for many years. I know that he loves me. Before I heard the gospel I worshipped many idols and false gods; but I am glad that I have learned to worship the true God, and to trust in my Savior, Jesus Christ. I pray every day that the heavenly Father would bless his church, add many to it, and make it very prosperous. I hope you will all pray for me, that I may have the presence and grace of God, and that I may at last gain a home in heaven.'"

Several others spoke, and gave expressions similar to the above. At half-past ten the service was preached by the Rev. Young J. Allen—text, John xxi. 15-17. It was an earnest discourse, delivered to a crowded house, and was heard with interest. At the close of the sermon Bro. Lambuth called Dsan Tsung, Yang Dzung, Yang Chung, Yang King San and See Tse Kue forward to the altar, and presented them to be ordained deacons in the church of God. In the afternoon the first two named were also ordained elders. This new and solemn service produced a profound impression on the native church. I never witnessed a more solemn awe upon an assembly.

I have great hope of these men. The first named, Dsan, accompanied Bro. Lambuth to America in 1862 and was in the family of Dr. Kelley for several years. To Sister Kelley, the mother of the doctor, he says he owes his salvation, under God. He was baptized by our ancestor Bishop Andrew. About 1870 he returned to China, and soon entered upon the great work of his life. He is now thirty-one years old, in the health and so far as we can judge, promises to be a very useful man.

Dzung Yang Chung was baptized by Bro. Lambuth in 1870 and was employed for about a year as sexton and choir-leader at Nanking, after which his mission was stationed for several years. With them he did good service, and so soon as we were in circumstances to employ him he came back to us as an intelligent Christian and a well-trained preacher, but with a shattered voice and, I fear, an impaired constitution. His sermon on Christmas day was spoken of by those who understood it as one of great merit. His wife is in charge of a school, and is intelligent, active and full of zeal—a most useful little woman.

Yang King Sang is forty-three years old, was baptized by Bro. Lambuth in 1870, and has been preaching about five years. He is by trade a carpenter. His education is limited, but since his conversion he has been a diligent student of the word of God. He is a man of profound experience, and of most stable and blameless life, and his preaching is very acceptable. The missionaries trust him implicitly.

See Tse Kue was trained in the Presbyterian school at Hong Chow, where he was converted and baptized. He comes to us highly recommended for depth and stability of character, and though he is not specially brilliant, yet he has the good sense and piety to make him a very valuable man. His name, which we write See in English, is really pronounced Sze in Chinese, and then exercise your powers of articulation upon it.

At six o'clock on Sunday night I preached to the foreign congregation at the Union church, and had the largest congregation I have met in Shanghai. At eight o'clock we were in the chapel again, and heard Bro. Dsan. The congregation was large, and more than usually attentive. This closed one of the richest Sundays I have ever enjoyed. The mission premises had the aspect of a hallowed place, under the flicker of the Sunday sunlight. But, alas! no sooner did I pass out of the gate and cross the Yang ka moek ja, on my way to the Union church, than I found myself in the midst of the

crowd and rush of business and life, and the Sunday was chopped off at a stroke. What an oasis in a Sabbathless desert is this little enclosure which contains the mission buildings!

Christmas day—Monday—dawned bright upon us, and the services connected with the occasion were closed by a sermon from Bro. Dzung. The text was in the prophecy of Micah. The sermon, I am told, gave a very intelligent account of the prophetic office, a rapid and accurate survey of the history of Micah, some remarkably succinct and correct geographical descriptions, and then enlarged upon the coming and work of Christ. There was a quiet fervor that fixed the attention of all who understood the language, and even on us who occupied the seat of the unlearned there was a sense of gracious presence—the overshadowing of the Spirit of God.

The mission has two Quarterly Conferences—one comprised of the missionaries and native helpers, and the other of the missionaries alone. The latter is called the English Conference, for the reason that its minutes are kept in the English language. These Conferences were both in session. The recommendation of the preachers for elders was made in the English Conference, of course, and a most regular matter of record. The native conference, including all the six helpers, with Bro. Hendrix and myself, were taken together in photograph, for we could not but feel that there was an historic importance connected with it that would give high interest to us—at least to such a memorial of it. The event is an epoch in the history of the church in China. It is felt to be so here in several respects.

1. It brings them into conscious and mutual sympathy with the church at home. In the United States, with all the machinery of the church in perfect order, and in the midst of these indubitable blessings which give a support and courage that are so constant as to escape our thoughts, it will be impossible to realize the value and significance of an official visit here. To the missionaries, it is the assurance of a thoughtful care on the part of the brethren from whom they are so far removed, and to the native church it brings the fellowship of a distant people, to whom they owe the knowledge of God they have, in a form of expression that makes it clear and real.

2. It raises the organization of the church here out of an inactive condition, and advances it toward completeness. Several native preachers can now baptize their own converts, and some can administer the holy communion; and so become pastors in the fullest sense of the word. Still their work will be held under the constant oversight of the superintendent, whose authority, as the representative of the church, they feel to be supreme.

3. As a sign of progress it gives the inspiration of hope, and this is a source of power that cannot be overrated.

For myself, I believe I never felt the grandeur of the kingdom of God so fully before. It is just now collecting its energies for the final campaign in the conquest of the world. The advance lines of the all-conquering host front the enemy where he is massed in his greatest strength, and entrenched in his most formidable defenses. The powers of darkness are enthroned, but the God of light already advances upon them, and they begin to be aware of the glory of his approach. No human destiny can be greater than that of participating in the labors and dangers of the desperate combat. It may involve martyrdom—I doubt not it will—but that blood which is shed for Christ is most precious in his sight. O Son of God, is it not a joy to die for thee?

E. M. MARVIN.

St. Paul, December 18, 1876.

Prof. Schilleman gave an account of his excavations at Mycenae before the Society of Antiquaries of London on Thursday evening last. He was cordially received. A large audience was present, including Alfred Tennyson, Mr. Gladstone, Lord Aberdeen, Houghton and Staudhope. Prof. Schilleman read a paper on his explorations at Mycenae. He said he trusted he had demonstrated that Homer described realities and not myths. Mr. Gladstone, in supporting a motion for a vote of thanks to the professor, said he regretted the jealousy which German scholars exhibited regarding the brilliant achievements of their countryman.

"The American government," says the London Academy, "have not yet replied officially to the invitation to take part in the exhibition of 1877, but it is supposed, in spite of the little contraband exhibition, that they will do so, though probably, like other nations, they are beginning to experience the tyranny of exhibitions. England seems about the only country that has responded heartily to the French invitation. The refusal of Germany is still a sore subject."

The magazine editors find indications of hard times in the increase of manuscripts offered to them for publication. The number offered last year was double what it was two years ago, manuscripts for Harper's three publications coming in at the rate of 5,000 or 6,000 yearly, while in 1876 Scribner's Monthly received 3,200.

It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

A SONG OF THE PERIOD

BY A. C. CHASE.

is due to our vision. The green object is green because it turns aside the green ray, the blue object blue because it turns the blue only, and so on. This is the case when the object is opaque or dense, or sufficiently so to greatly obstruct the passage of light. A transparent body should neither reflect nor absorb, but simply transmit the rays of light just as they fall upon its surface. A perfectly transparent body is hardly known in nature. The air, for instance, seems to us to approach as nearly to pure transparency as possible; but the air, in the moses above us, appears blue, and this could not be unless it partially obstructed the passage of light, absorbing rather more of the red and yellow rays than of

A little more than \$300 have been received, says the *Indian Intelligencer*, for the relief of the starving in India. Although the government is making mighty efforts to relieve the distress, there are thousands not provided for. The scarcity is in its greatest severity in the hills occupied by our mission. The famine is steadily extending into south Arrol.

The government is sorely taxed. The famine involves a population of over thirty millions. Three millions are on the field we occupy. We are

God says in his holy word: "He that believeth on the Son hath the witness in himself." Then if you believe on the Son of God, it is no presumption to say that you have the witness in yourself.

Neither the front nor the back entrance of the eastmost house opens of the road to paradise. — *Hawthorne*

A Baptist missionary writes to the London *Missionary* the following review of the progress of missions in Ceylon: "The say of the fathers of the evangelical missions in Ceylon, fifty or even seventy years ago, could have foreseen the results of the present day; they would have indignantly rejoiced. " "Numbers of native churches subscribing largely to the support of their pastors, and sending of them entirely independent of foreign aid; numbers of native missionaries as thoroughly devoted to the work of the ministry as ever the pioneer missionaries themselves were. Christian schools spread as a net-work all over the land, and filled not only with boys, but also with girls." "And all this in little more than half a century. One of the very earliest missionaries in the north of the island has only lately passed away; the first convert who joined the mission churches still lives; girls in hundreds, who could only be enticed to the boarding schools by bribes, are now old women, and are now glad to pay that their granddaughters may enjoy the privileges which they themselves got for nothing." The native missionaries connected with the American Baptist and Wesleyan missions have more than doubled in number in the last ten years; the present number being seventy. In the last decade the native ministers have greatly increased in influence and usefulness. They are now becoming settled pastors over native churches, and are more fully filling the missionary's place.

ASSIE H. CROOK,
 CHURCH GROVE, MISS. JUNE 1, 1891.

DEAR MR. EDITOR: If you will give me a little space in the Child's Corner I will answer some of the questions. The one hundred and thirty-sixth psalm has "ever" at the end of every verse. Joseph buried the body of Jesus; he lay in

"The Old Man." Old age is honorable, but the old man at whom Paul speaks is an object of aversion. He has the disgraceful possibilities of age without its beauty and honor. He is obstinate and perverse; and passionate and unreasonable; and childish, doing irresponsible and foolish, and to his sins. We each have "an old man" in us. With some he is their only nature. Others have also in them the "new man" which, after God, is created in righteousness and true holiness.

The Baptists, like the Northern Methodists, are weak in St. Louis. The latter have 1,431 full members, while the white Baptists number less than 1,000.

A meeting of those interested in the young men of our city is, we learn, arranged for at Felicity Street Methodist church on Saturday evening, April 7, at half-past seven o'clock. Several prominent and experienced Christian workers are expected to be present, and the probability of reorganizing the Young Men's Christian Association will be discussed. All who feel the importance of looking after the religious welfare of this numerous class are cordially invited to attend.

NEW ADVERTISEMENTS

**SPECIAL NOTICE to our READERS
SPECIAL CALL,
AGENTS WANTED**

The only true New Patent Improved EYE GLASS
constructed to be the best paying for most offered in
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The value of the celebrated New Patent Im-
proved Eye Glass for this restoration of sight breaks
out and shines on the eyes of over 6,000
rejoicing testimonial cures, and recommended
by more than one thousand of our best physi-
cians in the United States.

The Patent Eye Caps are a scientific and philosophical discovery, and as ALAN, H. WYATT, M. D., and Wm. H. CRYSTY, M. D. write, they are certainly the greatest invention of the age.

Send the following certificate:

FREDERICK STUBBS, Lecky Co., Ky., June 6th.

"Dr. J. B. & Co., Chemists."

IDENTIFIERS: *Your Enlarged Eye Caps* are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, to this or to any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of a well-schooled public; but truths are true, and will prevail, and it is only a question of time as regards their general acceptance and endorsement. I will, I have in my hands certain evidence of progress in this important sphere to their needs. The most prominent physicians of my country, prominent

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VOL. 23:

NEW ORLEANS, THURSDAY, APRIL 12, 1877.

NO. 15.

THE POETRY OF MARRIED LIFE.

One fair sunny morn'g, my heart feeling bright,
My duties so wearisome, vanished from sight,
And feeling quite equal to anything then,
I took down my desk, and, seizing my pen,
"Surely this is the day for writing," I thought,
"And I'll jot down the verses the blessed sun
brought."
And placed in my heart, and I'll pour out my
thanks.
But circumstance, ever alert with her tricks,
Now taking a fancy to deepen my joy,
By playing a trick on my dear little boy,
Tripped him up, and he fell, and to falling, oh,
"Dear!"
A horrible dent in his pants had appear'd,
Thus coming to "mother," "Oh, what shall I
do?"
I've lost my breeches, although they were
new,
And my father has gone out in wrath, I have
known;
And you won't let me put on my Sunday's
best,
"O mend them, please, mother; right now," so I
sigh'd.
My cheeks and throat, and, finding it hot,
Resisting the rhymes as they came to my head,
I so fall to patching "little breeches," (poor
child!)
—*Journal Southern Christian.*

News of the Week.

DOMESTIC.

THE PRESIDENT TO THE SECRETARY OF WAR.

WASHINGTON, April 11, 1877.

SIR: Prior to my entering upon the duties of the presidency there had been stationed, by order of my predecessor, in the Statehouse at Columbia, S. C., a detachment of United States Infantry. Employing them in that place, I have thought proper to delay a decision of the question of their removal until I could consider and determine whether the condition of affairs in that State is now such as to either require or justify the continued military occupation of the Statehouse.

In my opinion there does not exist in that State such domestic violence as is contemplated by the constitution as the ground upon which the military power of the national government may be invoked for the defense of the State. There are, it is true, grave and serious disputes as to the rights of certain claimants to the chief executive office of that State, but these are to be settled and determined not by the executive of the United States, but by such orderly and peaceable means as may be provided by the constitution and laws of the State.

I feel assured that no resort to violence is contemplated in any quarter, but that, on the contrary, the disputes on questions are to be settled solely by such peaceful remedies as the constitution and the laws of the State provide. Under these circumstances, I now deem it proper to take action in accordance with the principles announced when I entered upon the duties of the presidency.

You are, therefore, directed to see that the proper orders are issued for the removal of said troops from the Statehouse to their previous place of encampment.

R. B. HAYES.

THE SECRETARY OF WAR TO GEN. SHERMAN.

WAR DEPARTMENT, April 11, 1877.

To Gen. W. T. Sherman, Commanding United States Army.

GENERAL: I enclose herewith a copy of a communication from the President of the United States, in which he directs that the detachment of troops now stationed in the Statehouse at Columbia, S. C., be withdrawn and returned to their previous barracks or company ground. You are hereby charged with the execution of this order, and will cause the withdrawal of the troops on Tuesday next, the tenth of April, at twelve o'clock M.

Very respectfully, your obedient servant,

GEO. W. MCCRARY,

Secretary of War.

PHILADELPHIA, April 11.—In the

operating-room of the Western Union Telegraph Company, this evening, a large number of prominent citizens assembled to witness the exhibition of Prof. Gray's telephone, on which numerous airs were played by Prof. Bosworth, sounds being transmitted to an audience assembled in Steinway Hall, New York. Telegrams were received from New York at the conclusion of each piece, describing the success of transmission, and the enthusiasm of the audience in Steinway Hall.

New York, April 11.—The first public exhibition, in this city, of Elisha Gray's musical telephone was given at Steinway Hall this morning, under Maurice Strakosck's management. A large and brilliant audience, including Prof. Bell, of Boston, inventor of the vocal telephone, William Otis, and other prominent electricians and scientists attended.

Prof. Gray expressed a fear that the loud atmosphere would interfere with the working of the telephone, but the exhibition was a marked success. Music played in Philadelphia was distinctly heard, and "Home, Sweet Home," the first piece played, was followed by a spontaneous outburst of applause. Other selections were played with great success. Prof. Gray was warmly congratulated at the close of the exhibition.

Boston, April 11.—The New England Conference of the Methodist Episcopal Church opened to-day, 111 of 25 members present. Resolutions on the Southern question were presented by Rev. W. E. Mahler, D. D., of Boston, and upon being read were received with great applause, and, by a vote of the Conference, were referred to a special committee of five, to be appointed by the chair. The preamble to the resolutions reviewed

the blighting effects of slavery, and the two fundamental resolutions are, in substance, as follows:

Resolved, That we are alarmed and filled with apprehensions for the future when we contemplate the practical sale of one of the great political parties of the republic, by two politicians of that party, who have held and now hold very intimate relations to the President, thus sacrificing principle and party and righteousness for the sake of temporary success.

Resolved, That we protest most earnestly against the action of the new administration in making terms with the chief of the Ku-Klux, the instigator of the Hamburg massacre, M. C. Butler, and still more earnestly do we protest against the official recognition, by the administration, of that arch enemy of the republic, who long since ought to have been hung for treason, Wade Hampton, of South Carolina, and who now, by threats and intimidation, under the present roof of the White House, as well as on railroad platforms and in other public places, defies the power of the government, and bullies the President into compliance with his traitorous and wicked usurpations.

WASHINGTON, April 11.—The *Star* says the interview between Senator Patterson and Wade Hampton was brought about in this wise: Last evening Senator Patterson sent his son to Senator Gordon, asking him if he could arrange for him, Patterson, to have an interview with Hampton. The desire of the senator was communicated to Gov. Hampton, who said he would be pleased to see Senator Patterson, whereupon an hour was appointed, and Patterson called. He assured Gov. Hampton that while he had no intention of his claim to the gubernatorial seat, that now since he had been virtually recognized by the President (the Patterson) was willing to forego all factional opposition and accept the situation, and do what he could to promote the welfare of South Carolina.

Gov. Hampton said he was pleased to hear such expressions from him, and that he would, as governor, administer the office for the good of the whole people, and without special reference to politics.

The interview lasted over fifteen minutes, and was exceedingly cordial and pleasant. It is also published that Sheriff Bowen and Prof. Greener, of South Carolina College, gave their adhesion to Hampton.

New York, April 11.—Capt. Frederick Lathrop, aged one hundred and eleven, is dead. He served under Sir Arthur Wellesley in the Peninsular war.

A St. Louis special to the *Herald* says Gen. Grant expressed himself in favor of the Hampton and Nicholls governments, and thinks they should both be recognized. He commends highly the action of the Hayes administration in removing the troops from the South Carolina Statehouse.

Galveston, April 11.—The Gulf and Western Texas railroad, of which eighty miles are in operation between Indianola and Cremo, was sold at United States marshal's sale yesterday to Gen. Charles Morgan.

New York, April 11.—A London dispatch reports an interview with Oakey Hall, and fully confirms the Associated Press report that the Victoria's passenger was Hall. The interview says: "We had a long interview, but he absolutely refused to make any explanations whatever as to his motives in leaving New York under such extraordinary circumstances, and seems altogether at sea as to his future plans. He is evidently very much broken in mind and body, and says that he now only desires rest and peace."

I venture to suggest that it is now only charity to an utterly broken man to say as little more about him as possible.

An explosion occurred at 11:30 this morning, by which Mr. George W. Jewett, of the firm of John Jewett & Sons, manufacturers of white lead, was instantly killed, and Mr. Orville H. Jewett, his brother, fatally wounded. Another member of the firm, Mr. James A. Bean, was wounded in the leg, but his injuries are not dangerous.

Persons attracted to the scene by the noise and shattering of the windows found three members of the firm lying bleeding upon the floor under the ruin of office furniture. The floor and the persons of the injured men were covered with soot, and fragments of a bomb, which when whole must have been some four inches in diameter, were found in the office and adjoining room. It is a mysterious affair.

WASHINGTON, April 11.—It appears that new complications have arisen in South Carolina affairs. Chamberlain and his friends, it is said, have determined to make an effort to have him continue to assist his claim as governor, on the ground that if neither him nor Hampton was properly inaugurated, then Chamberlain holds over under a clause of the constitution of South Carolina, which provides that all officers shall continue to discharge the duties of their office until their successors are elected and qualified. Wright, the third judge of the Supreme Court, holds this doctrine. Chamberlain, who arrived at Columbia yesterday, and his friends insist that the Legislature must meet, if at all, under the Chamberlain call, and either order a new election, or reassess the vote, or do whatever is to be done, as the case may be.

New York, April 11.—The Rev. Dr. William Augustus Muhlenberg is dead, aged eighty-one.

Dr. Muhlenberg, recently dead,

was the author of "I Would Not Live Away, I Ask Not to Stay."

The *World* says editorially regarding him: "There is no citizen of New York of any creed or calling who should not pause from his busy life a moment to-day to pay a tribute of respect and gratitude to the simple and noble character of the venerable man who yesterday passed away from among us."

ROXBURY, N. Y., April 9.—The New York Methodist Conference to-day adopted the following resolution:

Resolved, While under ordinary circumstances we should decline to discuss the political affairs of the nation, we deem that the present exigencies call for an expression of our confidence in the upright intentions and statesman-like purposes of President Hayes, firmly believing that the policy thus far adopted, of conciliation toward those formerly in rebellion, and good will toward those formerly in bondage, cannot fail to advance the welfare of the nation and the interests of God's kingdom.

A copy of the resolution was ordered to be sent to President Hayes.

FOREIGN.

CITY OF MEXICO, March 25.—The discussions between President Diaz and Gen. Mendez are beyond settlement. During the absence of Diaz, which Mendez had charge of the government, the latter sent ten thousand Enfield rifles and several batteries into the Sierra of Puebla for distribution to his followers. Diaz ordered the return of the rifles, which Mendez refused. Mendez charges the President with bad faith in the election of president of the Supreme Court.

The quarrel has been carried into Congress, where discussion is now Diaz's friends were defeated in the election of a committee of seventy on the fifty seats contested in Congress. Restoration of the constitution and the return of Ex-President Lerdo is openly demanded.

A communication against Diaz has been issued in Tlaximahuac. Oliveria has pronounced for Lerdo in the Sierra of Queretaro.

CITY OF MEXICO, March 26.—The disaffection is spreading. The oldest adherents of Diaz denounce him, and the spirit of revolt has spread through the army.

On the twenty-seventh Gen. Finer and Regules, and Sanchez, Ochoa, citizens of Villah and Hernandez, partisans of Lerdo, were banished, and left the country. Diaz is sick in bed, and various rumors as to the character of the disease are current.

A manifesto of Lerdo has created a sensation. Diaz has telegraphed Canales to release Cortina, and ordered the latter to appear at the capital.

The troops of the State of Morelos have pronounced for Lerdo. The troops in other parts of the country are greatly discontented, and a general outbreak may be expected any day.

Americans, hearing of the probable recall of Mr. Foster, United States minister, have addressed a memorial to President Hayes, asking that he be retained.

BERLIN, April 3.—Bismarck has resigned. The Crown Prince endeavored to induce Bismarck to withdraw it, and the Emperor refused to accept it, but granted Bismarck a year's leave of absence. Herr Campenhansen will take his place as chancellor of the empire.

BERLIN, April 3.—It is semi-officially announced that the statement that Prince Bismarck had resigned the chancellorship is incorrect. The Prince simply asked for a long leave of absence, which is requisite in consequence of being overworked.

LONDON, April 9.—The Berlin correspondent of the *Times* announces that in compliance with the request of the Czar, the Porte consents to be the first to disarm.

THE CONCERT AT COLISEUM GARDEN. The grand vocal and organ concert given yesterday evening for the benefit of Century College, at Coliseum Place, Baptist church, was both a financial and an artistic success. The claims of the institution and the fame of the singers announced conspired to attract a large audience, select and appreciative. The musical taste and culture of the people of New Orleans have become proverbial, and no higher tribute can be paid to the talent of the ladies and gentlemen who contributed to the interest of the occasion in question than simply to declare the fact that they fully sustained their well-earned reputations and met the expectations of their friends.

The "Ocean voluntary," by Miss Mary Abbott, was correctly rendered and met with deserved applause. The magnificent soprano voice of Miss Julia Thomas found effective expression in the two solos, "Show Me Thy Ways, O Lord," and "Angels Ever Bright and Fair." Miss Lena Little's solos, "O Salutaris" and "Adoration," were given with a pathetic power and depth of feeling which characterized the singing of that charming young artist. The sweet tenor voice of Mr. C. C. Tracy was, as ever, fresh and winning, and Messrs. Guthrie and Bremer captivated the hearts of all by the exquisite beauty of their vocalization. When it was announced that his unavoidable absence would necessitate the omission of the solo announced to be sung by that famous amateur, Mr. Andre Barthe, the disappointment of the audience may be imagined, but that blank was pleasantly filled by Miss Little, who kindly volunteered to sing in his stead.—*New Orleans Picayune, April 10.*

Letter from Bishop Marvin.

TRIP TO SOOCHOW.

Just before nightfall, December 6, we went on board of our fleet of canal boats for a trip to Soochow, the place where Bro. Parker is stationed, intending also to visit our principal out-stations on the way. The fleet consisted of three boats, one of which is the property of our mission, one the private property of Bro. Lambuth, and the third lent us for the occasion by the Rev. Mr. Fitch, of the Presbyterian mission at Soochow. These boats are all constructed upon the same general model, but with many differences of detail. I will describe the one which belongs to the mission, and that will give an idea of them all. The boat is about thirty feet in length, and nine feet wide, including the poles that lie along on the outside of the upper part of the hull, making a sort of rim. On this boat a cabin is constructed, which is eighteen feet long, and seven feet wide at the widest part. There is a partition in the middle, dividing the cabin into two rooms, nine feet in length, the ceiling being six feet high. In each of these rooms there is a platform on one side for a bed, to accommodate one person. In one of them there is also a cot, placed for this voyage, to accommodate an extra passenger, thus furnishing sleeping accommodations for three. In one corner there is a diminutive stove, with two lids on top, like a cooking stove, so that it serves very well for cooking a simple meal. The other two boats have no cooking stoves. The boats are propelled by the sails, or by towing, alternating from one to the other. When the wind is favorable they hoist sail, and then with sail and scull they go bravely, especially if the tide is favorable; for the tide extends inland some twenty-five miles from Shanghai, and in the smaller canal boats the size of ours can move only when the tide is in.

Our company consisted of Bro. and Sister Lambuth, and their son Willie, Bro. Allen and his son Edgar, Bro. Parker, Bro. Hendrix and myself, and Bro. Dean. Parker, Hendrix and myself are on the mission boat. We have no cooking stove for ourselves. There is a place where our coolies sleep, and have a Chinese cooking furnace for their own provisions—a very simple affair.

About seven o'clock we were called on board of Bro. Lambuth's boat for supper, and there, behind a table set out with elegant dishes, prepared from the simplest of local ingredients, and as the meal proceeded a little cream and milk, and sugar, and fruit—a succession of surprises for raw Americans like us, and myself.

There were seated in small compartments, but there were five of us at the table, amply provided, and then a little on one side were Willie and Bro. Dean. The cozy and comfortable meal ended, the Bible was produced, and a song book for each. How we enjoyed the worship of God together in these new circumstances!

About nine o'clock we went on board of our own boat, which came alongside for that purpose, and soon retired; for what with business, and public services, and sight-seeing, with which we had been incessantly occupied ever since we landed at Shanghai, to say nothing of writing, we really felt the need of a good night's rest—and we got it. Our narrow beds were abundantly supplied with covering, and, for one, I, at least, slept through nine hours solid.

The weather, which had been cloudy and unpleasant during the greater part of our stay in Shanghai, cleared up beautifully, as if to give us the best possible conditions of travel and enjoyment. Our first morning was glorious. The dead grass was white with frost, the air was crisp and bracing, and the sun dotted the landscape. After breakfast and prayers on Bro. Lambuth's boat we stepped on to the bank, and indulged in one of the most delightful walks of two or three miles that mortals ever enjoyed. Wheat fields, patches of turnips, cabbages and other vegetables, and fields of cotton stalks, spread abroad in every direction, on a level level, as far as the eye can reach, with here and there a grove of bamboo dotting the landscape, and marking the sites of the villages; for the farmers all live in villages. You see no farm-house on the farm, as with us.

The end of our walk brought us to the celebrated Wangdoo bridge, to which point our boats had preceded us. After a few minutes of silent prayer in the boats we proceeded to the chapel, where both Bros. Lambuth and Allen delivered short sermons, or exhortations, and then several tracts, and gave away a mass of sheets, and had, in the main, a pleasant hour.

As we approached the town we saw the soldiers, perhaps fifteen hundred in number, out on drill. Their evolutions were accompanied by music of rather a stirring sort. They were too far away to enable us to judge of their drill, but as they marched into their quarters they came near to us, and we saw that, though the order was not broken up, yet the lines were extremely irregular. The uniforms were of a dark ground, with broad trimming of bright colors, mostly red. The single uniform did not strike me as being well designed; but the appearance was striking as you saw a thousand men marching together. Most of them were armed with muskets; but one company had spears, the heads fixed in bamboo-poles. Behind them, as they marched, into

their quarters, came four coolies, bearing the great drum on two poles.

At this place—Wangdoo—we have only a rented chapel, where our Bro. Fong preaches once a week, his principal point being Nazianz, eight miles distant. He met us here at the chapel. We had seen him before at Shanghai, and although it was not yet I had formed a high opinion of him as a sensible and thoroughly good man.

From Wangdoo we proceeded to Nazianz, a distance of not more than eight miles by land, but, I suppose, at least twice as much by canal. The last half of the distance being by a small canal, in which boats the size of ours require the advantage of the tide, which now at best was but a non-tide, and was beginning to fall at that. So our men had a hard time of it, and we walked a good part of the way. We passed through several of the farming villages, and found that while at a little distance the houses looked rather picturesque, a near view revealed a very miserable sort of life. The houses are, most of them, built of brick, of only one thickness, laid in a frame of wood, and covered with tile. They have no door but the naked earth, no furniture, no cleanliness—nothing, absolutely nothing, that looks cheerful or home-like. Baskets containing rice and all sorts of things that may happen to need shelter, are scattered about in the utmost confusion. The people are not cleanly in their persons; many of them are in rags, and things generally have a most squalid look. The stacks of straw are in front of their houses, and what few domestic animals they have are tied in the same place.

These canals are spanned by numerous bridges, which are all of stone, and the larger ones arched. The arch, on the under side, as it springs from pier to pier, often shows a beautiful arch, while the upper side comes up to a ridge like the roof of a house; for he it known that these bridges, though strong and massive enough to support a train of cars, were built only for pedestrians, and are rarely crossed even by a horse, never by any sort of vehicle.

We were an hour or two in advance of our boats at Nazianz, and entered the town on foot, reaching the residence of Bro. Fong at about 11 o'clock, in connection with this residence, and part of the same building, is the girls' school. In front of it there is a pleasant little yard, fenced with wattle and bamboo. An inclosure in connection with a house in China is a rare thing. As we entered the gate I heard a boy's voice behind me, saying, "Hach va, ka toh, sie sang!"

How do you do, Mr. Bishop? or, How do you do, bishop-teacher? Looking round, I saw a very bright looking and neatly-dressed boy, whose face was fairly beaming with pleasure. He was the son of the teacher of the boys' school here, is nine or ten years old, and in probation for membership in the church. His father had been at Shanghai at our meeting, and had been profoundly impressed. He had returned home the day before our arrival, and the son had been on the lookout for the ka-toh with breathless expectation. Seeing me with Bro. Lambuth, he knew who I was. Bro. Fong had also preceded us, coming on foot across the country from Wangdoo. He received us with joy, and we were shown through the premises.

The boats arrived about six o'clock, and we had dinner over in time for preaching in the chapel at eight, by Bro. Dean. The congregation was rather turbulent; but there were several who listened with apparent interest. In the morning we visited both the schools, there being two at Nazianz—one for boys and one for girls. Both the teachers are Christian men, though they are not preachers. The teacher of the boys' school has been in the church only nine months, but seems to be soundly converted, and to be coming to a very advanced stage both of knowledge and experience. He is a man of excellent sense and a good deal of personal force. He is full of zeal, and promises great usefulness. In the boys' school there are eighteen pupils, and several of them are in the habit of secret prayer. The teacher has great hope of several of them. I noticed one of them, who is going to make a very superior man, and, I hope, a preacher. I could not restrain prayer in his behalf.

In the girls' school there are eight, and two more promised. This school has been recently opened, and is filling up as fast as was expected. It will, no doubt, soon have as many pupils as there is room for. I was delighted to find these premises so neat and well kept.

While we were here the brethren were overflowing with love. They gave us tea and nuts, and, observing that Bro. Hendrix was shivering with cold, proposed to get a fur vest for him.

Our Sister Fong is a notable housewife, and carries on all sorts of domestic employment, being adept in spinning and weaving. We saw her at both these employments, and at the wheel she performed a feat not uncommon in China, but which seemed impossible to us. She turned the wheel by a most simple contrivance, with her feet, using both of them—being in a sitting posture—and spun three threads at once, the wheel running three spindles.

All the goods worn by the common people are spun and woven at home—not only so, but generally also from cotton raised, gathered, ginned—I cannot say carded, for they have no cards, but made into balls, spun and woven by the same family. In traveling through the country you will everywhere see pieces of thread in

warp. This is done not as our mothers used to do it, on pegs in a frame, but stretched at full length, out in the highways for fiddlers.

We have two good lots in Nazianz, one of which the chapel and boys' school stand, and on the other the girls' school and native parsonage.

I join the whole, we returned to our boats, and took our leave of Nazianz, well pleased with our visit. But before we left we went to see the laughing Buddha. It is a colossal image, fat and jolly-looking, with the mouth spread as if in hearty laughter; but the jolly old god is a good deal dilapidated. His extremities are crumbling, and the end of the walking-stick of one of our company, in contact with his big toe, fastened the process. The old fellow's temple is as ruinous as he, a large part of the roof having already fallen in, and the rest seeming just ready to tumble, while a number of attendant gods and goddesses are in almost woful plight. But his godship laughs away as if nothing was going on—a most insensible deity, one would say. He is heartless as Nero, who laughed and dined—or dined, at least, while Rome was burning.

It was after ten o'clock when we left Nazianz, and with both wind and tide favorable, we reached Karding about one. This is the principal appointment of our native Bro. Tainz. We have only a rented house here. The preacher and his family live up stairs over the story that is used for a chapel. Here we had a crowd, who were brought together by seeing the foreigners on the streets. Bro. Tainz preached a short discourse, and was followed by Bro. Allen. We then visited the boys' school near by. There are, I believe, about a dozen pupils. The teacher is not a member of the church, but shows a serious interest in the Scriptures. Bro. Tainz gives the boys religious instruction, and several of them show signs of the work of grace in their lives.

Three different pieces of property are offered us here, or good farms, and we ought by all means to have a chapel here, and both a boys' and girls' school.

It was believed, a year ago, that this object would have been realized before this. At the session of the Kentucky Conference, at Maysville, which Sister Lambuth visited, in 1875, the money was subscribed for this purpose. But, alas for the vanity of human expectations! Dr. Spier has forwarded his subscription of ten dollars, and for the rest—not a word has been heard of it in China. Where is it? Who can tell? In the meantime the work is suffering at Karding for want of this chapel.

Passing along the streets we heard sounds on the right, which were semi-musical, and through a narrow opening we saw candles burning, and turned aside to see what it might mean. Bro. Allen, who is an invaluable electronic, soon saw that it was in a Taoist temple, and that the ceremonies going on were for the release of a soul from purgatory—for the Taoists, as well as the Buddhists and Ronanists, have their purgatory, which yields a good revenue. In the hands of skillful priests there is no better paying institution. Upon a little inquiry we learned that the man for whose benefit these ceremonies were performed had been dead about six months; that his children had employed the priests to get him out of purgatory; that he had been out for three days, but that after his release from the lower regions it required a further lift to get him up through the intervening spaces into paradise. This was what they went on now. The temple was gorgeously decorated with images, tablets and gilt hangings. One priest, stood in an inner recess, and two others, with a sorcerer, were out in the larger space in front, the whole being confined to rather a small area, the temple not being a large one. Out of one side were some three others—one beating on a sort of gong, another on a metallic plate, which gave a rather a short, dull sound, and the third playing on a flute. Occasionally a few sentences were intoned responsively. The robes of the priests were very gorgeous; that of the one who seemed to be playing the chief part was of bright red ground, with a blue border, three or four inches wide, around the bottom of it, which extended down to the feet, and faced down the front, on each side, with white. On the red ground at the center of the back, or a little above the center, was the gilt figure of a pagoda, and scattered profusely over it were gilt spangles and dragons. He and another priest were generally *vis-a-vis* with each other, and often changed places with each other, as if they were dancing; indeed they came together quite actively at times. One of them held in his hand a piece of wood, about six inches long, and an inch and a half square, hung about with pieces of paper covered with writing, on which his eyes were intently fixed. His *vis-a-vis* retired after a time, and then seated himself with a flute, and helped the music. The principal actor continued gazing on his strips of paper, and posturing about on a piece of coarse cloth, which had a few mysterious characters on it, in a certain relation to which he seemed to place himself at every change of position, now and then bowing himself quite down to the earth, and touching his paper-covered wand with his forehead; and so the performance was still going on when we left.

During the whole scene spectators came and went at pleasure, some

(Continued on fourth page.)

"What did you get?" she asked, as we returned from a "two-days' deer hunt." "Got back" was the cool reply.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, APRIL 12, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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CHANGE OF RATES.

The New Orleans Christian Advocate
will be furnished to subscribers hereafter at the
following rates, including postage.One Year, \$2.00
Six Months, \$1.15
Three Months, .75To all Ministers of the Gospel and widows of
deceased traveling preachers, send the above rates.

FREE ONE YEAR.

To any person forwarding to us four new yearly
subscribers, with Eight DOLLARS.

Love.

The exceeding broad command is love. It embraces God and man as its object. It includes all, and the degree is exhaustive. God must be loved with all the heart, soul and mind. Our neighbor is to be loved even as we love ourselves. There is plenty of religion without love. It is often a selfish endeavor after our own salvation, in which our own safety and enjoyment are the absorbing object. God is served and feared, but he is not loved, and there is little real concern and longing for the happiness of others. Religion is often little else than a superstition—a ligotated adherence to certain forms of doctrine and worship. It may take the aspect of enthusiasm for certain forms of activity, and become a fanaticism about speculative and abstract questions. A good deal of the zeal of churches is little more than sectarian prejudice and rivalry. Much that is done by professing Christians in the way of supporting religious and benevolent enterprises is done because it is the fashion, because it is supposed to help out dual claims to heavenly favor, and because it is generally thought to be the right thing. The most active and zealous religiousists the world has ever seen were men without love.

Love is rare and of difficult attainment, simply because it is the essence of the religion. It is the end and substance of the law, and the grace that includes all. Love is one. If it exist at all, it extends to all legitimate objects. Why inquire whether Paul in his description of it refers to God or to man? If we have this spiritual grace it cannot be limited. It has but one root and stem, and the branches are all equally living and luxuriant. God and men, as the objects, cannot be separated. To love the one and not the other is simply impossible. Love is the bond of perfectness, and, as such, it is something not partial, but universal.

The strongest confession that we sometimes hear is the doubt that Christians have on this subject. "Do we love God and our neighbor?" Can we love them without knowing it? To doubt here is to be condemned, we fear. We need not fall back upon our feelings altogether; nor leave the decision to the inward testimony. Faith working by love is the test. If our faith does not work, and if it does not work in this way, it is of no avail. Love in word there may be, but it is in deed and in truth. Love and obedience go hand in hand. It is a hollow pretense to profess to love Christ if we do not keep his commandments. We are weary of hearing these sentimental platitudes about love. Let us have the love that works, that gives, that suffers, that consecrates all to Christ. No standard can be more simple or practical than this. "Thy neighbor as thyself." In business how much of this love do we see? In the great struggle for success in the pursuits of life, and in our dealings with one another, is not self above any concern for the well-being of others? So the bargain is good for us, how much do we care about the losses of the man we trade with? Each man for himself, and the survival of the fittest, are the principles of business.

Love is the most practical thing in the world. It destroys selfishness,

and because we believe that these misrepresentations can only be corrected by the lapse of time and by the progress of events. It is generally conceded that both races are better off in those States where the government have passed into the hands of the Southern people, and that the negro carpet-bag rule has been a failure everywhere. Mr. Cole would evidently prefer to continue the misrule which for years past has prevailed in Louisiana and South Carolina. His statement in regard to the effects of local self-government needs no serious refutation. Our people here know them to be false. It is for such a government that capital and enterprise are waiting in New Orleans and throughout the State, and no other government can assure peace and security to all classes of our people. Gen. Nicholls' government can do it, while that of Mr. Packard is utterly helpless to maintain itself, or to protect anybody.

We know nothing of the Mr. Wharton who figures so extensively in Mr. Cole's letter. If the police authorities refused him the privilege of preaching on the levee there were doubtless reasons for the prohibition. An evangelist, by permission of the mayor, preached in Lafayette Square last Sunday, and we presume any law-abiding man could get permission to preach almost anywhere. Knowing nothing of the fact or the circumstances of the case mentioned by Mr. Cole, we forbear comment. If the statement has no more of fairness and truth in it than that respecting the Conservative rule in the Southern States, it is unworthy of notice in any way.

More Slanders.

A Southern Methodist in Texas sends us a communication, written from New Orleans, and published in the *Christian*, London, with the request that we would notice and expose the slanders which it contains. The article is headed, "Among the Southern Freedmen," dated New Orleans, January 31, and signed M. C. Cole. We quote as follows:

Since my letter of date November 10, touching the work in this city of Mr. James Wharton, of Barrow-in-Burness, the people of the United States, particularly those of the Southern or Gulf States, have been involved in one of the most bitter and heated political contests ever known in the history of the nation. The possibility of the party represented by the late slave-holding government obtaining control of the government, of necessity has made the struggle to the lately enfranchised one of vital importance; and this all the more for the reason that in those States where the party named have obtained control of the State government the conflict of the colored race, in many respects, is infinitely worse than that of slaves, for now there is not even a proprietary interest of dollars and cents in them to demand or secure protection; and the poor things are the sport of the most malignant passion that slavery, caste, political hatred, jealousy and revenge can develop. The record of their sufferings and persecutions, though only partially written, equals that of the people of Bulgaria and Herzegovina.

At a time when Mr. Wharton's work was assuming the most encouraging phases—January 8, the culmination of the political contest in Louisiana was reached; almost in an hour between 10,000 and 15,000 men, under the lead of Democratic and late slave-holding politicians, attempted the overthrow of the State and municipal governments, in which they were partially successful. They captured all the offices with the exception of those in the temporary Statehouse. This building, having previously been barricaded and garrisoned by the Metropolitan Police, some 300 strong, the General Assembly was convened in regular session on that day to inaugurate the Governor and Lieutenant Governor elect. This revolutionary force, by reason of its strength, having taken possession of the city, installed a new police department.

Among their first acts was that of refusing Mr. Wharton the privilege of preaching on the levee. After repeated efforts and visits to their highest officers, State and municipal, all of which proved unavailing, he eagerly accepted the invitations as far as possible to preach to the colored people in their little churches. Finding their decision he twice gave powerful and precious gospel addresses in the Statehouse to the Metropolitan Police on duty, also to the United States soldiers carried in the customhouse. The continuous services at the Baptist chapel on Common street (Rev. Mr. Newman, pastor, of which you were informed, were blessed with gracious manifestations of the Spirit and several conversions). Last Sabbath a series of meetings were continued at the Baptist church on Ansterlitz street. These meetings, from the commencement, God wonderfully blessed.

We frequently meet with statements like these of Mr. Cole in the Northern papers, and sometimes in English journals, but we seldom notice them, because our space can be filled with more edifying matter,

and because we believe that these misrepresentations can only be corrected by the lapse of time and by the progress of events. It is generally conceded that both races are better off in those States where the government have passed into the hands of the Southern people, and that the negro carpet-bag rule has been a failure everywhere. Mr. Cole would evidently prefer to continue the misrule which for years past has prevailed in Louisiana and South Carolina. His statement in regard to the effects of local self-government needs no serious refutation. Our people here know them to be false. It is for such a government that capital and enterprise are waiting in New Orleans and throughout the State, and no other government can assure peace and security to all classes of our people. Gen. Nicholls' government can do it, while that of Mr. Packard is utterly helpless to maintain itself, or to protect anybody.

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Those "powerful and precious addresses" in the Packard Statehouse were much needed there, and we sincerely trust that the bread thus cast upon the waters will be found after many days. From all we can learn, the drunkenness and profanity there were worse than that of the English army in Flanders.

The *Christian* that publishes these slanders is issued from No. 12 Paternoster buildings, London. What has it to say about the English policy in India, and especially in China? The forcing of the opium traffic upon China is a fouler blot upon a Christian nation than the African slave trade. The English government steadily forced negro slavery upon the American colonies from the reign of Elizabeth to that of George the Third. As long as it was profitable to the British nation it was insisted upon against the petitions and protests of the colonies. As a nation they have many sins of their own to repent of, and many existing wrongs to redress. If after attending to their own affairs they have time to look after the Southern freedmen, we have no particular objection, but their historical relations to this subject are such that we have a right to expect them to deal with it with modesty and truth.

Political intermeddling has generally characterized the philanthropy of those from abroad who have interested themselves for the salvation of the freedmen. And by this intermeddling they have, on the whole, done more harm than good. They have helped to keep the country in a constant ferment, they have prejudiced the minds of the negroes against the white people, they have largely maintained the party lines upon the distinction of race, they have kept up a sectional excitement by their misrepresentations, and in many ways retarded the progress of peace and good will. Poor as the war left us, we have no doubt if the religious and educational interests of the negroes had been left to the Southern people their condition to-day would have been far better than it is. The first aim of these imported philanthropists was to alienate the negroes from the Southern whites politically and religiously, and, having accomplished this nefarious end, and entailed untold calamities upon both races thereby, they now turn around and slander us as the cause of the evils they have themselves produced. Time, however, and the logic of events will clear up the matter. Local self-government is our only hope of political peace and material prosperity, and the most effective agencies for the religious welfare of the freedmen will, in the end, be those which spring from our own soil.

Sunday Schools.

Our excellent contemporary, the *Raleigh Christian Advocate*, in an article on Sunday schools, says:

The hope of the nation is in its youth, and the hope of the church is proportionately so. The places that now know us will soon know us no more, and the rising generation will take our places in the busy world. We should, then, be doing all in our power for the development of the young mind that is so soon to take our places in the battle of life.

The divinely-appointed school for the training of the young is the family. To parents has God entrusted the care of children, that they might

be brought up in his nurture and admonition, and they would be reduced to the charge intrusted to them were they to attempt to delegate this duty entirely to others. Yet while the education of children is primarily intrusted to mothers and fathers, it can be greatly aided by auxiliaries, and by none more than by a well-ordered, well-conducted Sunday school. Not that it can—or should it—take the place of affectionate parental discipline, but it furnishes a broad field for early religious expansion by the scope of its Bible lessons, the exclusive devotion of its work, its lectures and literature, and the fact that the young mind is then brought into contact with the others and has an opportunity to study humanity under good religious influences. The blessing to a community wrought by a live, active Sunday school, conducted by earnest, industrious Christian teachers, is incalculable. It sows seeds that may be scattered and bear fruit forever, and is in a most emphatic manner the nursery of the church. We think we can say without any fear of successful contradiction that a large proportion of the communicants of our churches are those who have been pupils in our Sunday schools, and the most intelligent Christians are those who early there imbibed the rudiments of their faith. It may be that many things taught may be beyond the clear comprehension of their tender years at the time, but, stored away by memory, they will grow on in after days, and be perhaps more realized and felt than if the truth had been just made known.

We should, then, give our Sabbath schools a more hearty support, and lend all the aid we can to those who have devoted themselves to this work.

To the Preachers and Members of the M. E. Church South.

DEAR BRETHREN: I beg leave to submit to you the following statement of the amount of money received, to this date, for the relief of the Publishing House:

Churches	Amount
1. Tennessee	\$2,108.63
2. Louisville	1,541.35
3. Kentucky	1,392.28
4. North Carolina	1,007.28
5. Alabama	957.28
6. Virginia	927.15
7. North Mississippi	875.35
8. Memphis	861.00
9. Holston	842.24
10. South Carolina	837.28
11. Mississippi	812.92
12. North Alabama	807.75
13. South Georgia	677.46
14. Little Rock	661.63
15. Missouri	477.77
16. North Texas	472.95
17. South Georgia	374.56
18. East Texas	371.40
19. Northwest Texas	361.30
20. Pacific	351.30
21. St. Louis	257.50
22. Louisiana	232.92
23. Texas	236.75
24. West Texas	211.10
25. Florida	187.65
26. Southwest Missouri	181.05
27. Arkansas	153.90
28. White River	140.16
29. Western Virginia	88.10
30. Indian Mission	76.00
31. Western	72.00
32. Los Angeles	47.20
33. Denver	41.20
34. Columbia	31.50
35. Georgia Mission	25.35
36. Illinois	7.75
Donation from A. Collins, New York	48-221.00
Donation from Rev. W. M. Grady, Cuba	100.00
Donation	3.50
Donation from Manlio, Thomas county (out State given)	2.00
Total	\$18,829.34

In addition to the above we have received about \$100 from the Baltimore Conference, which we will not report until the collections from that Conference, to be taken in April and May, begin to come in.

It is proper to state that only about one-third of the preachers have as yet reported their collections—*two thousand and twenty-two* having been heard from. To each preacher from whom we have not heard we have sent a notice, requesting him to report as early as practicable.

It is imperatively necessary that every congregation in the church contribute to the relief of the house. The responsibility of *seeing it rests with the preachers and churches that have not yet taken their collections.* We do most earnestly request every one to give early attention to this matter. Our creditors are becoming anxious.

I desire to prepare my report for the Annual Conference as soon as possible. The report will embrace the name of every Conference, district, station, circuit and mission, with the name of each preacher, together with the amount collected. Let the brethren see to it that no church is left with a blank.

A. H. REEDMAN, Agent.

NEW ORLEANS, March 11, 1877.

Bishop Keener for the past three weeks has been mostly confined to his room by painful embrocations on the back of his neck. He is now better, and expects to leave for Kentucky in a few days. On account of this indisposition he has been compelled to miss one or two District Conferences which he had engaged to attend.

Rev. W. G. Cox, D. D., presiding elder of the Lewisburg district, Baltimore Conference, died recently. He was present and in good health at the late session of his Conference.

The Church of the Holy Spirit of this city, Rev. John Matthews, pastor, has had fifty accessions this year, and twenty conversions within the last two weeks.

Books and Periodicals.

BUTLER'S LITERARY SELECTIONS.
Edited by J. P. Mackay. Philadelphia: J. B. Lippincott & Co.

This volume is designed for use in public and private schools, and contains, with a few new pieces, many of the old classical selections familiar to all who have been school boys. Printing and binding are excellent, and the work is well adapted to the purpose for which it is compiled—that of reading and declamation in schools. For sale by R. J. Harp, Southern Methodist Depository, 110 and 112 Camp street, New Orleans.

—Frank Leslie's Sunday Magazine for May is profusely illustrated, and contains a wonderful variety of original and selected articles on literary, religious, historical and scientific subjects. Each number of the Sunday Magazine is a considerable volume in itself, and well calculated to entertain and instruct all classes of readers.

—The American Agriculturist for April is replete with useful and original illustrations, and valuable information. Farmers and householders can hardly afford to be without this excellent periodical. Published by the Orange Judd Company, New York. Terms, \$1.50 a year, in advance.

From CHINA.—The last China mail, says the *Pacific Methodist* of March 23, brought to us private letters from Mr. and Mrs. Lambuth, our beloved missionaries at Shanghai, and a package by the hands of the Rev. Mr. Hoyt, of the Protestant Episcopal mission in China, who was a passenger by the steamer. The package contained a variety of presents for St. Paul's Sunday school, in return for presents sent by that school, through Bishop Marvin, to the Chinese children in the schools of our missions, and consisted of a photograph, group of the members of the China Mission Conference, with Bishop Marvin and Bro. Hendrix, one copy of the Discipline and one of the hymn and tone book in Chinese, and several boxes of beautiful pictures on rice paper. The children of our school were delighted with the presents and will preserve them. We acknowledge with pleasure a kindly remembrance of ourself among the presents. Bro. Lambuth says in his letter, speaking of Bishop Marvin and Bro. Hendrix: "We had a most pleasant time with them, and we feel their coming to us has resulted in great good to us all. They left us on the twelfth of January, since then we have not heard of them." The writes under date of February 13.

COMPLIMENTARY.—The Baltimore *Episcopal Methodist* says:

At a meeting of the Baltimore Ministerial Association, Methodist Episcopal Church South, on Monday, April 2, 1877, a committee was appointed to prepare suitable resolutions in reference to the transfer of the Rev. John Hampton to the Louisiana Conference. The following are the resolutions:

Resolved, Rev. John Hampton, a former member of this association, has recently been transferred to New Orleans; therefore,

Resolved, That we desire to place on record our deep regret at the loss sustained by our association in the removal of Rev. John Hampton from our midst, and will continue to cherish for him our fondest affection, and will accompany him with our best wishes, and earnest prayers for his success in his new field of labor.

B. S. HIGLEY,
J. A. KERN.

Bishop Paine, says the Nashville *Christian Advocate*, has made us a visit. He was the guest of his old friend, Mr. Thomas D. Efte, He delivered an excellent discourse at McKendree on Easter Sunday, and presided at the communion. He returned home on Monday, expecting to attend the Mobile District Conference at Pensacola, Fla., April 20, after which he is to return to Nashville to attend the Bishop's meeting, May 2. He was in pretty good health, though suffering from a cold. We hope our brethren will not work him to death.

An adjourned meeting, for the purpose of completing the organization of a Young Men's Christian Association, will be held at the Felicity Street church, of this city, on Saturday night, April 14, at half past seven o'clock. All are invited to attend.

We call attention to the notice of the trustees of Seashore camp ground, published on the eighth page of the Advocate. It will be seen that the time appointed is Wednesday, July 18. Let preparations be made for the meeting, so that all may be ready.

Mr. George Y. Bright, an old and respected citizen of New Orleans, died at his residence in this city on the third of April. Mr. Bright was in the seventy-seventh year of his age, and had resided in New Orleans since 1822.

In reference to arrangements for reduced fare to the Mobile District Conference, which meets at Pensacola, April 20, see the notice on the eighth page of the Advocate.

You love Christ, and your love draws you after him, away from sin, upward and along the mountain-track of purity and duty.—*Dr. Bushington.*

(Continued from first page.)

even passing between the officiating priests, while children romped around unchecked. One man, who stood within four feet of the chief priest, gave Bro. Allen the history of the case in a very loud voice, while some of the priests looked around curiously at the foreigners. I should have been filled with disgust at the nonsense of the whole affair if it had not been for the horror I felt that the great enemy of God and man should have acquired such control of countless millions of our race, and that by means even of their religious institutions. How readily they spend their money under his inspirations, and how eagerly they accept the silliest theatricals by which he, through his priests, pretends to manage their eternal destinies. What slaves of superstition they are! and from this fearful bondage nothing can ever free them but the gospel of the grace of God.

It was late in the afternoon when we took boat again, and we saw nothing more during the afternoon except the villages along the banks of the canal, and one of these villages is like all the rest. After supper, and the worship of God in Bro. Lambuth's boat, we tied up near a village for the night, and I came over into the boat in which we slept to spend an hour or two in writing. Soon Bro. Parker and Hendrix were in bed, and I felt a hallowed sense of the presence of God as I was writing. Here, at least in our three boats, was a Christian atmosphere, in the midst of a vast region where Christ is not known. I felt how inadequate a representation of my own church, for the work of evangelizing China, was contained in these three little boats; but faith triumphed in visions of the near future, when every man, woman and child in the Methodist Episcopal Church South should be filled with holy ardor, and every Conference endeavor to excel in the work. May God hasten the day even in my time!

By five o'clock on Friday morning we were under headway again. Breakfast over, and earnest prayer having been made for the blessing of God on our work, we found ourselves passing through a considerable village, from the rubbish of which the channel had been so filled up that all our men from the three boats had to join in shoving them over, one after the other. This wonderful system of artificial water ways, constructed centuries ago by a wise government and a pious-spirited people, has now for ages been left in perfect neglect, and where a channel becomes choked so as to obstruct commerce and travel, though labor is so cheap that a few hundred dollars would put it in good order, nothing is ever done. The present government seems to care nothing for the people. They are for nothing but to be taxed, and there is not statesmanship sufficient to see that an administration looking to an active internal commerce and the promoting of the prosperity of the people would also increase the revenue.

We left the boats struggling through this shallow place; passed through the village on foot, passing by the houses and straw stacks; saw the domestic water buffalo, with his queer retreating horns, tied to a stake and taking his repose; entered a little barn where men were hulling rice by a primitive sort of machinery, run by the inevitable bullock; met some dozens of cowardly dogs—they all bark furiously as you approach, but sink away in a sneaking manner as you come near to them; crossed a bridge made of stone slabs, at least twenty feet long, one end resting on each abutment, and, at the end of a delightful walk of a mile perhaps, found ourselves on the margin of the large canal leading direct to Soochow, where we waited for our boat.

These stone slab bridges are something unique and remarkable. We saw similar ones in Japan, but nothing like so long. I have not measured them, but I am sure I have seen some that were twenty-five feet long. Abutments are built on each side of a ditch or narrow canal, and two or three of these long slabs, eighteen inches wide and ten thick, are laid across the chasm. I doubt if any stones in America could be trusted to bear its own weight in the same circumstances.

Once on the large canal we hoisted sail, and, making the headway, soon reached the walled city of Kwang Shan. After especial prayer we entered the city with copies of the gospels and tracts, and sent our boats around to the west gate, where we would join them. Sister Lambuth remaining in the boat with the selling books and talking to the people, so far as his great hoarseness would allow, while the rest of us made a detour and ascended the Kwun Shan, an elevation of about four hundred feet, I should think, within the walls of the city. It is a singular, solitary mound of granite in the midst of this vast alluvial region. The summit is crowned with a pagoda. From this point we saw over the whole city, which is not so populous as formerly, and presents rather a poor appearance. In a small cave in the rocks we saw several stone idols, all mutilated by the "rebels," all headless but one, and that one with half the face broken off. After the war some devout man had collected them, placed them in this nook, and protected them by a strong column of stone. Bro. Hendrix suggested that when his gods could not take care of him, he had generously endeavored to take care of them. Poor headless things—what a commentary on an idolatrous religion.

The whole summit is covered with the debris of demolished or decayed temples. As we descended the precipitous western slope we came upon another highling Buddha, carved in stone. The figure is very rotund, as if full of rice—a Chinaman's ideal of comfort—and the mouth is fairly stretched with laughter. But he, too, is going to decay. His lips are largely worn away, as is the end of his nose, though he is a granite god. But

SCIENTIFIC.

Mille dried in cakes thoroughly, and then ground to a fine powder and mingled in suitable proportions with farinaceous substances, such as oatmeal, is among the latest of European preparations for use on long voyages. The powdered milk is said to keep, if perfectly protected from moist air, almost indefinitely. Various diseases in which it forms an ingredient are spoken of as very palatable.

A writer whom we have seen quoted, but have not read, "Barnett on the Shadows of a Stomach" in "Vegetables," fancies he can discern traces of "instinct" in plants. Among illustrations of this "instinct" he classes the perfoliate opening, and closing of flowers—some by day and some by night; the submergence of the flowers of *Nymphaea alba* at night-fall; the approach of the stamens in Berberis and Opuntia toward the pistil when disturbed; the remarkable processes in the pollination and fertilization of agaves, sensitive leaves, and the Venus Flytrap. It is difficult to see any more evidence of "instinct" in these peculiarities of plants than in any act of their growth or existence. Anything, however, which favors certain popular theories is eagerly grasped, without too particular examination of its substance; but we hardly suppose "Barnett" will be extensively referred to as showing the vegetable origin of human reason in its development through animal instinct.

The *Yok. Mail Gazette* says: "It is some years since Prof. Ballard's system of injecting ammoniac into the veins as a cure for snake-bite found believers in Victoria and in the other Australian colonies. Many lives are said to have been saved by this means, and the colonists have congratulated themselves on the discovery of a specific for what constitutes a very serious danger in some districts. Suggestions have been made that the remedy should be introduced into India, where thousands die yearly from the bites of venomous reptiles. But even in Australia a large number of medical men are in doubt as to the certainty of the cure, while the injection itself is said sometimes to have produced most dangerous effects in cases where the patient would have recovered under any circumstances. A series of experiments have therefore been made upon dogs and rabbits, but unfortunately the Australian papers state that all the animals who were bitten by venomous snakes in the course of the experiments died, whether ammonia was injected or not. Notwithstanding this, cures of men and women are frequently reported from the interior.

The following is the grave counter-claim of a Father's slave.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, APRIL 19, 1877.

NO. 16.

GROWTH IN GIVING.

BY MRS. CHARLES.

Is thy cross of comfort falling?
And shall it be with another?
And through all the years of famine
It shall serve thee and thy brother.
Lays down will all thy storehouse,
Or thy hand will still be open.
Scanty fare for one will often
Make a royal feast for two.
For the heart grows rich in giving,
All its wealth is laid out,
Seeds which will grow in the garner,
Scattered by with gold and silver.
Is thy burden hard and heavy?
On thy steps does weariness?
Help to bear thy brother's burden,
God will bear both and then,
Numb and weary on the mountain,
Wouldst thou stand amid the snow,
Chafe that from form beside thee,
And together both shall glow.
Art thou stricken in life's battle?
Many wounded round thee mourn,
Lay on thy wounds thy balsam,
And that pain shall feel like own.
Is the heart a well left empty?
None but God can comfort thee,
Nothing but a endless fountain
Can its endless longings still.
Is the heart a living power?
Self-denial, its strength and life,
It can only live in loving,
And by serving love will grow.

News of the Week.

DOMESTIC.

COLUMBIA, S. C., April 10.—The United States troops were formed and moved out of the Statehouse at twelve M. to-day.

The following correspondence passed between Governor Hampton and Chamberlain:

STATE OF SOUTH CAROLINA.

EXECUTIVE CHAMBER.

Columbia, S. C., April 10, 1877.

Sir: Having learned that you now purpose to turn over to me the executive chamber, with the records and papers belonging to the executive office, now in your possession, I beg to inform you that I will send a proper officer to receive the same at any hour you may indicate as most convenient to yourself.

I am, very respectfully, your obedient servant,

WADE HAMPTON,

Governor.

To Hon. D. H. Chamberlain.

STATE OF SOUTH CAROLINA.

EXECUTIVE CHAMBER.

Columbia, S. C., April 10, 1877.

Sir: Replying to your note of this date, I have to say that my private secretary will meet such officer as you may designate at twelve noon to-morrow, at the executive chamber, for the purpose indicated in your note.

Very respectfully,

D. H. CHAMBERLAIN,

Governor of South Carolina.

To Hon. Wade Hampton.

ST. LOUIS, April 11.—The Southern Hotel burned at two o'clock this morning, causing appalling loss of life, which was at first supposed to be two hundred, but now reduced to fifty. Many persons were killed jumping from the third, fourth and fifth story windows. Kate Claxton, the actress, who so narrowly escaped from the Brooklyn horror, broke both legs in jumping from the third story.

The fire originated in the upper stories. The windows in the upper stories were crowded with shrieking men and women, whom it seemed impossible to save. A few were rescued by ladders placed on the fourth-story portico, but on the other three sides of the building, bounded by Fifth, Walnut and Elm streets, the longest ladders fell far short of reaching the windows. Mr. Peter Blow, a son of the former minister to Brazil, was sleeping in his room on the fifth floor, and succeeded, after strenuous exertions, in escaping with his life and a broken arm.

The building was six stories in height, and Mr. Blow thinks the majority of the inmates of the two upper stories of the building must have perished. Two men, unrecognized, were killed by jumping from the third story windows, and a third one was badly wounded.

Five women were rescued from the sixth story on the Fourth street side by the heroic efforts of the firemen, who after ascending the patent ladders, succeeded in getting a rope to the half-fallen centurion. The fire is said to have originated in the store-rooms.

BALTIMORE, April 11.—Ross W. man, a well-known citizen of Baltimore, died to-day, aged eighty-four years. He was widely known as an inventor, and the proprietor of extensive manufacturing establishments in this city.

COLUMBIA, S. C., April 11.—Gov. Hampton is now in possession of the Statehouse. The transfer of papers and other property was made at twelve M. to-day by the respective secretaries, Wade H. Manning representing Hampton, and C. J. Babblitt, Chamberlain.

CHARLESTON, April 13.—The heaviest wind and rain storm since 1854 has prevailed here during the past twenty-four hours. Considerable damage was done to the wharves, but the damage to the shipping so far is slight. The tides are very high, and much of the lower portion of the city is submerged. Railroad trains have all stopped in consequence of damage to the track.

Accounts from all sections of the interior give gloomy reports of the planting prospects. The cold and excessive rains of the past two weeks have delayed the work of the planters, and it is feared that to-day's storm, which was general throughout the State, will inflict serious injury.

COLUMBIA, S. C., April 14.—Gov.

Hampton to-day addressed a note to the Chamberlain officials, requesting them to turn over their offices to their successors, subject to the decision of the Supreme Court, when the court shall be held by the election of a chief justice, which will take place immediately after the convening of the Legislature on the twenty-fourth instant. This step was taken so as to enable the Hampton government to obtain the records and information necessary for the proper administration of affairs.

OMAHA, April 14.—The grasshoppers have made their appearance. WASHINGTON, April 13.—The President has received only one communication from the Louisiana commissioners, and that was on Thursday last, giving an account of the progress of affairs up to that time, and asking for additional instructions. They did not modify the original instructions, but were merely explanatory of certain portions of them in regard to which the commission desired further information. The President has no information as to when the commission will return to Washington, but the opinion is expressed that they may complete their business so as to return here by Saturday or Monday next.

There is no doubt that the troops will be withdrawn from New Orleans, as intimate friends of the President say that it is not expected he will pursue in Louisiana a course different from that in South Carolina, but it is an open question when it will be best to act; therefore no time is fixed for the issuance of an order for the withdrawal of the troops. It is the desire of the President that the commission shall have the fullest opportunity for the completion of their work, and therefore he has made no suggestion as to the period of their return.

NEW YORK, April 13.—Russia seems to be in no hurry to precipitate hostilities with Turkey until she has perfected her plans. The Russian embassy at Constantinople has therefore been ordered to remain there until Thursday.

In view of the probability of an immediate outbreak of war in Europe, large operations have taken place in gold.

CHARLESTON, April 14.—The *News and Courier* has this morning information that Rev. W. H. Scott, colored preacher, reported to the New England Methodist Conference on Friday, as having been murdered, is alive and well, and performing his pastoral duties, without molestation, in Marlboro county, in this State.

CONCORD, N. H., April 14.—The amendment to the constitution abolishing a religious test as a qualification for office, has been adopted.

FOREIGN.

ST. PETERSBURG, April 11.—The *Globe* to-day says: Europe probably within the next week will receive clear proof of Russia's determination to attain the end for which her troops have been concentrated on the frontier.

PANAMA, April 12.—Several cases of yellow fever are reported at Callao. It is reported that Consul Clayton died of it.

LONDON, April 13.—The *Standard* dispatch from Berlin says: A circular note from Prince Gortschakoff is expected, setting forth the necessity Russia is under of proceeding against Turkey.

A Vienna telegram to the *Standard* says: Russia intends to form, this month, a northern army in Poland, whither reserves from the military districts of St. Petersburg and Moscow will be directed. Orders to this effect are expected next week.

LONDON, April 14.—Movements indicate that Russia intends to make the principal attack on Turkey through Asia. These tactics will allow Roumania to remain neutral, which Germany desires. It is stated Austria has made a fresh proposition, which may delay hostilities for a week, but the issue is known beforehand.

VIENNA, April 14.—The Turks are bridging the Danube at Kalkat.

PARIS, April 15.—It is stated that the Russian embassy has been ordered to leave Constantinople to-morrow. The *Journal des Debats* says that Russian fleets in the Atlantic and Pacific are ordered to concentrate in the Mediterranean.

A special dispatch from Berlin to the *London Daily News* says: "The industrial crisis in Germany grows worse, and destitution is spreading with significant rapidity. A deputy recently stated in the Reichstag that actual famine was impending in the Giant mountains in Silesia. In Berlin a committee has been formed to examine measures of relief, and other cities and towns have asked permission to begin important public works so as to give employment to the poor. Altogether the situation is distressing, and the future threatening."

A student in Paris, after passing three years in the Latin quarter, wrote to his father as follows: "I have made up my mind to set to work, dear father; therefore I should like to know whether it was law or medicine that I came to Paris to study."

"Are oysters healthy?" asked an old lady of her physician. "I never heard any of them complain of being unwell," was the reply.

Punch, in his dictionary, gives the definition of the word "conscience": "My rule for another man's conduct."

Letter from Bishop Marvin.

The traveler in new regions will often find occasion to modify first impressions and opinions, and this I have done in several particulars since I landed in Shanghai. Every particular fact that I have written is true; but sometimes the particular fact is related to other facts so as to modify its significance. What I have said about the dreadful odors, one meets with here is literally correct; but the universal stinkiness of the Chinese, to be naturally inferred from this fact, is nothing like so bad as I at first supposed. True, there is much dirt upon the person and in the house of the coolie, and, as compared with the Japanese, they are greatly at a disadvantage in this respect. But the worst is on the surface. The street of a Chinese city is the most offensive part of it. The dwellings—especially of the well-to-do—are quite remote from the street, and in an atmosphere comparatively uninfected. You pass from the street through two or three courts, and then up stairs, before you reach the apartments occupied by the family; while on the street is the cooking range, and all deposits of refuse substances, with the stench arising from them. The street is simply a very bad alley.

There is so much to write about in China that I am much at a loss to select, for ten thousand things must be omitted. But one of the most delightful things that has occurred in our visit was connected with our leaving, which was by the P. and O. steamer of Friday, January 12. On Thursday evening all the missionaries, together with Bro. Hendrix and myself, dined at Bro. Allen's. Perhaps the American reader ought to be informed that dinner in this country is the last meal of the day; the order being breakfast, tiller, or lunch, and then, at seven or eight o'clock P. M., dinner. As we could not all be together again, we held a prayer meeting after dinner, and a season of grace it was. All hearts were melted and all bowed together in love. It was ten o'clock when we returned to the residence of Bro. Lambuth. There the native helpers waited as usual, but Bro. Dean, of Stockholm, who was too far away to make a special trip for the occasion, Bro. Bro. Fong, from Nanking, had come down fifteen miles to take leave of us. This was of his own suggestion. So also we were quite surprised to find Bro. Dzong, of Karding, from a distance of twenty-four miles. He said he had not been informed of the date of our departure, but the night before he suddenly felt a strong impulse to come down, lest he might see our faces no more. Late as it was, I could not forbear to worship God with these devoted men. After a solemn parting charge to them I called on all of them, one after the other, to lead in prayer, and then, with a most solemn sense of the presence of God, I commended them to him and to the word of his grace. After that Bro. Hendrix spoke some solemn and most appropriate words to them, which were interpreted by Bro. Lambuth. Then each one of them said a parting word to us. They desired us to remember that the foundations of the church here were not yet strongly laid, but that they still needed the upholding hand of the church in America. One of them said that the branches of this tree were not well grown, and had not yet struck down deep into the soil here, but must still look to the distant root out of which they had sprung at first. They desired us to be in prayer for them daily that God might confirm them in the way of life, and make their word effectual to the salvation of their countrymen, assuring us, at the same time, that they would pray for us, that we might have a prosperous journey, and reach our homes in peace. They requested us to be the bearers of messages of love to the church in America, to which they were indebted for the word of God, which had enlightened their hearts, and turned them away from dumb idols to serve the living God; and to ask, in their prayer, that prayer should be made for them continually, that the Holy Spirit of God might rest upon them, and they might be filled with his grace. Finally they most affectionately requested us to visit them again, expressing the hope that should we do so we might find that the seed had produced a harvest of not only thirty or sixty, but an hundred-fold.

In all this there was a depth of feeling expressed in countenance and voice that touched us deeply. There is not, in my mind, the slightest doubt remaining that the Chinese man is as susceptible of Christian agencies as any other man, and as capable of taking on the highest type of Christian character. He is a man, though an idolater, and when the subject of converting grace, he has as deep and rich a sense of God as human nature is capable of. His faith is as strong and commanding, his power of self-denial as great, his love as pure, and his life as devoted, as that of the European or American. As that of the European or American, it is true that the Chinese civilization, though elaborate, is decidedly low as compared with that of Europe or America; but the main cause of this, I am satisfied, is found in the false religion in which he has been bred for ages. I think it is also true that the sense of integrity in the average Chinaman is low, comparatively; but the same cause again has produced this result. The knowledge of God will bring out both the civilization and the average character of the Chinese, and raise them to the highest plane.

I am now going to state a proposition, of the truth of which I have no

doubt, and one which is of the greatest importance to the church. My opinion is the premises is formed upon large inquiry and extended observation. It is this:

The Chinese are the most vital of all the Asiatic peoples, and naturally superior to all others, being at this time the most progressive, and, with the exception of the Japanese, the only progressive people in the East.

In justification of this statement I adduce the following facts:

1. The Chinese are the only people of the East who go abroad in considerable numbers. The large irruption of them into America is a fact well known. Nearer home they are yet more numerous. In all the islands and countries along the Straits of Malacca, and as far as Siam and southern India, they are found in great numbers.

2. They are the most industrious and prosperous people in all the regions invaded by them. In San Francisco they have almost monopolized certain industries; but in Asiatic countries this is true in a higher degree. There the most lucrative employments are in their hands. They are the mechanics and artisans, and, to a large extent, the merchants, of the countries where they are found away from home. At Nagasaki, in Japan, they are compelling strongly with Europeans and Americans for commercial supremacy, and at the leading Japanese ports they are the bankers. Indeed the finances of Japan are largely controlled by them. In San Francisco, too, indeed, there are some princely Chinese merchants; and recently, I am told, they have established a great importing house in London.

3. The foreign business of the open ports in China is passing more and more into Chinese hands. When the ports were at first opened, the native merchants, ignorant of European business customs, allowed foreigners to monopolize the international commerce; but not so now. They have proved up scholars, and are in active and successful competition with the world in every line of business. Even in the matter of steam navigation they are coming to the front. At first steamboats and steamships on their waters were owned entirely by Americans and Englishmen; but now native companies are taking the lead, and it things continue to go on as they now promise to do, the foreigner will be rooted out in a few years. They are beginning actually to build steamships at home, and are even providing themselves with iron-clad men-of-war. They are getting up steamship works at the arsenal which we visited in company with Bro. Allen, who is a teacher in the government school there. They are manufacturing fire-arms of the most approved American models, and the work is as neatly and thoroughly done as it is anywhere in the world.

It is true that in many respects they are at a disadvantage, and are inferior to the people of Europe and America. They are the slaves of immemorial tradition, not only in the matter of religion, but in regard to social customs, political economy, education, and everything else. They are in many respects—in most respects—just what they have been for two or three thousand years. But, as I have already intimated, this is owing more to the dreadful tyranny of a false religion than to any natural incapacity for progress. As the true faith becomes spread abroad more and more you will see Chinese mind bounding forward with a spring and vigor that will astonish the world.

At any rate, my statement remains true: that of all Asiatic nations they are the most vigorous. Indeed they are the only people of the East who go abroad in such numbers as to affect the conditions of neighboring countries—the only people who are largely felt abroad.

What interest has the church in this fact? This: the conversion of China would be virtually the conversion of all eastern Asia, and that would practically complete the conquest of the world.

I rejoice that though our church has but one mission across the ocean, that one is in China. It puts us into the midst of the campaign which is to be final and decisive in the establishment of the Son of God over the nations. China conquered, the world will be virtually at the feet of Jesus. Here we are at the front. There are over 300,000,000 of souls in this empire itself, and then, as we have seen, they influence vitally other regions. The Christian faith once dominant in China, it must, through the Chinese, move out with great vigor upon all neighboring peoples.

Let the church, then, advance in full force upon China. It is the great strategic point now. We must mass our forces here. By this "we" I mean the whole Christian church. But especially, now, I appeal to our own church; for if we are fortunate in having selected China as our field of operations in the Orient, we are fortunate, again, in the particular location we have chosen in the empire. Shanghai, at the mouth of the Yang Tze Kiang, and commanding the commerce of that great river, as well as the coast commerce of a very extended and fertile region, is the great entrepot of central China. It is a temperate climate, and in immediate connection with that wonderful system of canals, the like of which is not in all the world. Here, on an area as large as one of our larger States, we have in easy reach a population equal to that of the United States. It is an alluvial region, and swarms with human souls. Take a hundred and fifty miles square about the mouth of the Mississippi river; suppose all its swamps

to have been drained, and canals running in every direction through it, not more than eight or ten miles apart; then suppose a family to every twenty acres of it, and three cities of from five to seven hundred thousand inhabitants in it, and then other towns and cities—I know not how many—of from five to seventy-five or one hundred thousand inhabitants, and you will have a picture of the country immediately accessible to Shanghai. There could be no better base of operations. We must have been guided by Providence in the selection. Then, in this immediate region, and covering a large area, there is no other Methodist mission but ours.

What a compact Annual Conference might be formed here, with the easy communication of the canals for circulating purposes. The preachers might come in to attend the session for a hundred miles in every direction at a cost of from three to five dollars each the round trip—and this would include eating and sleeping.

My plan is for our church to keep to this field. Go nowhere else outside of America. *Enlarge here*, instead of going to Japan, Siam, Persia or anywhere else. *Enlarge here*, and make a Conference, so that our brethren may have all that great advantage there is in numbers and annual sessions, kindling enthusiasm and imparting courage. Put them in a condition that will create an *esprit de corps*. Let them have the inspiration there is in the fellowship of saints.

But is there any hope of large success? Practical men will ask this question. I answer, first: The Lord has commanded us to go into all the world and preach the gospel to every creature, and go we must, irrespective of consequences, which we are to leave to him. I answer also, secondly: Yes; I do to this time our success has been all we had any right to expect, in view of our feeble and intermittent labors, and the prospect of success brightens with every year. With twenty missionaries in the field, and ten schools, we would soon have fifty native helpers and kindreds and thousands of converts.

But we cannot send twenty at once. No, certainly; but we can send two or three additional ones every year until we reach the number.

But Mexico calls for more money; Brazil calls for more; Key West calls for more; the West calls for more; China calls for more, and the collection is falling off, for the times are hard, money is scarce, and the church feels but little interest for the souls of men. May God be merciful to us! O, my brethren, let us come up to the help of the Lord against the mighty.

I propose this: Let the Kentucky Conference contribute at once what was promised over a year ago—money sufficient to build a house at Karding—and let this be over and above the assessment of the board. I appoint Dr. Taylor to attend to this. Let Tennessee send out Walter Lankford, and support him by special contributions, and let that be over and above the amount assessed on the Conference. I appoint Dr. McFerrin to do this. Let Virginia and Baltimore raise \$1,500, by special means, to enlarge our principal chapel at Shanghai, and for this I appoint Drs. Edwards and Martin. Let the St. Louis and Southwest Missouri Conferences raise \$2,500 to build a house for Bro. Parker, at Soochow, and the Missouri Conference continue to support him, over and above the assessments. I appoint Tudor, Cobb and Gooch. Let the two Conferences in Georgia send a young man next fall, and provide for him in addition to their assessments. Will Bishop Pierce appoint a man in each of these Conferences to see that it is done? Then there are North and South Carolina, the two Conferences in Alabama, the two in Mississippi, those in Arkansas, those in Texas, those in the Louisiana, the Memphis, the Louisville, the Holston, that either singly or in small groups might support their men in China, and still pour their regular contributions into the treasury for Mexico, Brazil, Key West, the Germans, the Indians and the West.

We want \$100,000 for the American continent, and \$20,000 for China.

The Presbyterian Church, in addition to all its fields in other parts of the world, has forty missionaries in China alone, and we, with no other missions in this hemisphere, have—one, two, three—only three.

Last year the missionary collections were increased to a degree that inspired hope. This year, I fear, by the last accounts I see from home, that there is a falling off again.

I rejoice in fraternity, I rejoice in growing censuses, I rejoice in numerous and prosperous institutions of learning, I rejoice in church-building and parsonage-building at home; but I weep and mourn over the little we are doing for the salvation of the people that sit in darkness and the shadow of death.

E. M. MARVIN.
STRAKER GERMING, JR., 1877.
Nashville Christian Advocate.

Mrs. Hayes, says the Philadelphia *Times* appears as much at home in her difficult station as the President does in his. She has received every afternoon thus far, and scarcely an evening passes without a score or two of calls. Everybody praises her, unless it be the very fashionable ladies, who think she ought not to dress so plainly. The truth is, they feel a little ashamed of their gorgeous attire when they see the "first lady in the land" receiving them in an inexpensive black silk, without any jewelry, and with hair innocent of puffs, bangs or frizzes.

Our State affairs seem to be in a fair way to be settled. The *Picayune* of Tuesday, April 17, says:

At length it seems as if the political difficulties were about to be definitely settled. The caucus of the House members last night declared in favor of an adjustment by which the status of the House should be fixed on a fair and equitable basis.

By the terms of this proposed agreement the three Democrats elected from the Seventh Ward of Orleans are to retain their seats, and the Republican contestants of seven other members seated by the House are to be admitted on a *prima facie* case, subject to contest. These seven members referred to are Messrs. Kernochan, Democrat of Plaquemine; Billie, Democrat of Lafourche; Robertson, Democrat of St. Martin; Ferguson, Democrat, fourteenth representative district; Sartain, Republican of Carroll; and Elligley, Republican of Concord.

Assuming that this adjustment is perfected, the House will be composed of sixty-two Democrats and fifty-seven Republicans, with one vacancy in a Democratic parish. The Senate will be composed, according to the returns of the votes actually cast, of twenty Democrats and sixteen Republicans; a Democratic majority on joint ballot of nine.

The grounds upon which the Democrats and Conservatives are willing to carry out this arrangement are as follows:

1. No compromise of rights is made; the title of each member being based upon the principle for which they have always contended—that of election by the votes actually cast, and not by a returning board. That it is the only practicable measure which can be taken in the interest of harmony. 3. That it is likely to meet with happy results for all parties.

The plan of adjustment referred to above has not been consummated at this writing (Tuesday, twelve M., April 17), but something of the sort is likely to be carried into effect. It is understood that the President has determined to withdraw the troops within the next few days, and that the Nicholls government will be left untrammelled by Federal interference. Political matters, however, are very uncertain, and it may be a week or two yet before the Presidential action is taken.

A brother from South Carolina sends to the editor of the *Southern Christian Advocate* \$100 for the Mexican mission. The editor, in acknowledgment, says:

There is in this unsolicited free-will offering to the cause of missions from the just regenerated State an indication that in her sons the spirit still survives which in former days secured for South Carolina an eminent place among her sister Conferences in the noble work of providing for the spread of the gospel. In the name of the church we thank our modest brother for the contribution, and likewise for the valuable influence it is likely to exert. We congratulate the Methodists of South Carolina, in common with all their fellow-citizens, upon the religious government, and we sympathize most heartily with their exuberant joy in prospect of the peace and material prosperity which this will bring. The financial exhibits of the Conference during the long period of poverty and prostration through which the State has been passing have been a marvel to many. With increased ability, we believe the liberality of South Carolina Methodists will manifest itself in correspondingly advanced contributions to the treasury of the Lord. The check acknowledged above impressed as first-fruits of what is to be realized by the church from "home rule and reform" in South Carolina, with Hampton at the helm.

Periodicals.

Dr. Cunningham sends us his budget of good things for May. The Magazine has a number of good articles. The Letter to a Bible-Class Teacher is specially excellent. Besides the quality of their matter, the Magazine, Visitor and Little People are not surpassed in the excellence of the paper used, and in their typographical beauty.

DISTRICT CONFERENCE APPOINTMENTS.—Bishop Paine expects to attend the following District Conferences during the spring and autumn:

Mobile district, at Pensacola, Fla., April 20-22; Columbus district, Starkville, Miss., June 15-17; Selma district, Summerfield, Ala., June 22-24; Hernando district, Coldwater, Miss., July 6-8; Meridian district, Meridian, Miss., July 27-28; Greensboro district, Livingston, Ala., August 3-5.

The St. Louis *Christian Advocate*, correcting an error concerning the sale of the Southwestern Book and Publishing Company, says the *Advocate* was not sold. Dr. McAnally bought the type, presses, bindery, etc., at sheriff's sale. The company goes on with the business as heretofore.

BY ALEX. HUBBARD TRENTON, N. J.

Paul had the same idea when he compared "the church in the wilderness" to an "olive tree," and the Jews to the natural branches, and the Gentiles to a wild olive-grafted on to the "root of the good olive."

Of course there were some changes made in the ceremonies and rites at the beginning of the new dispensation. The entire ceremonial law was given four hundred and thirty years after the church was organized, and was designed to remain in force only "till the time of reformation," when Christ should "blot out the iniquity of writings of ordinances, taking it away" by "nailing it to his cross." But the moral law and the Abrahamic or "everlasting covenant" remained. The Lord's Supper was substituted for the Passover. Baptism was substituted for circumcision, or, rather, circumcision was no longer required as "carnal ordinances" were now

Bro. Bradley continues: "Living is dear in that State." It may be dear, but not so dear as in Mississippi. I know of what I affirm, having tested both. "Money is hard to get at and possess, labor scarce, and the health of the people generally only medium." Money is not near so scarce as in Louisiana, nor hard to get at if a man will but work for it, and as for the health of this part of California, myself and family are living evidences of the fact that it is far above any other place where we have ever lived. We came here in bad health and are all of us strong and healthy now. This county is the healthiest I ever saw, and I believe cannot be excelled on the globe.

B. F. CANON:

ON SATURDAY, February 24, 1877, MATTIE MAINE JOHNSON, only daughter of Col. B. M. and Susan M. Johnson, aged sixteen years and four months, closed her eyes and laid her weary head upon the bosom of her father.

Here in the dear old home, amid loving

the last words I heard for my distressed
were: "I love Jesus."
G. M. ELLMORE.

P. S. Since writing the above, Rev.
Thomas Bering has passed away. He was
the subject of protracted and great suffering,
but told the writer that he was ready for
change, and that he had no fear of death.
He was seventy-two years of age. Before he

No young convert was ever beguiled by Satan into a mightier mistake than when he began to imagine that backsliding into a common level of apathy and coldness was the regular expectation and experience of true Christian life — *Dr. C. S. Robinson.*

Those at a distance can get a circular by enclosing a stamp to
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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
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THURSDAY, APRIL 19, 1877.

REV. LINTS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Putting on Christ.

As this is opposed to making provision for the flesh to fulfill the lusts thereof, the meaning is evident. The reference is to the Christian life—the character and conduct. To put on Christ is to be like him, and to employ ourselves in the endeavor after this perfect model of all goodness. Christ is the garment of the soul, of the inward as well as the outward man. In olden times men put on Socrates, Plato and Aristotle. They took them for their teachers and masters, became imbued with their philosophy, and walked practically in their footsteps. In religion the sects are distinguished largely by the teachers whose views they have adopted. People put on Wesley, Calvin, Socinus, Swedenborg. They accept their doctrinal systems. They do so, doubtless believing that the systems accepted are in accordance with the teachings of Christ. But, after all, he who slavishly and implicitly follows an uninspired leader wears second-hand clothing. Much of the religion of the day is little more than blind ecclesiasticism. Men put on the church after one pattern or another. They are more churchmen than Christians. They put on the church rather than Christ. Then, again, we meet that old Anabaptist notion of putting on Christ's imputed righteousness in such a way that there is supposed to be pardon and acceptance without a regenerated nature or habitual obedience. Men persuade themselves that they are in Christ, wrapped up in him, covered by him as with a cloak, and that there is no condemnation, though the character is unchanged. There is a non-imputation of sin, and an imputation of faith for righteousness, spoken of in Scripture, but there is nothing said about imputed righteousness. Men are made righteous through faith in Christ—through faith in him as a propitiation for sin. Christ is put on by faith, but in connection with the forgiveness of sin is the new creature in Christ. It is not in the sacraments. It is not in the church; it is not by assent to sectarian interpretations of doctrine that Christ is put on. It is rather by direct approach to Christ, and by receiving Christ into the heart, so that we are first of all Christian—Christ-like in temper and thought, and conscious that Christ has made a new man of us.

This putting on demands a putting off. If there have been other grounds of confidence, other foundations on which we have builded, other objects of trust, they must all be cast away. People who trust in themselves that they are righteous, who array themselves in the second-hand garments of human authority, and who look to any standard whatever but that of Christ, must abandon these false foundations. There can be no intermingling of self and creature merit with Christ as our hope. In putting off the old and in putting on the new man there is the extinction of self, the abandonment of everything for Christ.

We might infer from many Scripture testimonies that this making provision for the flesh to fulfill the lusts thereof is one of the greatest hindrances to the putting on of Christ. It is not much in the way of sacerdotalism, of mere profession, of an easy and worldly morality, but

It is in the way of a spiritual life. To put on Christ requires complete self-renunciation, and the profoundest depths of humility. The moment that we become Christ's we cease to be our own, and we cease to follow or to be led by the carnal desires of the flesh. When Christ is really put on the world is wholly put off, so that the life "is a life of faith of the Son of God who loved me, and gave himself for me." Such a scriptural term as we have put at the head of this article declares unmistakably what practical Christianity is. We have the Christ of history, the Christ of creeds and human opinions, the Christ of speculative thought and criticism, the Christ of skepticism. But this Christ that men put on, that they clothe themselves with, that lives in them, that transforms their natures and is manifest in their conduct, is the real Christ of the gospel. We have put him on and are Christians if we are close imitators, following in his footsteps, and if we have the mind that was in him.

As an element of moral power on the earth there is nothing like this. If that one example of moral beauty and glory could be multiplied by millions, nothing could withstand the influence. But in a sense it would be thus multiplied if Christians would put on Christ. The earth would be ablaze with the wonderful light, and joyfully would go down beneath such a demonstration. Let all who profess to be Christians fully put on Christ, and the battle for truth would be speedily won. Before such a wave of power the strongholds of unbelief would be swept away. With Christ put on we should have no more pleasure-loving, mammon-worshipping, sensual Christians. Every one would be a temple of the Holy Ghost, a burning light to the world, a living embodiment of the spirit of missions. Then, indeed, the earth would be filled speedily with the knowledge of the glory of the Lord.

I Would Not Live Alway.

The good Dr. Muhlenberg—author of the hymn, "I would not live alway, I ask not to stay"—is dead, aged eighty-four. He lived long enough to hear his hymn sung for half a century, and hear of it being sung all over the world. Middle-aged people who have been accustomed to the hymn from their childhood supposed, for the most part, that the author, whoever he might be, must have lived and died long ago. A man of such a mood, one would think, ought to have died young, and thus, in some sort, to have illustrated the sentiment of his song. His years, however, stretched beyond the allotted span, and he who would not live alway went far beyond the measure of days which fall to the most of old men.

We doubt not his old age was sunny and joyous, and that he took in the blessings and beauties of the outer world as only Christians can. In temporal things Providence was kind to him, and his was a complete, well-rounded, and happy life. He never took back his hymn, or the sentiments of it, that we know of. Whether it was sung at his death-bed or funeral we do not know, but it might have been with propriety. It is such a hymn as we should naturally suppose only an old man would write, or one in great affliction. But Dr. Muhlenberg must have been comparatively young when he wrote it; and, as yet, little acquainted with the greater sorrows of human experience. As years multiplied, and old age came on apace, he must have felt that this early effusion wonderfully anticipated the longings of the aged saint. What the younger Christian could write only the aged believer could completely feel.

The text is taken from Job, but the sermon is from John. The old patriarchs felt the weariness of life, but they could not have written this hymn. They had the theme, but the song must wait until Jesus and the resurrection should be more clearly manifested. The strung instruments of the Old Testament can be touched, and all their music brought out of them only by the mastery skill of gospel faith and assurance. Neither Job, David nor Isaiah could have written the song that Muhlenberg did.

In many respects religion makes the present life more tolerable than it would be without it. But, with all of its consolations and joys, the blessed hope of a brighter world draws the believer away from it. The routine of daily affairs, the pettiness of employments that occupy the most of our time, the staleness, flatness and tedium of the work we must do, drive us to think of better things, and to wish for them. Mr. Jefferson, in his old age, writing to John Adams in this mood of weariness, speaks of the labor of putting on and taking off his shoes. What a large part of every life is consumed in these details, and how the soul comes

at length to fret with its chain, and to loathe the conditions of its earthly captivity! If there were no sharp pain, no rooted sorrows, this would be so; but, when these are added, what wonder that men tire of life? Given these circumstances of earthly experience, in connection with the hope of heaven, and the utterance of the patriarch and the Christian's song are easily comprehended. They are not adapted to every phase, even of religious experience; but there are few devout souls who cannot at some period of their history adopt most heartily all they contain.

It is well for us that the inevitable hour is looked forward to with something more than mere resignation. Providence and grace work together to this end, so that the Christian not only submits to the divine dispensation, but he rejoices in it as the crown and glory of infinite mercy.

Not All One Way.

The New England Conference takes extreme ground against President Hayes' Southern policy, and brings railing accusations against Gen. Hampton and the South Carolina people. On the other hand, the New York Conference indorses the President moderately, while it stigmatizes the Southern people as formerly in rebellion. Revolution and rebellion are among the inalienable rights of men; and we need not stand on mere words. The Conferences are departing from their proper business when they indorse or denounce a purely political policy of the government. Inasmuch as they must intermeddle with political questions, we are glad to see that the Methodist Episcopal Church is not sold in its opposition to the only policy which is helpful to Christian fraternity, and calculated to bring about an era of peace, good will and general prosperity. Mr. Hayes probably followed the taste of his old-fashioned Methodist wife in declining to worship in the Metropolitan church, but the fact is one of the straws which tell where the wind lies. If the Methodist Episcopal Church will be political, it is a mercy, to be thankful for, that its politics are not all one way.

Since writing the above we are glad to see that, though the violent partisan resolutions referred to were applauded when introduced into the New England Conference, they were not adopted, and that the following substitute was passed:

1. That the warm, practical sympathy of this Conference for the oppressed of our land is a history of too long standing and too outspoken to need any reaffirmation by us at the present time; and, now that legalized slavery has been forever abolished in this our country, we feel equally desirous that they who, having been victims of that oppression, were deprived of their civil rights and means for intellectual and moral culture, may have secured to them all the rights and privileges that their changed relation to the country and their consequently increased responsibility so imperatively demand for them.

2. That we are glad to recognize in the inaugural address of our present chief magistrate, and in other words and acts of his, a clearly defined purpose on his part to administer the government of these United States as to secure to all classes of our citizens the free and full exercise of all their rights and privileges; and we pledge to him in the execution of this purpose our hearty sympathy and support; and we will earnestly pray that God may give to him and to his advisers wisdom to guide them in their important and difficult work, and we sincerely hope that our too long disturbed country may again enjoy an era of good feeling and peace and prosperity.

Temperance in Revivals.

We have never had great faith in the permanent reform of drunkards unless the reform has been religious, and attended by converting grace. Mr. Moody gives special prominence in his revival work to the conversion of inebriates, and great success seems to have rewarded his efforts. The wonderful temperance revival in Pittsburg is distinctively religious. Men are pointed to Christ as the Savior from the sin and habit of drunkenness, and as the Savior from afish. We like this aspect of the temperance movement. It is the true road to reformation, and the only one that offers much hope for the salvation of those in whom temperance has become a long-established habit. The gospel has power to save them, and only Christ can break this galling chain. The *Interior*, noticing the revival in Pittsburg, says:

The great temperance revival in Pittsburg has crested out like a mighty wave, and now, within a radius of seventy-five miles, it is reported that no less than two hundred thousand persons have signed the pledge since Thanksgiving day. Mr. Murphy's work in Pittsburg has been thorough, as well as general, the reformed men thus far holding fast to their integrity. The cases of relapse into intemperance have been so few as to add in the wonder of the movement. Scores of efficient speakers are sent out every week from Pittsburg to surrounding towns, and

to distant cities, and wherever they labor new centers of interest and multiplied influences for good are the result. The churches of all branches unite in sustaining the effort. Pastors everywhere are cheered by large accessions to the churches. It is distinctly a religious movement. The Savior receives the praise, while homes and hearts are lighted up with love and peace and joy. Mr. Murphy is now in Philadelphia, supported by the churches and all good people, with prospects of a triumph equal to that in western Pennsylvania. He preaches Christ Jesus as the salvation from this sin; and the word is mighty, and prevails. As revival in Pittsburg a new paper has been established—the *Temperance Ensign*, an eight-page, handsome sheet, full of good news, and all helps to the great work. About ten thousand copies of the first number were sold. It proposes to emphasize the same gospel of "Malice toward none, and charity for all," and to promote the welfare of the reformed men and their friends. The *Ensign* is published by Clark Bros. & Beatty. The Clark boys are the sons of the editor of the *Methodist Recorder*, who keeps an eye on the new paper. The responsible editor is Miss A. R. Johnson, one of the most forceful and ornate writers of the times.

Ninety-Third Birthday.

Dr. Lovick Pierce, through the columns of the *Southern Christian Advocate*, sends forth his salutations on his ninety-third birthday. We quote in part:

BELOVED BRETHREN: Last Saturday, March 24, 1877, was my ninety-third birthday. My children, and children's children, assembled at Sunshine to celebrate this natal day. We numbered in all present forty able to sit at table and eat. Besides these there were thirty-two descendants, counted on this line, absent. The Bishop himself was absent in Florida, holding a District Conference at Jacksonville. His absence—he being my first-born—marred the symmetry of this delightful family reunion and birthday festival.

It is a very time-honored usage. Job's children celebrated their birthdays in a regular family round; and Job, their patriarchal father, then offered sacrifice and made prayer for them, fearing they had sinned by too much levity—a vice which can never take place only by the sacrifice of that beautiful grace, sobriety—which is now a pestilence throughout our Israel. My observation is that people who are always looking for something to laugh at are seldom ever in secret prayer, with the door shut. Too much gas for any grace. If Jesus ever laughed, as a fruit of humanity, I never heard of it; and I encourage nothing among his people that is left blank both in his word and in his example. If the children sinned in this way I did not see it, being unable to be in their social band; but fearing they might, like Job, I prayed for them. It was a joyful family birthday celebration. I think not a child cried.

One's birthday! What a wonderful epoch it is! The beginning of an endless existence; an novitate in life's long school day; an act in life's varying drama; a factor in life's eternal issues. And how strange it sounds upon life's dull ear to hear Solomon say, by divine inspiration, when speaking of life's success in well-doing: "A good name is better than precious ointment; and the day of death than the day of one's birth." But this is only true of those that earn a good name in well-doing. To do this has been the aim, and shall be the end of my life. "Many of you, my dear brethren, say that I have succeeded in my enterprise, and have earned for myself a good name. If so, in its divine sense, I have been a good man. In Heaven's language, no bad man ever had a good name."

Of my father's family of ten children—all of whom lived to maturity, and eight of them to between fifty and eighty years old—I was his second child. My brother, Reddick, of precious memory, was his first-born. We entered the itinerant ministry together in Charleston, S. C., Christmas week, in the winter of 1831, bringing us on the minutes of 1851 for the first time. He died in his seventy-eighth year, in South Carolina, not far from our boyhood home. I am spared—ninety-three years old last Saturday—and the only one of the large family of children or precious parents reared to maturity that is now living. All the deceased died in glorious hopes of everlasting life.

The New Policy and the Negro.

Rev. Thomas K. Beecher, writing in the *Independent*, under the caption of "Words in Season," says:

Whatever shall prove to be the Southern policy of the present administration, it will cause disappointment and consequent outcry on the part of the colored people at the South. This disappointment and outcry will be seized upon and circulated throughout the Northern States by politicians for the purpose of enflaming the sympathy of philanthropic men, and through this sympathy, holding them to a party. The true friends of the colored freedmen have need, therefore, to be on their guard.

Our national government is not a missionary board, with Dr. Mark Hopkins for president, with secretaries of approved intelligence to administer the free will offerings of Northern philanthropy, to promote the gradual betterment of the colored people. If any citizen be attracted by sympathy reaching toward the colored freedmen of the South, he may safely expend that sympathy in liberal contributions to the Peabody fund, or to the treasury of any church or society that maintains schools, shops, churches, among this needy people. But the United States government is not a missionary board. It is not an educational commission. It is not a paternal government. It is a limited partnership

between States created by the people for certain commercial, financial and political purposes clearly specified in the articles—called the constitution. Among these purposes the protection of poor and ignorant citizens against their neighbors is not mentioned. Wives are not protected against tyrannous husbands. Farmers are not protected against swindling guardians. The citizens of New York were not protected against Boss Tweed and his gang. In like manner we should all remember that the Southern colored freedman is not entitled to protection or fostering care.

It was a mistake (a pardonable mistake) when, during the horrors of war, the Freedman's Bureau was established by Congress and went into operation. The nation has not yet recovered from the results of that mistake. Philanthropic people have not let go the notion that they can benefit the colored man through the agency of politicians. But if any such labor be undertaken it must, after a fearful waste of resources, fail wholly as to the desired result. No class of people have ever been or can ever be bettered by being made the pets of government. The only certain result of such a mistaken policy toward the colored man will be, as has been in our Indian affairs, the suffocation of simple-minded philanthropists in that bottomless mire of sham and dishonesty, the congenial lurking-place of the greedy and unprincipled agents of a nation's charity.

Charity is, indeed, a God-like trait of personal character; but it has no place in the machinery and administration of a government such as ours.

Philanthropy has done its last safe or sagacious political act in behalf of the colored freedman of the South when, by constitutional amendment, citizenship was conferred upon him, carrying with it the right to vote, to bear arms, to sue and be sued in the courts of the United States, and, in short, to take his chance, with fellow-citizens, in the general scramble which we call getting a living. If anything more than this be attempted in behalf of the colored man, it will be a departure from the theory and practice which alone make the Federal government safe or even tolerable.

If, then, the present administration return to this salutary form of government and citizenship, the colored people at the South will at first lose their late leaders, who have flattered and lied to them flounderingly. This will be to them a cruel disappointment, and they will make outcry. When the outcry comes, philanthropists and intelligent citizens at the North must stand firm, like the assistants of a surgeon when the patient shrieks at the first cut of the knife that is to save life. Hear the cry, but stand firm. If the colored people ever rise they must rise by the discipline of neighborly frictions. If they emerge from barbarism at all, they must follow the same rocky lines by which all other races of men have come up to the estate of self-government.

This will be a long process. No act of legislation, no executive act, can make an oak tree grow like a mushroom in a night, or lift up child-like savages to the stature of freedom in a day.

The present administration, returning to these salutary doctrines as to government and citizenship, will meet terrible opposition. The artillery of uneducated partisans is already shotted and trained against this policy, and the very moment that a return to the true theory of our national government is announced, and this necessary suffering of the colored people begins, there will be a cannonade all along the line. Intelligent Republicans by thousands will greedily read newspaper articles, and will be swept passionately along the old, deep-seated channels into condemnation of the policy. But, I repeat, intelligent citizens must learn to expend their plums and philanthropic energies through appropriate channels, other than the government.

A Bishop Crushed.

Methodist Bishops have a hard time in making the appointments, and the strain upon them gets worse from year to year. At the recent session of the Philadelphia Conference Bishop Foster spoke his mind to the brethren. He is briefly reported thus:

On the seventh day of the session of the Philadelphia Conference Bishop Foster stated that a point had been reached when he desired to be heard. In all his experience of five years' administration he had met with no such embarrassment as during the sessions of this Conference. The public deliberations have been beautiful, and the Conference had been a joy to him. He had rejoiced in seeing that there had been no imprudence in the addresses. His embarrassments related to the adjustment of the work, and he had been laboring earnestly to reach the result which in the end would be the right one; but he was afraid he could not reach this result, as his work had been so interfered with by the people and the preachers. He did not mean to censure any one, and he was conscious of only one feeling to every member—a desire to do all that he could. No committee will question that he has been calm and loving all through, but he was crushed. The Bishop, concluding, said that no church or any preacher had furnished him a single fact that was not known to him in his cabinet. God, in his providence, had called him to the office, and, by the help of God, he must be untrammelled in the performance of his duties. He wished no more committees at his room, and that meant preachers too.

Bishop Harris is to manage the Sing Sing camp meeting this year. The New York *Christian Advocate* says: "This is a good hit."

The Collection.

Dr. Redford's statements in regard to the collections for the relief of the Publishing House are encouraging, and prove very clearly that if all the preachers will do their duty in the premises the result will be satisfactory. If nearly \$19,000 have been raised, and only one-third of the preachers heard from, by the time the balance sheet have reported the amount should exceed \$30,000. Not many, we believe, will fail to present the appeal to their congregations. Some have been waiting for favorable opportunities, and others have received subscriptions which could not well be paid on the spot. Those who for any cause have delayed until now should delay no longer. Deliverance is within our reach, and the matter should be pressed to a successful issue before the spring months have passed. Once put the Publishing House on a sound and prosperous basis, and every interest of the church will feel the inspiring influence.

Mrs. M. T. Forsyth, wife of Rev. J. L. Forsyth, of the Mississippi Conference, died in Jackson, La., on the fifth of April. Sister Forsyth was a daughter of Capt. William Shepard, of New Orleans, and was the first member of the Moreau Street church, of this city, and a useful member of that church for several years. She had been an invalid for many years—a great but patient sufferer. Her last moments were calm and peaceful. Sister Forsyth had a large circle of friends, and was universally loved and esteemed. Her heart was in the work of the church, and she was a devoted and exemplary Christian lady. Bro. Forsyth and the bereaved family will have the prayers of his brethren and friends in their great sorrow. An obituary will be furnished in due time.

"Before you leave I wish to renew my subscription to the NEW ORLEANS CHRISTIAN ADVOCATE." We received an obituary, a few days ago, in which these words are noted among the last which an aged and dying Christian addressed to his pastor. It is further said of him: "For several years past his Bible and the NEW ORLEANS CHRISTIAN ADVOCATE were his constant companions." It was considerate in him to leave the paper to his family. It will be doing them good while he is gone, and its weekly visits will help them to meet him in heaven. Nearly every week some of our readers pass to their reward on high, and by many of them we are remembered in their dying hour. May the *Advocate* ever be an aid to its subscribers in the life of faith, and a safe counselor to those who are inquiring the way of salvation.

MISSION FAST DAY.—Bishop Marvin, in his request that Friday, May 4, be observed, says:

Let prayer be made by the whole church on that day:

1. For the blessing of God upon the schools, that the pupils may be enlightened by grace, and brought to the knowledge of Christ.

2. That the native Christians may be comforted in the grace of our Lord Jesus Christ, and made strong in faith by his power.

3. That the Holy Ghost may come upon the missionaries and preachers, so that the word of God, by their voice, may be made mighty in overturning the fearful idolatry of the land under which it groans.

4. That the work of awakening and salvation may go on with a power never before known in the history of our mission here.

A CURIOSITY.—Dr. Redford is a faithful man—so is Dr. Summers. But listen to this:

"A preacher, to whom we sent a circular, advising him that we had not heard from him in regard to the collection for relief of the Publishing House, writes that he does not know what we refer to, that he has never heard of any such request from the Bishops, or that the House needed aid. He asks for information, and assures us that when he understands the case he will do all that is required. We have forwarded the documents to him."

Where does that preacher live? Of course he does not take a church paper. One ought to be sent to him by some means.

Pensacola was visited by a terrific cyclone on Saturday, April 7. The damage to the shipping and houses was very great. Many persons were hurt, but we believe few, if any, lives were lost.

The General Assembly of the Southern Presbyterian Church will meet in the First Presbyterian church, of New Orleans, on Thursday, May 17.

Dr. Charles Hodge, senior professor in Princeton Theological Seminary, has resigned his professorship after a service of fifty-five years.

Rev. E. W. Thompson, a superannuated member of the North Carolina Conference, died at Morganton, N. C., April 5.

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New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, April 17, 1877.

MONETARY.

As the indications of an early settlement of our State affairs become more reliable the sales at the Stock Board are larger, and at better prices. The movement in premium bonds and State consols was as follows:

PREMIUM BONDS.

	Wednesday	Thursday	Friday	Saturday	Sunday
1000 at 104	104 1/2	104 1/2	104 1/2	104 1/2	104 1/2
1000 at 105	105 1/2	105 1/2	105 1/2	105 1/2	105 1/2
1000 at 106	106 1/2	106 1/2	106 1/2	106 1/2	106 1/2
1000 at 107	107 1/2	107 1/2	107 1/2	107 1/2	107 1/2

STATE CONSOLS.

	Wednesday	Thursday	Friday	Saturday	Sunday
1000 at 104	104 1/2	104 1/2	104 1/2	104 1/2	104 1/2
1000 at 105	105 1/2	105 1/2	105 1/2	105 1/2	105 1/2
1000 at 106	106 1/2	106 1/2	106 1/2	106 1/2	106 1/2
1000 at 107	107 1/2	107 1/2	107 1/2	107 1/2	107 1/2

While the sales in other securities are not large, yet holders are firm. Sales of:

	Wednesday	Thursday	Friday	Saturday	Sunday
1000 at 104	104 1/2	104 1/2	104 1/2	104 1/2	104 1/2
1000 at 105	105 1/2	105 1/2	105 1/2	105 1/2	105 1/2
1000 at 106	106 1/2	106 1/2	106 1/2	106 1/2	106 1/2
1000 at 107	107 1/2	107 1/2	107 1/2	107 1/2	107 1/2

Rates of interest are as follows: Loans with undoubted collateral, 7 per cent.; exceptional paper, 8 per cent.; A1 (with two good names), 9 to 10 per cent.; second-rate firms irregular from 12 to 18.

Gold firm at 104 1/2.

Exchange—New York bank sight, 100 per cent. premium. Sterling exchange, currency, 52 1/2. Sterling exchange, gold, 48 1/2.

Rate of interest with Bank of England, 2 per cent. New York bank rate, 2 per cent.

Money market here, as well as in New York and London, easy.

COTTON.

From W. C. Wainwright's Weekly Cotton Report, Liverpool, March 27.

For some days past public telegrams from the United States have represented political excitement in Louisiana and South Carolina at a dangerous pitch. This may, and we believe will, soon calm down; but the process may require some weeks, and in the meanwhile the height of the cotton planting season may have passed, and if so it may diminish somewhat the planting in those States. At present the general impression on this side seems to be that the acreage planted this spring will be somewhat larger than last spring, but should the contrary prove to be true, it will have a marked influence on the course of our market next summer.

DAILY EXCHANGE QUOTATIONS OF NEW ORLEANS MARKET.

Day	Ordinary	Good	Low	Medium	High
Wednesday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Thursday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Friday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Saturday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Sunday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4

DAILY QUOTATIONS AT THE FOLLOWING IMPORTING MARKETS.

Day	Ordinary	Good	Low	Medium	High
Wednesday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Thursday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Friday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Saturday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4
Sunday	10 1/2	10 3/4	10 1/4	10 1/2	10 3/4

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL.

Day	New Orleans	New York	Liverpool
Wednesday	10 1/2	10 3/4	10 1/4
Thursday	10 1/2	10 3/4	10 1/4
Friday	10 1/2	10 3/4	10 1/4
Saturday	10 1/2	10 3/4	10 1/4
Sunday	10 1/2	10 3/4	10 1/4

COTTON STATEMENT.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Receipts at United States ports since Sept. 1, 1876, to date.

Block in New Orleans	Block in New Orleans
1000 at 104	104 1/2
1000 at 105	105 1/2
1000 at 106	106 1/2
1000 at 107	107 1/2

Report of Dealers' Cash Prices.

AS WHICH
COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES	FROM	TO
Cotton scrapers	10 1/2	10 3/4
Cotton sweeps	10 1/2	10 3/4
Cotton rollers	10 1/2	10 3/4
Cotton gins	10 1/2	10 3/4
Cotton presses	10 1/2	10 3/4

ARTICLES	FROM	TO
Cotton scrapers	10 1/2	10 3/4
Cotton sweeps	10 1/2	10 3/4
Cotton rollers	10 1/2	10 3/4
Cotton gins	10 1/2	10 3/4
Cotton presses	10 1/2	10 3/4

ARTICLES	FROM	TO
Cotton scrapers	10 1/2	10 3/4
Cotton sweeps	10 1/2	10 3/4
Cotton rollers	10 1/2	10 3/4
Cotton gins	10 1/2	10 3/4
Cotton presses	10 1/2	10 3/4

ARTICLES	FROM	TO
Cotton scrapers	10 1/2	10 3/4
Cotton sweeps	10 1/2	10 3/4
Cotton rollers	10 1/2	10 3/4
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Cotton presses	10 1/2	10 3/4

ARTICLES	FROM	TO
Cotton scrapers	10 1/2	10 3/4
Cotton sweeps	10 1/2	10 3/4
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Cotton gins	10 1/2	10 3/4
Cotton presses	10 1/2	10 3/4

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Cotton gins	10 1/2	10 3/4
Cotton presses	10 1/2	10 3/4

Cloves	—	—	0
Cinnamon	—	—	8
Tea, 7 lb.			
Black (olong)	50	1 0	
Green Imperial	75	1 2	

The Christian Advocate.

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VOL. 23.

NEW ORLEANS, THURSDAY, APRIL 26, 1877.

NO. 17.

THE CHRISTIAN LIFE.

BY THADDEUS C. GILBERT.

Life hath its barren years,
When blossoms fall unlovely down;
When ripened fruitage falls to crown
The summer soil, when nature's crown
Looks only on our tears.

Life hath its faithful days,
The golden promise of a morn;
That seemed for faith and goodness born,
Meant only noughtness, work and scorn,
Hushed harp instead of praise.

Life hath its valleys too,
Where we must walk with vain regrets,
With mourning cloths, with wild rain wet,
Toward snail hopes that soon may set,
All quench'd in blinding dew.

Life hath its harvest moon,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plentiful reaping, bread and pure
Wine.

Full hearts for harvest-times,
Life hath its hopes fulfilled;
Its glad fruits, its best answered prayer,
Sweet for smiling lips, whose holy air,
Drawn to attention, breathes forth in rare
Grand speech, by joy distilled.

Life hath its laborer's joys,
Its lofty moments of heavenly recognition,
Whose unvalued stories flash to earth in
-tion
Of love and truth, no clearer fiction,
Hail; mount of all delights.

News of the Week.

DOMESTIC.

WASHINGTON, April 18.—The statistical corps of the Department of Agriculture report upon the condition of wheat in 888 counties of the winter wheat region. In 218 the returns are comparatively unfavorable. In 650 the condition is varying from average to superior.

Thrill is indicated in the Atlantic States, north of North Carolina, and in those of the Ohio valley.

There has been far less injury from frost than usual. Of 320 counties in the Ohio basin, only 45 report below the average, and six-sevenths of the reports from the Middle States are favorable. In Wisconsin the unfavorable returns are from 15 of the 68 counties reported. In Kansas from 17 of the 38 counties, the grasshopper ravages are reported, and in 22 counties of eastern Kansas, from Nebraska to the Indian Territory, as far west as Saline county.

The wheat-growing district in Texas is also alive with grasshoppers, which threaten the destruction of the crop in several counties. More than 20 counties report the hatching of spring broods. There is an increase of area of wheat in Texas, and the prospects are favorable, with the exception of grasshopper ravages. In the other cotton States a dry autumn and variable winter have depressed the condition of wheat below the average.

NEW YORK, April 18.—The World's London special telegraphs that the opinion is general among all the leading American bankers in London, and several of the most prominent English bankers who deal in American securities, or are connected with American commerce, that the ultimate effect of European complications must be favorable to American securities. At present everything is low. The Germans are now selling American securities here, but two of the very first authorities in the financial world here express to me their absolute confidence that the present panic will be of very brief duration, and that the money current will once more turn decisively to America. For a time these gentlemen expect lower prices, but the war must soon be ended, and the thoughtful consideration of the whole field of finance, and this must lead inevitably to increased investments in American securities.

CHARLESTON, April 18.—The reception of Gov. Hampton, who visited Charleston today for the first time since November, was a grand occasion, in which the whole community, irrespective of political and class distinctions, united. Hampton rode at the head of the column through the streets, which were gayly decorated with bunting, and thronged with thousands, who cheered him wildly as he passed.

A public reception held by the Governor, in the forenoon, a representative of the regiment of colored militia presented him with a memorial asking him to leave their organization intact, and to commission the field officers of their own selection. The Governor replied, assuring them that the colored regiment should in all respects stand upon precisely the same footing as the white regiments. The colored people are much pleased at the tone of the Governor's remarks.

HOLLY SPRINGS, April 19.—Lamar, Miss., was visited last night with a severe wind storm, blowing down, unroofing or otherwise seriously damaging eight or ten buildings, mostly stores. No lives lost. Hadson & Son, Drew & Son and R. W. Williams are the principal sufferers.

Vicksburg, April 20.—The United States sloop of war Plymouth arrived at one o'clock P. M. The city officials, members of the Cotton Exchange and other citizens, on steamers, met her below the city and escorted her to anchorage. A salute was fired from the shore and returned by the ship. General pleasure is expressed at her arrival. Many visitors were received on board during the evening.

CHICAGO, April 21.—The following was sent from the headquarters of the military division of Missouri to Gen. C. C. Augur, New Orleans: Sir: By direction of the Lieuten-

ant General the following telegraphic order from the General of the Army is forwarded for your action and guidance.

Please report by telegraph upon the reception of the order.

WASHINGTON, April 21, 1877.
Gen. P. H. Sheridan, Commanding the Division of Missouri, Chicago.

You will please order the troops now posted at or in the immediate vicinity of the Statehouse, New Orleans, to the United States barracks, on Tuesday, April 24 at twelve M., precisely, and report the fact to these headquarters.

Copies of the order of the President and Secretary of War will come to you by mail, and another copy will be sent to Gen. Augur direct.

W. T. SHERMAN, General.
R. C. DRUM, Asst. Adj. Gen.

NEW YORK, April 23.—The Journal of Commerce building was destroyed by fire this morning.

The fire broke out at eight o'clock, and is supposed to have originated in the editorial or composing room. The contents of the building were entirely consumed, including the valuable library. The loss at present cannot be ascertained, but the property was fully insured.

Cotton has declined twelve points. The Liverpool market is depressed because of the certainty of war.

FOREIGN.

LONDON, April 18.—A telegram to Reiter, from Constantinople, says a rumor is current that an engagement was fought in the neighborhood of Nisic.

Great anxiety continues, as Russia's decision is still unknown.

Holyat Pasha has inspected the Black Sea fleet, and gone to inspect the fleet in the Mediterranean.

A Reuter from Bucharest reports the Roumanian government resolved to concentrate ten thousand men for the protection of the capital against a sudden attack of the Turkish irregular troops.

A Reuter from St. Petersburg says rumors of a change in the Turkish ministry at Constantinople are contradicted.

The Czard and Czardess will leave St. Petersburg on Friday morning, and arrive at Kischineff on Monday night.

The Agency House states that the Porte has peremptorily rejected the proposal that agreement in virtue of England's declaration is annulled; Russia, whose hands are thus freed, will endeavor to accomplish Europe's mission in regard to Turkey.

LONDON, April 19.—A Vienna special to the Times confirms the Paris dispatch regarding the manifesto, and adds that Russia seems determined to avoid a real declaration of war. Her troops in Europe will remain on the defensive, but in Asia it is believed she will commence hostilities at the latest at the end of next week.

LONDON, April 20.—A bloody fight near Nisic is reported.

An early bombardment of Odessa is expected. Merchants have been warned to remove goods, as the customhouse will be closed. The ships at Odessa are preparing to leave.

LONDON, April 21.—A Reuter's telegram from Paris to-night states that Prince Orloff, the Russian ambassador, has received a circular from the French foreign office at two this afternoon, to communicate the circular to the Duke de Uzès. The declaration of war is expected tomorrow.

In the House of Commons Mr. Spurgeon, answering a question, said Spaulding prohibited to try Gen. Barriol, of the Virginia massacre, and the trial was delayed on account of the non-receipt of papers from Cuba.

The Russian embassy, with the entire staff, has left Constantinople. The Russian army had been removed from the embassy previous to their departure.

Mr. Neilliff caused a note to be delivered to Salver Pasha, announcing the rupture of diplomatic relations in consequence of the failure of the negotiations which have been carried on.

The Russian Telegraph Agency, commenting on the reports of direct diplomatic relations between Turkey and Russia, disavows any hope.

A fuller report of the Czar's speech at Brest-Litovsk shows that he spoke much more as if war was determined upon than the summary would convey.

Before your departure I give you my blessing, and, closing, said to the officers: "Good by, gentlemen," and to the men: "Farewell, my children."

Order for Removal of the Troops.

EXECUTIVE MANSION, APRIL 20, 1877.

SIR: Prior to my entering upon the duties of the presidency there had been stationed, by order of my predecessor, in the immediate vicinity of the building used as a Statehouse in New Orleans, La., and known as the St. Louis Hotel, a detachment of United States Infantry. Finding them in that place, I have thought proper to delay a decision of the question of their removal until I could determine whether the condition of affairs was such as to either require or justify continued military intervention in the affairs of the State. In my opinion there does not now exist in Louisiana such domestic violence as is contemplated by the constitution as the ground upon which the military power of the national government may be invoked for the defense of the State. The disputes which exist as to the right of certain claimants to the chief executive office of that State are to be settled and determined not by the executive of the United States, but by such orderly and peaceable methods as may be provided by the constitution and laws of the State. Having the assurance that no resort to violence is contemplated, but that, on the contrary, the disputes in question are to be settled by peaceful methods under and in accordance with law, I deem it proper to take action in accordance with the promise announced when I entered upon the duties of the presidency. You are therefore directed to see that the proper orders are issued for the removal of said troops at an early date from their present position to such regular barracks in the vicinity as may be selected for their occupation.

R. B. HAYES,
To Hon. Geo. W. McCrary, Secretary of War.

THE SECRETARY OF WAR TO THE PRESIDENT.

GEN. WILLIAM T. SHERMAN,
General: Have the honor to acknowledge the receipt of a communication from the President of the United States, in which he directs that the detachment of United States troops now stationed in the vicinity of the St. Louis Hotel, in the city of New Orleans, La., be withdrawn to such convenient barracks as may be selected for their occupation.

You are hereby directed with the execution of this order, and will cause the withdrawal to take place on Tuesday next, the twenty-fourth of April, at twelve o'clock meridian.

Very respectfully, your obedient servant,

Geo. W. McCrary,
Secretary of War.

This order will be sent by Gen. Sherman to Lieut. Gen. Sheridan.

By a singular mistake, says the New York Methodist, some resolutions adopted at a political meeting were presented in the New England Conference last week. Other more singular mistakes were that the resolutions were first applauded, and then referred to a committee. Our surprise grows out of a number of unmethodistic features in these resolutions. In the first place, they are passionate and directed against persons in no way subject to the jurisdiction of the New England Conference. In the second place, none of the things affirmed are certainly true, and all are probably false. It is not certainly true, for example, that Gen. Wade Hampton fought long since to have been hung; for no man ought to be hung until he has been convicted of a capital offense. If the Conference had said that this gentleman ought to have been tried, they would have expressed an intelligent opinion twelve years too late. We suggest finally, that the author of these intemperate words should study Wendell Phillips' *Lessons and the Lord Jesus Christ* more. We are glad to learn that the Conference passed sensible resolutions three days later.

The disclosures in reference to the Westbrook Reformatory School have shocked grandmothers. Massachusetts. The testimony offered on Tuesday must be received rather cautiously, inasmuch as the witnesses were boys who may have exaggerated the horrors of the discipline; but the management of the institution certainly seems to have been inhuman and atrocious. One of the inmates testified that he had seen boys taken out of the sweat-box with the cords of the legs swollen black and blue. Two boys were confined in the strait-jacket for a week, with leather gags in their mouths behind the teeth, and then strapped around their heads. Another inmate testified that his arms had been tied behind him while he was in the sweat-box, and that his hands were swollen to double their usual size through the pressure of the strap. One of his companions had been kept in this wooden strait-jacket about a week. This institution is known in the "noble old communion" as a "reform" school. — *New York Tribune*.

In Salem, Oregon, when a man becomes a drunkard the fact is advertised in a daily paper, and it then becomes unlawful to "give or sell to such person, or assist him in getting any wine, spirituous or malt liquor."

In Oregon embraced in a circle of a hundred miles, with Pittsburg as a center, over two hundred thousand persons have recently signed the temperance pledge. Many liquor dealers are included in the number.

Address on Fraternity.

At the recent session of the St. Louis Conference of the Methodist Episcopal Church Rev. Dr. T. M. Finney, one of the Southern commissioners at Cape May, addressed, by special invitation, an address on the adjustment effected by the commission. We give as much of this address as space permits.

Another question I would propose and answer: *What does it mean?* The report of your committee, happily has stated its significance. It alludes to the rules for the adjustment of adverse claims to property, characterizing them as righteous and equitable. This was an important result—a measure of healing. It is, I conceive, the lowest in importance; but I am glad of it, not because of the dollars and cents in it, but because the history gives it a moral significance. It shows how the inherent rectitude of Christian principle, repressed and warped for a time, it may be, in the hearts of partisan contest, will at length assert itself. In the church property case before the United States Supreme Court, Mr. Lord, alluding to the action of the General Conference of 1844 in connection with the issue pending before the civil tribunal, in his argument remarked it as strange—strange to the genius, strange to the policy of Methodism—and something unpleasant to see that there were difficulties in dividing funds when there had been none in dividing members. When first I read the words, ever since when I have read them, the remark has been felt by me as a sting of reproach, not as to the one side or the other of the parties to that controversy, but to the Methodism of both. I am glad of the redemptive virtue of this latter property adjustment—the reproach is wiped off. The settlement was just, it was equitable, in the part of the North it was marvellously worthy the spirit of Methodism—worthy the spirit of Fraternity, and pronounced its tenor and effect to recognize and rank the two churches as legitimate branches of Episcopal Methodism. It was the chief paper of the commission, its first and a fundamental enactment. I shall not attempt to append to it any gloss. It was deliberately and carefully prepared—it is luminous in its own intended and actual self-revelation of meaning. It cannot be misinterpreted. It has not been misunderstood. It distinguishes unity of Episcopal Methodism in its component parts, and recognizes each in a position of equal dignity becoming to a common origin and to the condition of mutual respect. We are rejoicing to-day that the Declaration of Fraternity has gone forth and has been accepted on a basis far, upon which your committee says, "might be established a permanent condition of fraternity." So may it be—throughout the borders of reconciled Methodism, as it was in the commission when the adoption of that paper was ratified by the taken of joined hands. It was drafted by a Northern pen; the South subscribed to it as satisfied Amens. Its adoption was moved from the North and seconded by the South, and all the commissioners pronounced upon it an emphatic *Amen*.

I would not dismiss this question without adverting to other answers than what pertains to the exclusive and denominational interests of Methodism. The action at Cape May was first announced by the secular press. Its comment was chiefly from the standpoint of social and political considerations. It was denominated an act of civil reconstruction, a measure of the rehabilitation of the country, an ordinance of national brotherhood. Well, be it so. The church is a kingdom not of this world, but of a conservative power in it—the salt of the earth. Though not so related in its origin, yet, if such in its tendencies and results, it is cause of rejoicing. If so, it is a work of patriotism.

But there are other and higher views to be taken, not as politicians or business men, or even ordinary philanthropists, nor exclusively as Methodists, to be taken by us as Christians. It was an ordinance of Christian charity. Its subordination to Methodism it was a proclamation of peace, and in that prophetic of its greater glory—strength given to her bulwarks and prosperity in her palaces. But not to our Zion only—the advantage accrues to the church of America, to the Christianity of the world in the public and prominent testimony given to the oneness of the discipleship. There is power in that above and beyond the power of associated efforts—a moral power, which is reinforced, augmented by the testimony proclaimed upon the elevated platform of long and widely alienated but now fraternized Methodism. It falls in with the spirit of unity which dominates at this time the Christian world. It is so recognized by it as a high note of accord in the mad song of fraternal union, which heralds the dawn of a brighter day for Christianity when, so much like the primitive disciples came up to Jerusalem from the different parts of Judea for the original Pentecost, the churches shall come, coming from the distant places of their isolation, for mutual counsel, for joint prayer, for allied effort, giving promise of Pentecost to modern history; in the spectacle and power of Christian oneness, giving promise of realization of our Lord's own hope of the convincement of the

world that the Father hath sent the Son to be its Savior.

There is another question, kindred but in some respects distinct, which, however, I may not enter upon without undue trespass upon your time and courtesy: *What is to come of it?* Requested to proceed, I will say that this inquiry, in my purpose, does not relate to the question of organic union. It is indefinite indeed, that less now than formerly is said and thought about it. In the thought and speech of the churches, I suppose, the question has become less prevalent or prominent, and convictions modified as to both the expediency or the expectation of that consummation. It seems to be the general current of sentiment that present discussion would be useless, and, it may be, an injurious agitation. It is to be understood, nevertheless, it is to be expected that the fraternity established shall not be a barren sentiment, but a principle of vital force. While the organic form of each connection shall be maintained entirely and permanently separate and independent, yet under the operation of fraternity, created, nurtured by divine grace there will be both concord and co-operation in concerns of common interest; at the same time in what may effect a wider expansion of the gospel, which is a common aim as Christian churches, and enhances the greater prosperity of a kindred Methodism, which is mutually dear to us.

In the deliberations of the commission there was suggestion of various measures and methods of church intercommunication and conditions of neighborhood. It was decided from directness or recommendations. It was best to leave the principles of fraternity to work out its own results, not, as by human contrivance, to dig out channels for its flow. That principle, surely, as it is a fountain of goodness and truth struck by a divine hand from the rock, may be left to find and make channels for itself. There need be no fear, if God shall supply the fountain, that its waters—beating waters—shall not flow in right courses, in full banks, with expanding streams, to beautify and fertilize the whole landscape of Methodism.

I would impress this consideration: It involves what is supplemental to and a necessary complement of the work of the Joint Commission. Let it be borne in mind that its function was simply, "to remove obstacles to formal fraternity." That has been done. Formal intercourse has been established. What shall characterize it—what of sincerity, of fervor, of benevolence, of fellowship, what of fraternal unity of which the report of this committee speaks—is to be determined by what of Christianity there is in Methodism; to be determined by answer to the further question, whether Methodism, in its two sections, has lost or possesses its ancient virtue, the grace of Christ, the grace of obedience to his commandment, which we had from him from the beginning: "That ye love one another, as I have loved you," the grace which is the law of his kingdom, the law of love—that ye bear one another's burdens; which in its lowest prescriptions will work no ill to one's neighbor, and his positive inspiration and full benignity will bring to pass what blessed apostolic prayer—that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace; what shall realize the praise and blessedness which constrained apostolic thanksgiving, as bound to thank God always, because that faith grows exceedingly, and the charity of every one, all toward each other abundantly; and, after all, still room for it, and an ever and heart for apostolic exhortation, *Indued ye do it, but we beseech you, brethren, that ye increase more and more.*

But whatever may be the future of it, we are glad of what has come of it. In the use of an illustration which is familiar, because so pertinent, like Abraham and Lot in their separation, the churches parted, in 1844, with the words on their lips and in their hearts: *We are brethren.* After an intermediate history of various strife, considering the recriminations and bitterness of its history to oblivion, the churches have recovered the long lost, and from the heart reiterate the long silenced words: *We are brethren.* When their proceedings had been transcribed in a book of permanent record the commissioners affixed their autographic signatures. It was free and emphatic—false was without hesitation or reserve, with full consent of head and heart—as to a treaty of peace and fraternity. For myself, emboldened to say for all the commissioners and for both churches, it is a covenant and to be broken. It is of God, and it is right. It is of God, and it shall stand. Let it be enacted in the heart of all Methodists. It contains a law of kindness and psalmody of peace. There is in it a providence of good things. It is a sacrament of Methodist brotherhood, a gospel of good will, as intended, not of the letter, but of the spirit. In it each of the churches felt recognized joint heirship to the heritage of the history of the fathers, and in that the early calls to the later Methodism, whatever may be its formal separateness, as different tribes, yet each Israelite and all gathered around the ark of the testimony, to be united in fraternal accord and alliance to realize the aim of its origin and fulfill the promise of the former days, from which Methodism has come into our hands, already advanced on the path of a prescribed destiny, to occupation of the New World

for Christ, and, with the eye of its founder, looking to all the world as its parish.

Letter from Bishop Marvin.

IN MEMORIAM.

I cannot think of leaving China until I had seen two graves.

In company with Sister Lambuth, I went this afternoon, first to the new English cemetery. The grounds are beautifully ornamented and well kept, being pleasantly situated in one of the best suburbs of the city. In one of the most eligible parts of the grounds, on a principal avenue, we came upon an elegant marble monument, bearing the following inscription, which I give without preserving the form in which the lines are carved:

"Sacred to the memory of Benjamin Jenkins, D. D., born June 16, 1814; died March 13, 1877."

He was fourteen years a missionary of the Methodist Episcopal Church South, and seven years in the consular service of the United States of America at this port.

He was highly respected by a wide circle of friends as a Christian of earnest and unassuming piety, a scholar of large and varied attainments, and a public officer faithful and zealous in the discharge of his duties.

"Absent from the body, present with the Lord."

"I cannot die, shall he live again?"

The doctor was first buried in the old cemetery, but his widow had the remains removed to this one, and the monument was erected by his wife. We contemplated the grave with tender interest, and felt that the church was honored by the presence of one of her earliest messengers to China; who sleeps so far away from his brethren, concerning the soil on which he came to preach Christ and the resurrection.

We then proceeded to the old cemetery, and found it full of monuments. But it is well preserved and carefully kept. We soon found a massive granite monument in the form of a sarcophagus. On the slab are these words: "Helen Morph Wood, wife of Rev. Mr. Wood, missionary to China, born in North Carolina, U. S. A., January 7, 1836; departed this life in Shanghai, March 10, 1877."

"To die is gain."

So for the love of Christ she came ten thousand miles from home, and died in a land of strangers. But what does it concern us where we die, if only we die in the Lord? I thought of the bereaved husband and motherless children leaning on the arm of God, where there was nothing else to lean upon. But it was an amply support, and "the light of the knowledge of the glory of God in the face of Jesus Christ" shined as full here as in America.

We saw also the graves of four of our Brethren's little ones, who just tested life in a pagan land, to be returned to the Father's house, and enter into life eternal.

Thus the church is bound to China by the mysteries both of life and death. We have six bodies planted here for the resurrection. Besides these, there are several native Christians of our communion sleeping here, among them two native helpers, the noble and lamented, *Leew James O. Andrew*, he was named by us, and one whose name I do not recall.

In reflecting upon this, the great future sweeps in vision before me. Shall not our Zion have a host to come out first from this empire, the American missionary and the pagan convert rising together from the same dust, and bailing the descending land with a mingled shout, responding to his voice?—for the Lord himself will descend from heaven with a shout? when he comes to gather his redeemed from the four corners of the earth.

O the blessed toll of the missionary! What if he is preceded by tens of thousands of the blind heathen to whom he lifts up his voice? Some hear and are saved, and the number is swelled by an ever-increasing ratio. *China will turn to the Lord.* I feel it—I almost see it. What if he is half-forgotten at home? He is never forgotten in heaven. There is an eye that follows him with love by night and by day—the eye that never slumbers.

How I would love to labor and die among these missionaries of the cross! How I would love to rise at the last day to the midst of a multitude of heathen converts!

E. M. MARVIN.

Shanghai, Jan. 11, 1877.

Nashville Christian Advocate.

Bishop Lamb, of the Colored Methodist Episcopal Church, says the *Western Methodist* of April 21, called this week. He had been holding a District Conference at Collierville, Tenn., and reported a good work there and elsewhere. This branch of Methodism is moving on with confidence and hope—not attending to politics, not saving the country, but laboring for the salvation of souls. The Bishop reports his people steadfast as a denomination, yet ready ever to uplift, on proper principles, with the colored people in other branches of Methodism. These latter, however, seem to entertain no thought of union, except by means of "disintegration and absorption"—a method that cannot be worked successfully against the Colored Methodist Episcopal Church.

A general conference of the Christian missionaries in China will be held in Shanghai during May.

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Annihilationism.

In regard to the future punishment of the wicked, we refer our correspondents to an editorial published several weeks ago. Neither this nor any other doctrine can be treated exhaustively in a weekly religious newspaper. One aspect of annihilationism is the notion that there is an extinction of consciousness at death, and that, for the wicked, there is no resurrection nor life hereafter. The testimony of Scripture against this doctrine is, we think, ample and conclusive. The resurrection of the wicked is certainly declared. Daniel had this revelation: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Christ says: "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The wicked "go away into everlasting punishment," "the smoke of their torment ascendeth up for ever and ever," they dwell in everlasting burnings. The rich man in hell lifted up his eyes, "being in torment." And much more might be quoted to the same purpose.

The final judgment is universal—all are to appear, all are to stand before the judgment seat of Christ. An extinction of consciousness and of being at death is utterly at war with the declarations of the Bible. The doctrine is also opposed to the justice of God and the ends of his government. Annihilation is not punishment. It is the absence of suffering and misery, and the opposite of that penalty that is denounced against the finally impenitent. Instead of remorse, and torment of body or mind, it is a perpetual sleep. Such a result would not deter men from sin, nor would it meet the requirements of justice and equity. The nature of man generally revolts at the idea of annihilation. There is in the soul something that responds to the revelation of immortality, and that indorses and confirms when revealed. Human consciousness when men are living and dying, asserts the strength of the almost universal conviction that the soul is immortal. Science holds, for the reason that nothing in the material world is annihilated. Matter passes from one form to another, and is changed by various combinations, but not a particle perishes. In the doctrine of the correlation of forces we have the same idea. Motion passes into heat, electricity, becomes latent, but is never extinguished. The material forces of the universe remain ever the same. But what of the nature of man? say, and whatever may be the analogies in the material world, it seems to us that scriptural objections to annihilation are absolutely insuperable.

Destructionism is another view somewhat akin to annihilationism. According to this view the wicked will live hereafter, but they will, after a greater or less period of suffering, pass into unconsciousness and final extinction. Either sin itself will be the means of this utter extinction of being, or it will be effected by other and outward agencies. This theory removes some of

the objections from Scripture; but it is opposed by all those declarations which affirm the punishment of the finally impenitent to be everlasting. Destructionism is no more everlasting punishment than is resurrectionism. If punishment has an end, the manner of the end makes no difference—it is not everlasting.

The author of *Euse Deis* says: "It is easy to pronounce the word *annihilation*, but has its meaning been fully considered? There need not be any hesitation in reverently declaring that God cannot annihilate a moral agent. If he could, would he not have annihilated the devil that vexed his beloved Son in the wilderness. So far as we can gather from the sacred writings, what has been the attitude of God in relation to the devil? He has degraded his position in the universe; he has taken away the lustrous robe with which he was originally clothed; he has caused him to wither into the most awful and repulsive deformity; on every side the most tremendous pressure has been brought to bear upon him; but no force can touch the life; disfigurement is nothing but abused divinity, and can God be annihilated? All moral creatures are such by virtue of a divine element in their nature. But cannot God withdraw that divine element? Let us pause. What would he make of it after he had withdrawn it? Could he absorb into himself the poisoned element which for a lifetime had been given up to the devil?"

That God cannot annihilate a moral agent is more than we can affirm, but we can well believe that to do it would be subversive of the government and well-being of the universe. It would be inconsistent with his wisdom and goodness to do it.

Dr. Bledsoe, in his *Theodicy*, noting the objections of John Foster to the eternal punishment of the wicked, says: "But perhaps, says he, there will be not a restoration of all God's sinning creatures to rectitude and happiness, but an annihilation of their existence. Even this conjecture, if true, 'would be a prodigious relief' for the grand object of interest is a negation of the perpetuity of misery." Suppose, then, that the universe had been planned according to this benevolent wish of Mr. Foster, and that those who could not be reclaimed should, after a very protracted period of suffering, be forever annihilated, would this promote the order and well-being of the whole creation? How did Mr. Foster know but that such a provision in the government of the universe would oppose so feeble a barrier to the progress of sin that scenes of mutability and change and ruin would be introduced into the empire of God, from which his benevolence would shrink with infinite abhorrence? How did Mr. Foster know but that the divine benevolence itself would prefer a hell in one part of his dominions to the universal disorder, confusion and moral desolation which such a provision might introduce into the government of God? Such a conjecture might, it is true, bring 'a prodigious relief' to our imagination, but the government of God is intended for the relief of the universe, and not for the relief of our imagination."

Annihilationism in all of its forms is an attempt to find a middle ground between universalism and the orthodox, and, as we conceive, the true Bible doctrine of the eternal punishment of the wicked. The difficulty is that it is unsupported by reason or Scripture. The universalism most common now is that of restorationism. The "death and glory" theory is pretty much given up, and the more respectable and intelligent universalists concede a future punishment, to be followed by final restoration to holiness and heaven. Driven from this position by the Scriptures and reason, there are those who have taken refuge in the notion that the wicked will either be annihilated at death, or, after a period of suffering, destroyed, opposed to all of these errors stands the scriptural doctrine that the finally impenitent live and suffer forever. They "go away into everlasting punishment." They are neither restored nor annihilated, but there is an irreversible doom of conscious and endless misery.

This is one of the most awful and momentous truths of divine revelation, and one that should be proclaimed with tender earnestness by the preachers of the gospel. At the bottom of much of the religious indifference of the people, and of the church as well, is the persuasion that there is some mistake about this doctrine, and that, however it may seem to be taught in the Bible, God does not really intend to punish at all. It is, nevertheless, in perfect accord with the whole system of Christian doctrine, and as fully in agreement with reason as anything connected with the revelation of divine truth.

A godly man's comforts and grievances are alike hid from the world,

Covetousness Rebuked.

Gehazi has been thoroughly discussed, and his character has been shown up in every possible light. His case is an instructive one—impressive in the admonition and warning furnished by it.

The servant of such a man as Elisha ought to have been a good man. Probably he was exemplary and devout until he yielded to the occasion which ruined him. He was intimately associated with the prophet in that marvelous history of miracles which included the restoration to life of the Shunammite's son, the multiplication of the widow's oil, and the feeding of a multitude with twenty loaves. Naaman's healing was fresh in mind. We should think that these exhibitions of divine power would have confirmed Gehazi in the fear of God, that they would have inspired him with reverence for his master, and have deterred him from sin. His company was that of Elisha and the school of the prophets. With the best of examples, precepts, and with all godly influences about him, we have no reason to suppose that he was a bad man until the sight of the great Syrian's presents proved too strong a temptation. Can we not go farther, and believe that he was in more than the ordinary sense a devout and virtuous man? His sin in obtaining presents from Naaman was not the outgrowth of a previous life of sin, nor necessarily the manifestation of long-maturing ungodliness. It may have been so, but there is no evidence of it, and from the whole history we cannot well resist the conviction that Gehazi's fall was sudden, and that, blinded by the fell spirit of covetousness, he was swept from his foundations of truth and faithfulness in a single hour.

It was a perplexing thing to him that his master should refuse Naaman's presents. The great Captain could afford to bestow them, the prophet was poor, and if he really needed nothing himself he could use the money to endow and support his favorite school for the prophets, to supply the wants of the young men, and to relieve destitution here and there. What folly was this—to refuse a blessing, and the means of doing so much good! Neither Gehazi nor the most of us could understand the matter. As Elisha viewed the case, it would have been an affront to God, a dishonor to his prophetic office, and the moral lessons of Naaman's healing would have been impaired, if not destroyed, had he consented to receive a reward from the grateful Syrian. The great typical lesson must be preserved: Salvation is free. Cleansing cannot be bought; it cannot be paid for. God's prophets must avoid all appearance of evil. No appropriation of the money, however benevolent and pious, could free its acceptance from a mercenary and sordid taint.

In these days, when indulgences, masses, and other sacerdotal offices and functions are sold, and when churches utilize the expedients of worldliness, pride, vanity and pleasure for the support of their enterprises, we are prepared to appreciate the significance of Elisha's refusal, while we understand better what must have been the astonishment of Gehazi. He thought his master put too fine a point upon the matter. This Syrian should not be thus spared; and, if Elisha would none of his fine things, why should not Gehazi take some of them for himself? It would not impoverish Naaman; it would enrich Gehazi, and who could be the worse for it? Covetousness in him wrought blindness to the pure and lofty principles which actuated his master, and the lying falsehood as a means of covering up his selfish greed and disobedience. The love of money is a root of all evil. It makes worldlings, liars and persecutors of Christians. It slays its tens of thousands. Thus Achan fell, and Ananias and Sapphira, and Heman.

God puts a peculiar seal of disapproval upon this sin. Gehazi's body was stricken with the type of the loathsome palsy which had corrupted his soul. As he had taken Naaman's money, he must also take Naaman's leprosy. The outward and the inward man are now in accord, and both alike in their malady inveterate, if not incurable. The divine disapprobation is stamped upon all mercenary and unlawful expedients in connection with the prophetic office, and the ministrations of grace, and covetousness is branded as the most guilty and dangerous form of spiritual leprosy. It is the unclean thing we are not to touch—the thing that makes the salvation of the rich next to impossible, and that which sinks the poor into the abyss of perdition. We hardly expect anybody to confess the sin of covetousness. It is the most blinding and self-deceptive of all sins, and that about which more lies are told to God and man than any other kind of unrighteousness.

The Preacher's Success.

The success of an enterprise, intended for the accomplishment of good, is always desirable. When a man enters upon any course of action, the design of which is to benefit himself or promote the welfare of others, it is right for him to desire and work for success. But we often mistake something else for success. We do not always have clear views of what success is. In any enterprise success is the accomplishment of the thing proposed at the start. It may be complete or it may only be partial. Successful preaching is that which accomplishes the design for which preaching was ordained. To know what is success here, we must keep in mind the object to be attained. There are many different kinds of preaching which are legitimate. The kinds seem to be as varied as the orders of mind that are engaged in the work. All minds are not alike. Indeed, the Lord rarely makes two things alike, and mind is no exception to the rule. But while there are so many different sorts of preaching, the end proposed for accomplishment is always the same. There are different methods of working in all the departments of life; but in each department the object to be attained is the same. So here. True preaching has a specific end in view, no matter how that preaching is done. And success in preaching can be measured only by the accomplishment of the intention of preaching. Of course it is understood that we speak of the Lord's design in this matter. The Scriptures tell us plainly, that the object of preaching is to save souls from sin. There can be no other end proposed for it; and hence there can be no substitute for it. Saving souls is something that can be done by nothing else. Now preaching may do other things, and accomplish good in doing them, but other things cannot be the work for the doing of which God has ordained preaching. The pulpit may enlighten ignorant minds on many subjects, and thus do good; but if this enlightenment is not made subsidiary to the saving of souls, the pulpit is out of its place and has failed. There can be no reasonable objection to the use of "other things" provided the great object is kept steadily in view. And when this is the case, "other things" are a wonderful help to the success of preaching. But when themes and subjects are discussed for their own sake alone, the pulpit has invaded foreign soil and will be defeated. There are agencies at work to do all that is necessary to be done, and when preaching loses sight of the salvation of sinners it transfers itself to a department of labor to which it does not belong, and disaster is the result. While it endeavors to do that which something else can do, its own work is left undone; for nothing else can do that work.

To attain success in preaching, then, the great object must not be lost to view. Whatever appliances and helps are used must be used for the attainment of the object, and not for any other purpose. And when the object is attained there is success. The preaching—no matter what kind it is—that wins souls away from sin, and joins them in a loving fealty to Christ, is the preaching that is successful. The number of souls thus won is the measure of success. And when we remember how clearly the value of a soul is revealed by the awful tragedy of Calvary, we see that the desire for success in preaching is entirely lawful. If there is such a thing as a "holy ambition," it exhibits itself in earnest work for success in preaching the gospel of Christ. If there is wisdom which is more desirable than any other, it is the wisdom that "wineth souls" to Jesus. Successful preaching is and saved from sin.

C. W. CARTER.

Our Last of China.

Bishop Marvin closes No. 13 of his series as follows. It is dated Steamer Geelong, January 20.

At noon we were fairly under headway for Singapore. We have seen our last of China. We leave it with emotion. We never enjoyed "communion of saints" more than with the Christians here, both native and foreign. We have never experienced a richer hospitality. We discovered some admirable traits even among the heathen.

But the land is wholly given to idolatry—it lies in the shadow of death. The few missionary stations are like specks of light in the impenetrable darkness. The day has scarcely dawned. There are 12,000 native converts against nearly or quite 400,000,000. In my correspondence I have been putting the population at over 300,000,000, but I am satisfied it reaches nearly or quite up to 400,000,000. Sometimes, when I think of such a mighty and compact empire of Satan, a horror of great darkness falls upon my soul. It is the place where the wicked one has his great stronghold now. He dominates it with an art and power that I have not been able to bring out in any adequate way in this correspondence. If God spares me, and gives me the opportunity, I hope to be

able, after reaching home, to put it into a form of statement that may give the church some sense of the horrible condition of souls here. A near view of it is appalling. It is the most fearful spiritual condition that my imagination has ever conceived. After careful inquiry among the most intelligent men, and those longest resident here, I am satisfied that China is literally without God. Gods many and lords many there are; but of the Infinite and holy Being, who is the Center of all things and Judge of all men, they have no knowledge. They worship their own grotesque inventions—creatures of their own fancy, the miserable product of their own depraved imagination. The black plague of depravity is in it all. The degradation of it is unutterable, and the doom and despair of multitudes of these worshippers is enough to melt the very rocks.

Canton is in many respects, and by far the finest, as it is the largest, Chinese city we have seen. Soochow and Hangchow were, perhaps, as large before the Insurrection, but they were terribly depopulated by the war, and have not yet recovered their former greatness; nor were they ever anything like so well built as Canton. Some of the best brick-work I ever saw is here. The most perfect of pressed brick is laid in mortar spread so thin that it looks like a thread of white running front though the brick is not red like St. Louis brick, nor has it the beautiful brownish tint of some I have seen about Nashville, but approaches a lead color. Of course it is only the finest houses that are so elegantly built; there being a great deal of coarse and irregular work. There are here, as elsewhere, but they are bad enough, yet they do not come up to those of the other cities we have visited. The shops are larger, and the stocks of goods better than we have seen elsewhere.

There are less than 500 native Christians in the city, and they are nearly all in the Presbyterian, Wesleyan and Baptist Churches. Several cases of great interest were related by Dr. Happer, but have not room to detail them here. Growth is not rapid, but healthy and steady, and the brethren rejoice in brightening prospects from year to year.

The evangelization of China proceeds quietly, but moves forward with divine energy. The greatest changes are prepared silently. The meteorological conditions that produce the cyclone are noiseless. The rays that loosen the iceberg from the masses upon which it was formed are unobserved. Catapults are the outcome of silent forces. So Christianity is making their way in China. Far beyond the range of apparent results these vital truths are insinuating themselves into the minds of men, and God's word accomplishes that whereunto it is sent. The great event is coming. China will bend the knee to the Son of God.

When the issue will appear no man can know. Let the universal church cry to God that he may hasten it in his time.—*Nashville Christian Advocate.*

Ridiculous Twaddle.

We heartily agree with our contemporary, Dr. McAnally, of the *St. Louis Christian Advocate*, in the following criticisms:

"He Holds the Fort of Heaven" is the title of a piece of sheet music, a second copy of which has been received at this office for notice. Much by Charles Baker; words by Mrs. D. Jordan. F. W. Helmick is the publisher. It is called "A tribute to the memory of P. D. Bliss."

When notice was made of the copy first received we took occasion to express our dissent from the use of such a phrase in such a connection. "He holds the fort of heaven" was evidently intended to be applied to Mr. Bliss. Not he holds a fort in heaven, but he holds the fort of heaven. It is irreverent, impious, in bad taste and presumptuous. By what authority do they speak of the fort of heaven; and even if the phrase were correct, who on earth has any right to say that Mr. Bliss holds that fort, or can any one on earth know certainly that he is in heaven? Hence, we insist, the phrase is presumptuous.

Then on the title-page there is a lithographic representation of angels playing, arabesque to place a crown on Mr. Bliss' head, he sitting composedly, dressed as for company, with hair and beard carefully and neatly arranged. And as angels are not supposed to place crowns on people's heads while here in the flesh, the inference is that it was intended to make the impression that Mr. Bliss went to heaven in his best clothes and neatest appearance.

But what of the "words"? Let us take the first stanza, which runs thus:

"Through clouds of storm and darkness,
And the crash of fearful doom,
When the shroud of flame enveloped him
For a child and watery tomb."

That will do for a specimen. What think you of it?

Rather a singular shroud for a singular tomb, through the crash of doom—a shroud of flame—a watery tomb. But enough. The public taste has long since been nauseated by the purple, jargon, senseless and ridiculous things that are often sung. Many of our song books for Sunday schools abound in such. For instance:

"O glorious hereafter,
Thine ever bright radiance," etc.

This is a specimen of many. Such things to good taste, and an outrage upon common sense. It is high time some plain and reverend people spoke out plainly in condemnation of such senseless and ridiculous twaddle. It is calculated to so stupefy the minds of children with pure nonsense as that there will be no room, if there were an inclination, for things serious, reverend and useful. Let's have done with it, and return to the solid, impressive hymns, so rich in sound, truth, and so full of solid comfort.

Bishop Marvin.

We have just received, says the *Nashville Christian Advocate* of April 21, four capital communications from Bishop Marvin. The fourth is dated "Steamer Australia, Red Sea, March 19." The Bishop says: "We are in the Red Sea, with high northerly winds, and have our heavy coats on. To-morrow evening, if we prosper, we shall cross the track of the chosen tribes. We must do our best to believe that some one particular place is the right one." He sends us specimens of the Singhalese, Telugu, Hindustani and Tamil languages, and asks us whether we had seen such before. O yes—but that is all—we cannot read a word of any of them.

In a private note, dated Bombay, March 7, the Bishop says:

"I send you specimen pages of a few of the modern languages of India—the Singhalese, used in Ceylon; the Tamil and Telugu, used in the Deccan, and the Hindustani, used farther north. I think they are beautiful—what do you think? I presume you have never seen them, but as you have seen many things which I never did, I may be mistaken in this."

"We have completed our tour in India, and are here ready to sail. We have seen only the places visited by all travelers. Our time here has been too short. We ought to have seen the Deccan, which we only touched at Madras. Yet, as it is, I have more to write about than I can ever get on paper. I am in despair on that point."

"The work of God is going on in India; slowly, if you consider apparent progress from year to year, but with a sort of silent majesty and power, which can be appreciated only when you institute a comparison of facts in intervals of say ten or twenty years. The oldest and most intelligent missionaries are the most sanguine."

"But the field is not yet won. The devil is in great power, and will hold the position to the bitter end. A religion that sanctifies and deifies just is to well entrenched in the depravity of the human heart to yield at the first blow. It dies hard, and will not be exterminated for years, perhaps even ages. But the Lord of hosts has smitten it with the sword having two edges, which proceeds out of his mouth, and it must die. The sword he has committed to his people, and the only trouble is they wield it with too feeble a hand. When the militant host shall lay about them in stalwart earnest with the invincible blade, and push home in full force, bringing up all their reserves of power, the last fortress will be taken."

"Give my love to everybody, that will have it. My health is good. India agrees with me. But I begin to long for home."

At last it is done, and the Federal troops have been withdrawn from the Statehouse in New Orleans. After eight years of misgovernment, and four years of sheer usurpation maintained by the national army, Louisiana is now left to exercise her rights as a sovereign State, and her government is now in the hands of those whom the people have chosen.

To-day (Tuesday,) at twelve meridian, the troops left their quarters near the Statehouse for the barracks below the city, and our people once more breathe the air of freedom. The government of which Gen. Nicholls is the head can now proceed in its work of peace and reform. The returning Board, with its venality and corruption, has failed in its execrable attempt to impose upon the State another four years' term of turmoil and plunder. The course of Mr. Hayes has been in strict accord with his oath of office, and under his administration the national government promises to return to the letter and spirit of the constitution.

The war between Russia and Turkey is now regarded as inevitable. At the time of this writing no formal declaration of war has been made, but troops are moving, and the actual conflict will begin within the next few days. Russia goes to war for the avowed purpose of securing the Christians of Turkey from wrong and oppression, and disclaiming any designs of territorial aggrandizement. We know not how sincere this disclaimer is. At present the other great powers of Europe are watchful, but neutral. As events progress the war may become general. The immediate effects of the war here will probably be low prices for cotton, high gold, and a rise in provisions. Less cotton, and more corn and meat, should be the policy of the South.

We exceedingly regret the death of Mrs. Eliza A. H. Armstrong, wife of Rev. Samuel Armstrong, formerly a member of the Louisiana Conference. She died at her residence near Dallas, Tex., on the eighteenth of March, 1877. We have received an obituary of Sister Armstrong, which will appear shortly.

Rev. D. P. Bradford, of the Mississippi Conference, writes us that a sad bereavement has fallen upon his home. His youngest child, Noel Norwood, aged two years and nine months, died suddenly of pneumonia, April 16. The sorrowing parents have our sympathy and prayers.

There is nothing like taking all you do at a moderate estimate—it keeps mind and body tranquil; whereas grandiloquent notions are apt to hurry both into a fever.—*C. Bronte.*

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in the Carondelet street church on Thursday
at 2 P.M. Bishop Wigham will preside.
LINDA PARKER, P. E.

INFORMATION WANTED

AS TO THE WITNESSES CHURCH OF THE REV. C. A. BARNETT. Any of his friends seeking this advertisement, and knowing any of them, will please inform him. He was a few years since connected with the Mississippi Conference, and has the name of Dr. Campbell of Tennessee. Many would see it in the world college we can find the address at Tiller, in the same county as he.

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
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THURSDAY, MAY 3, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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HARP, 112 Camp street, New Orleans.
Address all communications designed for publi-
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Pitching Toward Sodom.

The plain of Jordan was most at-
tractive to the eyes of Lot. It was
well watered everywhere. It was
even as the garden of the Lord,
like the land of Egypt as thou comest
unto Zoar. The five cities were
like gems set in this rich and beauti-
ful land; and especially Sodom, the
chief and metropolis, was populous
and powerful, and renowned for its
wealth and prosperity. While Abram
dwelt in Canaan, "Lot dwelt in the
cities of the plain, and pitched his
tent toward Sodom." This was from
the first the coveted object. Long
before he reached the great city he
was looking in that direction, he
pitched his tent that way, and in
time he is domiciled in the capital of
the Pentapolis. His wife and daugh-
ters are moving in its society, and
family alliances are contracted with
some of its prosperous people. This
seemed to be something finer and
grandier than to live in tents, and to
be condemned to the uneventful
course of pastoral pursuits. Here
was culture, society, and the excite-
ment of business and pleasure.
There was danger in the move, and
we may suppose that Abram had
warned him against it, that at times
he had his own doubts and misgiv-
ings. His progress thither was slow
and cautious. He may have gone
around the place, and turned long in
sight of it. Sometimes he struck his
tent and drew farther away, and
then, yielding to the fascination of
the city, he pitched nearer, than be-
fore, until, in an evil hour he surren-
dered to the alluring prospects of a
settled home in town, and became a
citizen of Sodom.

In like manner are people now-
days pitching their tents toward So-
dom, moving slowly and surely but
blindly upon moral ruin. They have
turned away from Canaan, and have
set their faces toward the city of de-
struction. When men throw off the
restraints of godliness, and wander
whither they will, without regard to
the authority and obligations of re-
ligion; they are pitching that way.
They have not divested themselves
of all moral restraints, they have not
consciously given over all thought
of piety, but they have determined
upon a life of self-indulgence and
pleasure. Nothing is to be allowed
to come between them and success
in business. Wealth, pleasure, social
position and influence are before
them. The tempting prizes of worldly
ambition are in their eye, and to at-
tain them all scruples are gradually
overcome.

There are many things that only
lead to evil. Their immediate influ-
ence is small, and if they brought
nothing after them they might be
considered as innocent or indiffer-
ent. A game merely for pastime is
not much in itself, but it may lead to
the passion for gambling. A social
dance, where the company is not
promiscuous, and where the sexes
are not brought into offensive and
indecorous contact, may be good for
exercise, and not particularly objec-
tionable, if it were not a training
school for that which at length be-
comes unfriendly to virtue, and mini-
sters to selfishness and vanity.
What harm in an occasional glass?
Only this: that no moderate drinker
is safe. Every taste of the cup is in
the direction of the Sodom of drunk-
enness, and the most of those who

Indulge sooner or later reach the
place of doom. The sin that breaks
out in dishonesty or licentiousness
often burrows long in the soul before
it is developed in the outward con-
duct. Men are filthy dreamers be-
fore they become impure in act.
They have become debauched in im-
agination, and unclean pictures are
in the chambers of imagery long be-
fore the outward life becomes dan-
gerous. To allow our selfish, or even
laudable, desire of gain to trifle even
in thought with the conscience, and
with our sense of perfect honesty, is
to imperil character. In business,
in pleasure, in society, thousands are
pitching their tents toward Sodom.
Unconsciously they are being drawn
into the vortex. They are moving
toward the spot where the rain of
fire is certain to overtake them.

When we see Christians growing
worldly with success, losing their in-
terest in religion—as they become
more absorbed in business, and sacri-
ficing their spirituality for the sha-
dows of fashionable pleasures, we
know but too well whither they are
drifting. There are thousands in the
churches who are pitching their
tents toward Sodom. In one way or
another they are yielding to the
allurements of sin. The lusts of the
flesh, the lusts of the eye and the
pride of life are doing their work of
death, and bringing on the cata-
strophe which closes the career of
backsliding and apostasy.

Young people especially are ex-
posed to this danger of choosing the
wrong path. What an alluring
scene was that which enraptured
Lot? Those verdant plains, amazing
in their fertility, ever fresh and luxu-
riant, with their abundant springs,
covered with a wealth of unwither-
ing herbage, fragrant with the breath
of flowers, and adorned with noble
and imposing cities, among which
Sodom reared its walls and displayed
its splendor as the queen of beauty,
were enough to captivate him. He
may have known little of the wick-
edness hid beneath this exterior of
wealth and art. A serene sky bent
over the scene of enchantment, and
when he entered the gate there were
no portents of the coming storm.
What was Canaan in com-
parison with this land of beauty and
riches, and who would live in a tent
when a city mansion is within our
grasp? It is even so that young peo-
ple are lured from the church and
from religion by delusive prospects
of a worldly course of pleasure and
gain. They pitch their tents toward
Sodom, and many of them get there
at last. The girl that forgets her
Savior in her eager pursuit of social
enjoyment, the boy who refuses to
give his earliest love to Christ, that
he may sow his "wild oats," has
taken the false step, and it is Sodom-
ward.

Whatever be our position, what-
ever be the unbelief in us, or the
stage of sin and worldliness we have
reached, it is wise to pause and re-
flect. Toward Sodom we are pitch-
ing our tents if there is in us an evil
heart of unbelief in departing from
the living God. Thither we are mov-
ing if spiritual idolatry has gained a
lodgment in the heart. To the city
of destruction all are bound who
have turned their backs upon the
Lord's land. If Lot had foreseen
the peril to which he was going, the
vehement calls that awaited his righteous
soul, the calamities that overtook
his family, the humiliation to him-
self, he would probably have turned
his face from the scene that fasci-
nated his first look upon this garden
of sin. Could the misguided souls
who are pitching toward the spiri-
tual Sodom only know the ruin to
which they are hastening!

Missions.

Bishop Marvin's letters from China
will have the effect of bringing the
work of missions nearer to our peo-
ple, and of creating a deeper interest
in them. Remote as is a formidable
hindrance to sympathy. We are
easily affected by distress at our own
doors, because we can look upon it
with our own eyes, and compassion
is excited by miseries which appeal
directly to our senses. Things dis-
tant make comparatively little im-
pression. The calamities of floods,
wars, famine, pestilence, make little
impression so long as they are on an-
other continent, and their ravages
are confined to the other side of the
earth.

Modern science has helped to
break down this barrier of distance.
We can travel round the world in
less than three months. The tele-
graph brings daily intelligence of
what is going on in all parts of the
world, and human sympathy and the
feeling of universal brotherhood
have been quickened and developed
as much as trade and international
intercourse. The miracle of Babel
was wrought to separate and scatter—
to build up distinct nationalities, and
so to divide and spread the people of
the earth that corruption and wicked-
ness might be checked. The dis-
covery of modern civilization tend

to unify; and, without destroying
the wholesome distinctions of race
and nationalities, to bring them
nearer together, for the purpose of
mutual enlightenment, and material
and moral progress.

The advantages to Christianity are
not alone in the greater facility with
which the heathen can be reached
by gospel agencies, but they are even
more in the living interest which
they excite in these distant regions
of the earth. China is now our
neighbor. No section of paganism is
really far from us. The telegraph
helps us to feel for the people who sit
in darkness and in the shadow of
death. India, China, Japan, were
not long ago separated by a twelve
months' voyage from us, and the
round trip was a matter of years.
Now the missionary reaches these
most distant fields in a few weeks,
and electricity and steam bring daily
and almost hourly tidings from them.
The interest which devout people
feel in the conversion of the heathen
is largely increased by rapid com-
munication, and prayer is somehow
felt to be more available.

The presence of men we know in
those far-off lands wonderfully in-
creases our sympathy in the mission
work. Their welfare and that of
their families are an irresistible ap-
peal. The more completely each
community and church is represent-
ed there the better. If every Chris-
tian family had a son or daughter in
some mission field, how intensely
and unconsciously would earnest
prayer be multiplied! Then the first
fruits, the most and the best of all
our store, would be devoted to the
foreign work. Every family altar
would send up supplications daily,
secret prayer would be as much for
the conversion of the heathen as for
personal blessings, and scarcely
would a public prayer be offered
without mention of the missionary
and his cause. Every family can-
not send a member to the mission
fields, but we shall in time approach
more and more to such a representa-
tion. It might not, however, to be a
difficult thing for us, in our hearts,
to adopt the missionaries we have as
members of our own households, and
to support them, and pray for them
as if they were our own kindred. By
separating themselves in this work
they become the children of the
church, and we should care for them
as tenderly and as generously as if
they were our blood kin, and had
gone forth from our own hearth-
stone.

The Bishop's letters convict us of
one thing at least: we have not felt
for our missionaries as we should
have felt for them—we have not
been in such complete sympathy
with them in their toilsome and
self-denying labors as we should
have been. There is certainly a great
gulf between the earnest consecra-
tion and true Christian enthusiasm
and faith of Lambuth and Allen,
and the faint approach to zeal which
animates the most of us here at
home. While the Bishop is at a
white heat in his fervent advocacy
of Christ's cause in China, the
church to which he writes is more
like a slowly flowing glacier than
like a stream of bounding fullness
and power set free by the melting
rays of spring.

A day of special prayer is well.
Prayer is as much wanting us
money—even more. A love that
stimulates prayer will open the hand
to liberal giving. And it is the spiri-
tual power back of the material re-
sources that is most needed to give
success to all evangelizing efforts. It
is not every Sunday that the pastor
leads his people up to the mount of
prayer for a blessing upon our mis-
sions. An ordinary prayer meeting
in which missions are emphasized is
the exception. What we need are
not only days of special prayer, but
prayer without ceasing. The mis-
sionary spirit must become so in-
wrought in the very heart that all
our preaching, and all our praying,
and all our talk shall be flavored
with it. The cause is first in our
church enterprises, and it is an in-
spiration that must vitalize all the
rest. It is that which must stand
out most prominently in the indi-
vidual experience, and be the ex-
ponent of a living faith everywhere.
We expect that the day will come
when praying and giving for mis-
sions will be as universal as singing
and preaching, and when there will
be a clamor for the privilege of con-
tributing to send the gospel abroad,
and when, if special prayer for any-
thing is called for, it will be for some
other object than that of bringing
the church up to her initial and nor-
mal business of accepting and ful-
filling the great commission.

The prayer of faith will avail
much. But how can there be much
faith if we are delinquents in not
consecrating our substance to the
cause of Christ? As we pray let us
also bring our gifts to the altar, so
that our prayers and our works may
be in accord. And then let us have
faith. God is doing according to our
faith. Probably even more has been

done than we have a right to expect,
considering our unbelief and our
stinted measure of giving.

Guard the Young.

Few of our readers, living, as most
of them do, beyond the great centers
of vice, have any idea of the efforts
put forth to ruin the young of both
sexes by the circulation of corrupt
literature. We have read the Thirtieth
Annual Report of the New York So-
ciety for the Suppression of Vice,
which presents an array of facts that
are truly appalling in their character.
Mr. Anthony Comstock, the secre-
tary of this society, deserves the
thanks of the entire population of
this country for the zeal he has shown
in breaking up many of the hideous
dens from which obscene literature
is sent forth in poisonous streams
over the whole land. We may form
an idea of the extent to which this
vile business is carried, and how well
it pays those who are engaged in it,
when it is stated in the report that
the society has destroyed eight tons
of vile books, and more than seven
tons of stereotype plates from which
they were printed, and that two
hundred and forty-seven persons
have been arrested for active partici-
pation in this vile traffic. The parties
engaged in this horrible business
do their work in the most concealed
places, and practice every known
trick to evade the officers of the law.
And the worst feature of their trade
is that they work upon the minds of
the young, and thus corrupt society
at its fountain-head. Those of ma-
ture age are comparatively safe from
these viles, but the young are their
special victims, and we may well
ask: What shall be the society
of twenty years hence if the boys and
girls of to-day are smitten with this
leprosy? It becomes the solemn duty
of parents to guard their homes from
the approach of this dread enemy.
There is no household that is abso-
lutely safe without the utmost vigil-
ance. In the report before us it is
stated that "the committee had ad-
dressed evidence that young men and
maiden, in the purest and holiest
homes of our cities, and in the most
moral communities in the country,
are by hundreds led to ruin by this
insidious foe." There are revelations
in this report from the agents of the
society of the most startling nature.
One of them said: "I found in the
homes of the wealthiest and best
families, in the hands of sons and
daughters alike, the vilest books, pic-
tures and articles; in some cases the
sons or daughters had been corrupted
while in our best schools, seminaries
and colleges." In one of the public
schools in Brooklyn he found one of
the worst books ever published being
circulated among the boys, and traced
it to one of the best families in the
city. More horrible still, it was found
that a human fiend in the shape of a
Frenchman, who had taught his
native language in seven leading
schools in New York for thirteen
years, had during all that time been
corrupting his pupils by means of the
vilest books and pictures ever made.
Nearly every day since the arrest of
this wretch letters have reached the
office of the society, bringing the sad
news of a beloved child corrupted
by him.

These reports refer to society north
of us; but we are exposed to the in-
roads of this foul literature, for those
who ply the trade know well how to
use the mails. Can we too seriously
guard our children against such a tide
of evil? And can we be too careful in
selecting the papers and books that
they shall read? Let only such writ-
ings come into the hands of the young
as will impart lessons of virtue and
truth, and aid in building up ro-
bust and healthy characters. Our
children should be regarded as our
richest treasures, and we should
guard them with a sleepless vigil-
ance.—*Richmond Christian Advo-
cate.*

About Obituaries.

Let everybody read every word of
what Dr. Summersays on this sub-
ject. We endorse every syllable of it.
We have given the substance over
and over again to our readers, but to
little purpose. Perhaps they will
hear and heed Dr. Summers. If they
do not we shall despair.

A minister asks us whether it is
his duty, unasked, to write for the
Advocate an obituary of every one
who dies in his pastoral charge. What
a question! And yet, perhaps, it was
well to ask it. If a member of the
church whose example may be edify-
ing dies, and the friends desire the
minister to write a brief notice of him
or her for the paper, it is proper to do
so. "Short and simple annals" of
God's servants do good. But what
is the use of writing obituaries of
children? Everybody knows their
parents loved them and knew their
death, and that the precious lamba
have been taken to the fold above.
And what is the use of writing long
accounts of the birth, marriage, re-
movals, relatives, etc., of persons
whose characters and lives were al-
together commonplace? How often
have editors of our church papers
begged ministers and others not to
send them obituaries of persons not
members of the church, or more than
an announcement of the death of
infants (if that), and but little more
than that concerning persons of
whom nothing can be said of especial
interest to the reader. No doubt all
the incidents of the life and death of
every one are interesting to relatives
—he was "somebody's darling"—
but that is no reason that the editor
and readers of the paper should be
annoyed with the unedifying recital.
The lives of some persons, ministers
and experienced Christians—whether
conspicuous or obscure—afford mat-
ter for edifying memoirs, and we
never grudge the space they occupy
in the paper, when explosives and
reflections are avoided—a due regard
to brevity being important. But we
beg our bereaved friends to bear in
mind that they are not the best judges
in the premises. A mourning Rachel
would have the paper filled with de-
scriptions, incidents, "lines" and
"lamentations" for her child, because

The Book of Proverbs.

In all the literature of heathen an-
tiquity there is no collection of max-
ims for the wise conduct of life that
will for a moment compare in excel-
lence with this that bears the name
of Solomon. We must go to the old
and inspired Book of Proverbs to
find the best lessons to teach men
purity and justice and generosity
toward each other; reverence and
faith and love toward God.

This sacred book is adapted to all
times and to all persons. It is espe-
cially fitted to teach the lesson of
calmness and moderation and self-
control in these times of haste and
excitement and wild expectations.

It is just the book to teach the young
how to make the most and best of
life while they live, and how to be
always ready for a higher and better
life to come. The young man who
makes the Proverbs his companion
and counselor cannot fail to bear
himself nobly in any position, and to
give a good account of his work,
when it is done. The grief that con-
sumes the heart of the defeated and
dishonored will never come on him.
Whatever the position which he
holds in the world, he will make it
honorable by the nobleness and fidel-
ity with which he fulfills its duties.
The trials, burdens and temptations
of the world will only give beauty
and strength to the character which
is built up by a diligent study of this
book, and by daily obedience to its
sacred maxims. Let the young take
their early lessons of truth and purity,
of temperance and industry, of pa-
tience and kindness, of faith and
piety from this infallible guide, and
the best that the world has to give
shall be theirs, and when they pass
away from the world their names
shall be held in everlasting remem-
brance.—*Dr. March.*

We wish we had room, says the
Independent, to publish Joseph
Cook's preliminary addresses every
week. Some of them we hope to
publish by and by. In that which
accompanied the lecture which we
printed this week Mr. Cook enumer-
ated six books the most valuable—
next after the Bible—for devotional
purposes. They are: 1. Jeremy Tay-
lor's "Holy Living and Holy Dy-
ing." 2. Thomas Kempis' "Imita-
tion of Christ." 3. Bunyan's "Works."
4. Pascal's "Thoughts on Religion."
5. Horace Bushnell's "Sermons for
the New Life." 6. Bishop Hunting-
ton's "Christian Believing and Liv-
ing." On the duty of our Lord he
selected six books:—1. Liddou's
"Bampton Lectures on the Divinity
of our Lord." 2. Dornier's "History
of the Person of Christ." 3. James
Freeman Clarke's "Orthodoxy." 4.
Prof. Moses Stuart's "Miscellaneous
Including Letters to Channing." 5.
Seeley's "Ecce Homo." 6. Farrar's
"Life of our Lord." On Christian evi-
dence he mentions twelve: 1. But-
ler's "Analogy." 2. Paley's "Evi-
dences." 3. "But always in coun-
cion with later works." 4. Farrar's
"Critical History of Free Thought." 5.
Fisher's "Supernatural Origin of
Christianity." 6. Christlieb's "Mod-
ern Doubt." 7. "Aids to Faith." 8.
Whateley's "Elements of Christian
Religion." 9. "Historic Doubts
About Napoleon" and "Christian
Evidence." 10. Horne's "Introduc-
tion," new edition. 11. Westcott's
"Introduction." 12. Muller's "De-
ctrine of Sin." 13. Hagenbach's "De-
cline of German Rationalism." 14.
Dornier's "History of Protestant The-
ology." We give this as a sugges-
tion for a theological library. The
list includes but five American au-
thors—one from Andover, one from
Cambridge, one from New Haven,
one from Hartford and one from
Boston.

Respectfully yours,
RICH. TUCKER
MARION, ALA., APRIL 21, 1877.

DEATH OF AN OLD CITIZEN.—Mr.
S. P. Hoss died, at his residence in
New Orleans, on Monday, April 30,
aged eighty-one. He was a native of
Brunswick county, N. C. He moved
to Mississippi in 1835; five years later
he settled near Covington, Louisiana,
and about twenty years ago he be-
came a resident of this city. His
health had been gradually failing for
years, but he kept until a few
weeks ago, when increasing weakness
and a complication of maladies con-
fined him to his house. He was a
man of great industry, thrift and
prosperous in business, and a model
of honor and integrity in his affairs.
He was a Methodist, a man of prayer,
loving the house of God, and rarely
absent from his place. His death
will be regretted by our citizens, by
the church, and he will be mourned
by a large circle of kindred. His end
was peace.

We are exceedingly pained to learn
of the death of Rev. W. H. Seales,
president of Dallas Female College,
Dallas, Texas. President Seales was a
graduate of Centenary College,
Louisiana, and for some time pro-
fessor in that institution. He was a
man of energy, good scholarship, and
a clear and forcible preacher. As an
educator he stood among the first
and best. The Galveston Christian
Advocate of April 28 says:

A note from Rev. M. H. Neely con-
firms the intelligence of the death of
Rev. W. H. Seales, president of Dal-
las Female College. He died on the
night of the tenth, of heart disease,
having retired in his usual health.
His death is a loss to the church and
the cause of education in Texas.

We learn that an interesting meet-
ing is going on in the Methodist
church at Covington, La. It is being
conducted by the pastor, Bro. Shab-
brough. There have been a consider-
able number of conversions and ac-
cessions to the church.

Rev. W. H. Fleming, D. D., of the
South Carolina Conference, died
April 16. At the time of his death he
was pastor of Bethel church, Charles-
ton.

We received, April 19, says the
Nashville Christian Advocate of April
28, two capital communications from
Bishop Marvin, dated respectively,
"Cairo, Egypt, March 26, 1877," and
"March 23, both postmarked 'Alex-
andria, April 4.'" That is a rapid
transmission. The readers of these
letters, when the time comes for them,
will be interested in the Bishop's
Egyptian experiences. We really
should like to see the Bishop and Bro.
Hendrix astride the little Cairo don-
keys! On March 27 the Cairo won-
ters to the top of the great Pyramid of
Cheops, and into the heart of it. It
was a considerable feat, but it did
not fatigue him as much as he ap-
prehended. He was to sail for Palestine,
March 30.

A note from Rev. T. H. McClendon
informs us that Rev. J. H. Boult, a
local elder and formerly a member
of the Louisiana Conference, died
near Bayville, on the twenty-eighth
of April. Bro. Boult's death was
triumphant. A good man has gone
to his reward. He had been a preacher
for twenty-four years.

Hon. H. M. Spofford was elected
United States senator for the long
term by the Louisiana Legislature
last week. The vote for him was
nearly unanimous. We have known
Mr. Spofford for many years, and
congratulate the Legislature on the
excellent choice. No better could
well have been made.

During the period of the English
Commonwealth the Jewish rabbis in
England bound themselves by heavy
penalties not to receive Christian
converts to Judaism. This rule,
which was adopted to check persecu-
tion, has just been abolished by the
Jewish ecclesiastical authorities in
England on account of the mixed
marriages, which have of late years
been frequent. Hitherto proselytes
have been obliged to go to the Con-
tinent for admission into the syna-
gogue.

A good meeting, says the Nashville
Christian Advocate of April 28, is
going on at West End. The Van-
derbilt biblical students and others
assist the pastor, and some of the
other students are becoming the sub-
jects of saving grace.

MACHINERY, TIES, ETC.

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UNDERTAKER,
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Embalming and Disinterment. Bodies carefully
opened. Caskets and Caskets for hire.

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Large and Elegant Stock of Jewelry at Auction,
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CENT. PROFIT than any other establishment which advertises daily.
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12 Tea Plates,	1 Sauce Boat,	10
12 Soup Plates,	1 Salad Dish,	10
12 Coffee Plates,	1 Covered Dish,	10
12 Butter Plates,	2 Vegetable Dishes,	10
12 Tea & Supper Saucers,	4 Meat Dishes,	10
12 Dinner Coffee Cups and Saucers,	1 Pickle Dish,	10

120

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TEA KENNEDY SET PLATES
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TEA PLATES

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, MAY 10, 1877.

NO. 19.

Soft glowing to heretofore light,
Twixt nature's smiles and tears,
The low O, L, of which thou hast been,
Bright in the clouds appears.
The world of thy dwelling-place
That pure arch seems to be;
And as I bless thy gentle light
My spirit tries to be
Thine, glowing o'er earthly world,
We hail the ray of love;
Thou dwells upon the contrite soul
The more thy love;
And as the faithful promise speaks
Repentant sin forgiven;
In humble love we bow the beam
That points the way to heaven.
—Lily From Hesperus.

News of the Week.

DOMESTIC.

COLUMBIA, May 1.—The Republican State officers, yesterday, having signified their willingness to withdraw from the contest, to-day, by counsel, went into the Supreme Court and moved a withdrawal of their answers from the file, and consented that judgment should be entered in favor of plaintiffs. The Hampton State officers were advised of the entry of judgment in their favor, and the officers will be transferred to them to-morrow.

The work of transferring the treasury office will probably occupy a week or ten days.

LOUISVILLE, May 1.—The celebration to-night, in commemoration of President Hayes' actions, by withdrawing the troops from the Southern States, thereby allowing the people to be governed by those of their own choice, was a great success. The city hall and a large number of private residences were brilliantly and brilliantly illuminated. The entire population seemed possessed with patriotic ardor of the occasion. The celebration was a triumph.

MONTGOMERY, May 1.—The city election was quiet. The Democrats elected their mayor, clerk and aldermen by a large majority.

There was frost in many parts of the State this morning.

MOBILE, May 2.—Col. John Forsyth, the well known and distinguished editor of the *Mobile Register*, died to-day, aged sixty-six. Col. Forsyth was the leading Democratic editor of the South, and was minister to Mexico under President Hayes. He was a native of Georgia.

WASHINGTON, May 2.—President's Proclamation. The annual adjournment of the Senate, Congress without making the several appropriations for the support of the army for the fiscal year ending June 30, 1878, presents an extraordinary question, requiring the President to exercise the power vested in him by the constitution to convene the Congress in extraordinary session, to exercise the power vested in him by the constitution to convene the Congress in extraordinary session, to exercise the power vested in him by the constitution to convene the Congress in extraordinary session.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do, by virtue of the power to this end in me vested by the constitution, convene both houses of Congress, to assemble at their respective chambers at twelve o'clock M., on Monday, the fifteenth day of October next, to then, and there consider and determine such measures as in their wisdom their duty and the welfare of the people may seem to demand.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington, this fifth day of May, of the year of our Lord 1877, and of the independence of the United States of America the one hundred and first.

R. B. HAYES.

By the President,
WM. M. EVANS,
Secretary of State.

SAN FRANCISCO, May 2.—The Zelandia Indians, the following news from Fiji: The Fiji Prince, William Pitt Ekelesava, brother of the King of Hawaii, and his consort, the Princess Lydia Karaman, Sibikaka, Sibikaka, Sibikaka, eldest sister of the King, has been appointed his successor to the throne.

FOREIGN.

PARIS, May 1.—N. day anti Catholic demonstrations were made this afternoon by the students before the various Catholic educational institutions. The police dispersed the crowds of students; three of whom were arrested.

PARIS, May 2.—The *Paris* publishes the text of the Russian speech to the Egyptian notables. The *Paris* says: "Notwithstanding the Porte's desire for peace, Russia has declared war. As is important Egypt should send troops to Turkey. The notables have been convinced that the minister of war may know the strength of the contingent he can send. Estimates do not admit our furnishing the full number required, and it is necessary to resort to exceptional resources."

LONDON, May 2.—The *Daily News* Paris correspondent says: A message from Vienna gives the following account of the battle of Kars: "The center of the Russian army, forty thousand strong, under Melnikoff, attacked Moullar, five miles from Kars, on April 29. The Turks fought desperately."

The Russians, supported by powerful artillery, succeeded in dislodging them from this position. Moullar called out all the reserves, and attempted on the twentieth to recover the lost ground with sixty thousand men, but was defeated and driven back under the guns of Kars. The Russian losses were considerable, and those of the Turks were enormous. **ROME, May 4.**—In the Chamber of Deputies to-day Minister Milegari,

in answer to a deputy who had given notice of an interpellation relative to the reactionary movement commenced abroad in favor of a restoration of the temporal power of the Pope, said the negotiation was the work of private individuals, and deserved no serious consideration.

HALIFAX, May 5.—The forts in the neighborhood of the city are being supplied with improved guns and ammunition. Much activity is being displayed by the military authorities. Three iron clads are to be stationed here. Another regiment of Highlanders are expected shortly. **St. Petersburg, May 5.**—Advices state that great distrust prevails against England.

The batteries on the shore of the Baltic are being repaired and armed. Hundreds of torpedoes are ready for immersion near the Gulf of Finland, and a number of houses have been reserved for the troops to be quartered in them.

LONDON, May 6.—A dispatch from the Cape of Good Hope announces that Transvaal had been annexed to the British empire, despite the protest of President Burgers, and the British troops have entered the territory.

Lord Derby's reply to *Fortis*, Lord's circular has been presented at St. Petersburg. It is understood to be very bitter.

LONDON, May 6.—A dispatch to Reuters' Telegram Company from Capetown April 17, via Madeira, announces that Transvaal has been annexed to the British empire, and the British flag hoisted at Pretoria.

The Czar, addressing the Dvortse at Moscow, concluded: "To-day I am happy to be able to thank my people for their patriotism, which has been proved by deeds. Their readiness to undergo sacrifices exceeds our expectations. May God assist us to fulfill our task, and bless our troops who are about to engage in contest for faith, emperor and fatherland."

Fifty thousand Russians, attempting to force Signale Pass, east of Kars were repulsed. Two Russian soldiers on Kars were repulsed with heavy loss.

Abdullah, the famous Kurd chief, is about starting for the Russian frontier with ten thousand Kurds.

PARIS, May 7.—The official journal publishes a neutrality decree, and an official notification of the Black Sea blockade.

Le Liban Public states that a general rising of the Mohammedan population of Tunis, Tripoli and Morocco is imminent.

The French government is about to dispatch a strong reinforcement of troops as well as a fleet to Algeria.

BERLIN, May 7.—The Russian fleet, which is marching through the Bosphorus and the Dardanelles, is evidently with the purpose, unless prevented by the Turks, of turning the second Turkish line of defense at Signale. The Russian center, in the plain of Kars, seems to be awaiting the result of this movement, and of the maneuvers of the left wing, which is trying to force its way from Bayazid by way of Surukov.

MANCHESTER, May 7.—The *Guardian's* London dispatch states that the channel fleet has received orders to proceed to the Mediterranean.

A Single Eye.

MR. EDITOR: Our last letter ("Oregon and California") in your paper closed the series, and we were vain enough to think that the job was finished. But, alas for human expectations, "A Single Eye" has been around looking through "a glass darkly," and he, as he thinks, discovered a serious defect in adjusting some of the last stones, and complains bitterly about it. He gives us the key-note of his lamentation in the following words: He says: "Bro. Bradley, in his letter of February 3, undoubtedly misrepresents California. He says again, in the same paragraph: 'S' singly is his eye; that he is unknowingly contradicts himself. He tells us that laborers cannot find employment, and that labor is scarce, in the same letter. Is it not evident that both these complaints cannot be justly urged at the same time?"

This is certainly a grave charge—that of misrepresentation and self-contradiction—and demands attention. He further informs you that this is not all—that there are other parts of the same letter which might also be handled.

Now, Mr. Editor, we have a copy of that letter (February 3) and we have carefully examined it, and we find that the shoe is on the other foot. Bro. "Single Eye" has unjustly misrepresented us. He makes us say what we did not say. And then he says we have lacked a little honesty in keeping back what we did say, thus withholding the genuine and giving forth the spurious. We use no such language in the letter to which he refers. We will quote from said letter just what we did say. We were speaking of the dozen or more "emigrant trains" going to California, which we met with on our return trip, "crowded with men, women and children," and we go on to say: "Poor fellows! We pitied them. They would not believe that

there were crowds of emigrants already there, disappointed, discouraged, moneyless, and without labor—except as a job could be picked up here and there." Toward the close of the same paragraph we say: "Money is hard to get at and—poor, and labor is scarce."

He, as you see, represents us as saying "that laborers cannot find employment," but we say no such thing. What we say is that "crowds of emigrants already there are without labor—except as a job could be picked up here and there." And therefore "labor is scarce," or hard to find. Now can any one see a contradiction in our words? Of course not. And if Bro. "Single Eye" had had an ordinary vision he would never have charged us with such hard things as he has. Would that he had pursued the same course he kindly marked out for us: "Looked at these things with both eyes, one on each side." But he didn't, and therefore he is brought to grief.

While we were in Sacramento city, where we spent over a month, and where we were kindly cared for by a part of "God's host," whom we hope to bless and love forever, we waited upon the mayor of the city, the street contractors, went to the great railroad shops, dropped in at the families, were in the different levees or wharves, at the printing offices, and other places of the same kind. And they all told us the same thing—that they could not by any means supply the demand for labor at any price. In the State printing office—a large and beautiful building—the steam was up, but there was not a single press in motion; neither did we see even one compositor "sticking type." The foreman said there was nothing doing. A foreman at the railroad shops told us that they would be forced to discharge quite a number of hands next day (Saturday), as they could not furnish them with labor. And then there was nothing doing in the great wheat fields, as the harvest was ended. We could add many more facts of the same sort to show up the truth of the position of the crowds there without work, except as they could pick up a job here and there, and the scarcity of labor. I fear our brother will have to look after our worthy *Pacific Methodist* editor, for he, too, has been saying some hard things against his State. The paper of the twenty-third ultimo contains a leader headed "Up and Down," in which he says:

Our stay in Stockton was short, but quite long enough to get well impressed with the prevailing feeling of hard times. Such stories as we heard of the condition of affairs in the lower part of the great San Joaquin valley were enough to appal the stoutest heart. The broad plains of the San Joaquin are as dry as a withering thorn; sheep and cattle are already dying of hunger, and the probability is that there will be hungry months among human kind in that section before the summer is over. We have passed through dry seasons before, and know something of the fondness for exaggeration which prevails, and yet we are sure that our friends in the south are doomed to suffer severely.

Between Stockton and Sacramento the crops look light, and if the spring rains do not come the harvest will be very short.

We were our good, brother, Wick B. Parsons, but "A Single Eye" is on his way, and he may expect his share of steel pen thunder, and a reasonable amount of paper lightning. Very truly,
JAMES E. BRADLEY.

MINNER, CA., APRIL 18, 1877.

A Bible View of Baptism.

A PROPOSITION.

MR. EDITOR: Several brethren have written to me, urging me to publish my articles on baptism in pamphlet form. I am not able to bear the expense, but I have a proposition to submit. I propose to be one of ten to pay \$10 each to have them published. As soon as the pamphlet is printed I will send enough copies to each one of the company to bring him \$20, at the retail price. Thus I give each one a *pro rata* share of the profits. The whole transaction can be done in two months. Here, then, is a chance to make \$10 clear, as well as to aid in publishing and circulating a pamphlet for which there is a demand. Who will respond? I will have the proposition open until the first of June.

J. M. BOLAND.

TALLADEGA, ALA., MAY 5, 1877.

The last act of life is sometimes like the last number in a sum—ten times greater than all the rest.—Collier.

Ten Days in Ceylon.

Bishop Marvin, in his letter No. 15, gives an interesting account of ten days spent in Ceylon. We give the last half of it—all the space at our command—as published in the *Nashville Christian Advocate*.

We visited also the great temple of Buddha, but found the principal apartment closed. The grounds were falling into decay, and the temple was much neglected until the present very able Governor had them repaired at the public cost, since which time the priests take on pride and keep their sacred articles much out of sight. The principal one is a tooth of Buddha. The Catholics ascribe that they got the real, original Buddha's tooth, in the old Portuguese times, and destroyed it. But the Buddhist priests, equally vain, for aught I know, maintain that they have the genuine article. It is rarely exhibited now, but at certain hours the jeweled casket, which contains it, may be seen even by eyes profane. These unfortunate eyes of mine, however, did not rest even upon theasket.

The sacred grounds of the Hindoos lie on the opposite side of the street. There we saw the bow tree, which a Hindoo never sees but that he performs an act of devotion. Besides that there are some very simple tablets and shrines, but nothing of any great interest. From this point we visited the graves of the ancient kings, which are on an eminence in a grove of the sacred bow tree, one of which seems to have been planted at each grave. But the monuments were never very imposing, and all are now in a state of hopeless decay. Near this is the Mohammedan mosque, a neat but not pretentious building. The Mohammedans of Ceylon are called *Moorims*.

They are understood to be of Moorish origin. There are 17,000 of them. They are engaged largely in mercantile pursuits, and are shrewd and unscrupulous. They are generally prosperous, and are called the "Jews of Ceylon." They keep themselves as distinct from all other peoples as the Jews of Europe and America.

In the evening there was a *prayer meeting* given to Mr. Baugh in the school building. It was a rich occasion. Mr. Nicholson presided with fine tact. The place of honor was reserved, of course, for the guest Mr. Baugh. The next highest seats were given to the American visitors. After tea had been served and prayer offered there was little singing and much speaking. All hearts were full. Mr. Baugh had once been their pastor, and the great prosperity of the church in Kandy had dated back from his term. To his energy they were indebted for their beautiful chapel. Many of them had been converted under his ministry. He had been the friend of all. You can imagine how full of heart this farewell meeting was. The speaking of the occasion was choice. Our friend Baugh was very happy. My traveling companion delivered himself with first rate effect, and I brought up the rear.

On Tuesday morning at seven o'clock we were off again by train for Colombo, accompanied by Mr. and Mrs. Baugh. Near the city Mr. Baugh pointed out the place on a mountain where formerly, and perhaps within this century, human sacrifices had been offered to the devil. Once a year two of the most beautiful girls were selected, of the age of fourteen years, boned, band and foot, carried to the summit of the mountain and tied to a stake just at night fall. Horrid diabolical rites were performed around them, devoting them to the devil, and his malignity might be appeased for the ensuing year, and at midnight they were left alone. They were always found dead in the morning. They died, no doubt, from the awful fright they were subjected to. At length, early in the present century, one of the victims was found alive in the morning. The people could scarcely believe their senses. "Ah!" said the girl, in a happy voice, "you did not know me and I did not tell you who I was. I knew the devil could not hurt me for I am a follower of Jesus. I prayed to him, and I knew he would preserve me." The horrible sacrifice has never been repeated.

But devil worship is still prevalent among the heathen. It does not belong to Buddhism, as such, but the Buddhists of Ceylon are all devil worshippers, besides being Buddhists. All sickness is believed to be caused by the evil one. A "devil priest" is called. The people collect about the house where the sick man is. Ceremonies begin at dark and run through the whole night. The patient, a riddle, is beaten all night. The priest dances in a frightful mask. The devil is incessantly invoked and appealed to to release his victim. Sometimes the priest tries his wit on his patient's majesty, and if he is gifted, in that way will set the spectators in a roar of laughter occasionally. As passes the living night, and at dawn an eddy of the patient is taken out of the house and buried, whereby the devil is supposed to be decelerated, and leave the place. Does the patient recover? Sometimes he does, sometimes he does not, of course. Instances of recovery are sufficiently common to keep the remedy in credit. No doubt the priests might fill an almanac with certainties every year.

At the depot in Colombo we found a note from Mr. Scott inviting us to his home, where we found a delightful Methodist home for two days. In the afternoon we drove out to Cofta, five miles, with the Rev. S. B. Wilkin, principal of Wesley College, to visit a school of the Church Missionary Society, under the care of the Rev. Dr. T. Dowling. Mrs. Dowling also has a school for girls at the same place. One reception was cordial. We were in quest of information as to the missionary methods of this truly commendable society of the Church of England. Everything we saw and heard gratified us. Everlasting life is seen in the faces of the natives, and with a liberal hand. The next morning we visited Wesley College in company with Mr. Scott. It has a large patronage and is the chief of the Wesleyan schools in the island. We visited also, on the same premises, the printing press which has been in operation here for more than half a century. In addition to the work of the mission it does sufficient job work to pay all expenses and a little more. On the same day we visited the Wesleyan mission building, and saw the school built in 1818. It is a plain but spacious building, and has, on the wall, the following inscription on a tablet: It was erected for me by one of the native members.

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General Smeeth, agent of the Wesleyan Methodist Missions, who was an ardent lover of immortal souls, and a zealous and persevering friend and advocate of Christian missions among the heathen. By his instrumentality, therefore, and personal exertion in the Wesleyan Methodist Missions were introduced and established in all the four quarters of the globe. Their success in the conversion of sinners lay nearest his heart, and was one of the chief sources of his joy while on earth. Thousands of real converts will hail him blessed in the great day. His last principal undertaking was the introduction of this mission to Asia. For this purpose, like that primitive and eminent missionary, St. Paul, he withstood the earnest entreaties of his numerous friends, and, at the advanced age of 67 years, he left his native and much beloved country, under the express sanction of the British government, and bearing letters testimonial from several of the principal characters in the State, he accompanied by six other missionaries—the Rev. Messrs. Lynch, Auld, E. Skene, Harcourt, Spence, and Church—and burning with fervent zeal for the conversion of the inhabitants of India, he was followed by the tears and prayers of anxious friends. His constitution, however, sank under the change of climate, and from intense application to preparatory studies he died on the voyage. May the third, 1811, during the voyage, when he had scarcely reached the island, and his mortal remains were interred at sea, in 1822, at 22 S. and long 53 24 E.

This noble, furnished by his surviving affectionate companions and sons in the ministry, is assigned as a public and constant memorial of their unceasing respect, affection and reverence for his person and character.

August, 1816.

One father whose building sites wisely," said Mr. Scott, "and this has been a great advantage to us." No doubt.

After that we visited an immense establishment where coffee is raised, and prepared for market, and where coconut oil is expressed. But I cannot find room for any description. Several hundred hands are employed, many of them women. The excellent proprietors are brothers, sons of a Baptist missionary, who honor their father by a consistent Christian life.

After our eleven o'clock breakfast we made our eleven miles, to Morotia. Fifty years ago this neighborhood was noted for crime even among the heathen. A native Wesleyan preacher, Silva by name, introduced the gospel among them. The word grew brightly and prevailed. With Christianity came cessation of crime, and habits of industry, and now Morotia is known far and wide for the good character of its people, and its artists have become so famous as to be in request in all parts of the island. Here Mr. Scott had made a special appointment for us to preach. By invitation, we were to take till at the residence of Mrs. Silva a Singhalese lady, who is an earnest Christian. Her son is a native physician, whose dress was a compromise between the native and European styles, received us on the veranda. The house is an elegant one, and would be so considered in any country. I was quite amazed to find such signs of taste and luxury. Mrs. Silva was dressed in the best style of native costumes, and was barefoot. The young ladies were seated with us at the table, richly and very tastefully dressed in European style. The native pastor was present also, who understood English, as, indeed, all the preachers do. But with our hosts we could converse only by an interpreter. On our table was roast turkey with other meats, and abundance of vegetables and tropical fruits. The church is a spacious house, built by the native society, and is a very tasteful structure. An alarm of smallpox prevented many from attending, yet the house was full. Mr. Scott opened the service, and read the Lord's message to the church at Smyrna. I looked abroad upon the native congregation, at the sight of which I could have shouted for joy. For cleanliness, good behavior, propriety of dress and intelligent attention to the word they would compare well with the average congregation in America. The text was: "Bo

thou faithful unto death, and I will give thee a crown of life." Toiler: Fidelity to Christ, and its reward. It was interrupted, sentence by sentence, by the Rev. D. H. Perera, a native. I made an effort at simplicity of language, but used some words which a mere speaker in English would not be likely to understand. But my interpreter was never at a loss, and Mr. Scott assisted me afterward in his rendering of the sermon. Bro. Hilditch followed in a short, appropriate talk. After the service we rode a mile to see another fine stone church in course of construction. We were accompanied by the pastor, a fine, tall, beautiful, courteous, simple-hearted, earnest young man, very influential among his people.

Night fell upon us as we were returning to Colombo. The road lay among cinnamon groves, and forests of plantain and areca palm. A hallow sense of the love of Christ filled our hearts. We thought of Coke and his companions and exclaimed in our hearts: "What hath God wrought?"

Yet the reader will be disappointed by the census. The figures do not show us so well as one would desire. Progress is steady, and in an advancing ratio all the while of late years. Hitherto the work has been largely that of laying the foundation. Now the harvest begins to be gathered in, and the laborers are full of hope and joy.

The whole population of the island is, according to the official census, 2,401,000. Of these 1,529,344 are Buddhists; 471,742 are Mohammedans, and 200,000 are Christians. A few Christians are of other faiths, or no faith.

Of the Christians 181,399 are Roman Catholics, and 55,619 are Protestants. This disparity in favor of the Romanists is accounted for by the fact that they have been here over three centuries, and the Protestants less than one. Indeed, so far as any effective work among the natives goes, the Protestants have been here but a little over sixty years. Within that time they have made much more rapid progress than the other. But the 55,619 Protestants are not all church members. They include children, catechumens and adherents.

The Wesleyan claim a population of 15,000, but the actual membership is over 3,000, including probationers. The rest are children and habitual attendants upon the services, including all who look to them for pastoral service, such as marriage and burying the dead. These persons publicly avow themselves believers in Christianity, but make no profession of actual conversion.

But there are other important statistics to be considered.

There are 141 Sunday schools, with 1,927 scholars, 162 day schools, with 8,967 scholars. (Habitual attendants on the Wesleyan services, 15,500.)

These statistics were returned in 1875. The increase in the last two years has been considerable, so that probably ten per cent. ought to be added. The membership is probably by this time 3,200.

The New York *Christian Advocate* is carefully and wonderfully edited.

A New England Conference heard that one of their missionaries—Scotty again—in South Carolina had been murdered, and passed a howling resolution on the subject. Then came the news that Scott was alive and well. Dr. Fowler, the editor of the great Northern official, says:

Bro. Scott, who was assassinated in South Carolina, on the church steps, is now reported by the Charleston papers as alive and well. It is unfortunate for Bro. Scott's friends that, while lying often kills a man, it has not been known to raise the dead. No man can do these things (raise the dead) unless God be with him, and God is not with him.

And yet the same issue of this wonderfully edited paper has this:

The subjoined letter to us from Mr. Scott Cummings, of the University of South Carolina, ought to stop the further circulation of the report of the "murder of Rev. W. H. Scott."

"The rumor that Rev. W. H. Scott had been murdered on leaving one of his congregations on the Marlboro street S. C., a short time since, has no foundation in fact. Rev. W. H. Buckley, presiding elder of the Columbia district, was with Mr. Scott at a sacramental service since the rumor of his death."

A. W. CUMMINGS.

Rev. C. W. Dives, says the *Western Christian Advocate*, sends us from Mexico a copy of the first issue of the latest addition to the *Advocate* family. *El Abogado Cristiano Ilustrado*. The *Illustrated Christian Advocate*. It is published the first day of every month, under the editorial supervision of Rev. Dr. Butler, superintendent of our missions in Mexico, with the assistance of all the missionaries as contributors. The first issue has been very well received on all hands. There is a wide field for the Christian periodical in that land. Our missionaries hope to do their part toward occupying it. The scope of the paper is to include not only strictly religious Wesleyan teaching, but also summaries of general news, scientific items, children's department, etc. The appearance of the paper is very creditable. The work upon it was all done, from first to last, in our mission printing-house in Mexico.

The Christian Advocate.

THURSDAY, MAY 10, 1897.

THE TWO BOOKS.

A little sparrow twittered near my door,
And to my ear
The meaning clearer came than ever before,
And brought me cheer.

Not one of us without our Father's care
Falls to the earth;
Why doubt his loving care for you, who are
Of far more worth?

A soaring eagle in his lofty flight
Gave me a thought;
Whence to my weak and feeble soul a bright
Fresh courage brought.

"Know ye not, that they that wait upon the Lord
Strength shall renew?"
Shall mount on eagles' wings as eagles? This his word
Has promised you.

Thus humbly sparrow and the tender bird
Sweet comfort give;
And I, redeemed of God's faithful word,
More trusting live.

And throughout nature's varied forms of life,
Where'er I look,
I find them all with reference to
That dear book.

As though his earth companion volume were
To sacred page,
Where men behold the illustration fair
From age to age.

Letter from Bishop Marvin.

On the night of January 23 we dropped anchor in the harbor of Singapore, and early on the morning of the twenty-fourth steamed up to the P. and O. Company's wharf, which is two and a half miles from the city. The steward gave us breakfast at eight o'clock—an hour earlier than usual—and Bro. Hendrix and I took a gharry and started off to see the town. The "gharry" is a one-horse vehicle, with a singular-looking body, which is an oblong square in shape, with seats for four persons. It is drawn by one horse, usually a small pony, though we saw a few horses of good size, and in general appearance much like American horses. But the ponies commonly in use seem ridiculously small compared with the size of the carriage and the weight of the load; but the ponies hereabouts are firm and level, and the little creatures do their work very well.

In the gharry the seat of the driver is a piece of board a foot square, in front, very near the horse, with only the shafts for his feet to rest upon. Our pony this morning was partly-colored, bay and white. This is quite common among them, and so far as our observation extends, the bay color prevails over the neck and shoulders, and the white over the rest of the body. Our driver started off on a trot, leading his pony, but soon mounted without checking speed, and on we drove along a beautiful road, bordered by tropical foliage, to see the wonders of a new world. We saw more than we can tell. The palm tree is here in all its glory. There is the coco-palm, the cabbage-palm, the fan-palm, and other species that I cannot name. The most beautiful tree I ever saw is the fan-palm, the foliage of which spreads out from the top to the stem like a fan. A species of bay abdominals, with foliage closely resembling that of the mangrove, and another species with leaves much larger, though similar in other respects. Wild flowers abound; vegetation is luxuriant, and the general aspect of the forest answers my expectation perfectly.

Once on the road, we found comers and goers in abundance, as might be expected in the near neighborhood of a large city. One of the first things we saw was what we never saw in China, and that is a Japanese five-wheeled vehicle. Besides the gharry we met numerous ox-carts, drawn by the very ox we have seen in pictures—the Burmese ox—with a hump on his shoulders. A few we saw drawn by one or two shafts, but they are generally drawn by two. The yoke is a very primitive affair, being a smooth, straight pole.

The people we met were Malays, the natives of the country, Malays from Malacca, Europeans, chiefly English and Chinese. *Two Chinese outnumbered all the rest*, and the business of the place is largely in their hands.

We drove to the American consulate, but were warned off by the words: "Business hours from ten A. M. to five P. M." It was now but a little after nine. So we drove to the bank, thinking to get a little money. "Business hours from ten A. M. to three P. M." Well, by law, we can keep a gharry all day for \$1.50, or eight hours for \$1.25; so we will see something. "Take us along the main road." A blue rock wall faces the sea on our right, and business-houses, at once elegant and massive, tower upon our left. Bro. Hendrix recognizes the name of a banker on his sign as one mentioned in the list given with his letter of credit, and stops and translates his business, getting also much valuable information about the place. Back to the consulate. Our curbs are answered: "Will the gentleman call in half an hour?" The minor is disposed, and is about taking his bath; for, truth to say, it is not yet quite ten, and we ought to have been more considerate than to call at such an hour. Without further delay we drove out to the Botanical and Zoological Garden, three miles from the town. The road is a beautiful one, well improved, and bordered with trees which make a very pretty avenue, and pass some fine buildings. A mile or so to the right, on the principal elevation in the neighborhood, is a fine mansion, the residence of the Governor.

We witnessed also a characteristic scene—a large native laundry. Bordering the road at one point is a small water-curse. The bed of it seems to have been deepened at one point for a distance of thirty or forty yards, so as to give the water a depth of two feet or more, and in this part the current is very slight. In the edge of the water, on the side farthest from the road, large square stones are laid at intervals of twenty feet. The solid clothes lie soaking in the water, which has a muddy look.

How long they have been soaked I know not. The washermen stand by the stones, and, swinging the dripping clothes over their heads, bring them down upon the stones with great force. Washing is done much the same way in China. In all these countries it is cheap—tidy or forty cents a dozen—but in the end it is dear, for no man can stand this usage long. In connection with the laundry I have been describing there is a lawn of perhaps three acres, the grass being cut short, on which the drying is done. When we passed it was covered. Some pieces were spread out on the sward, and some hung on lines—all of it was white as snow.

The gardens we went to visit were new. They are well laid out, and if you have a day on your hands it is well worth while to see them. We saw a good deal of rare shrubbery, with the scientific name written on boards. It would have cost us but little labor to copy these and insert them here, in which case the reader might have supposed that we were well up in the science of botany, but otherwise he would have been little the wiser. The grounds are pleasantly undulating, with walks well arranged, and a good deal of work being done—or doing, if you prefer. In a shallow pond there was the sacred lotus, made so much of by the Buddhists, and which is, for all the world, like the pond-lily. I have seen so often at home—foliage, flower, seed, pod and all. Another water-plant here was much more striking—the "Victoria Regia," having a leaf that spreads out flat on the surface of the water, round as a plate, and turned up square at the edges an inch or two, making a broad, shallow cup. I saw one that was four and a half feet in diameter, but that was in a private garden which we visited in the afternoon.

We saw here also the celebrated banyan tree, which drops roots down from its branches, so as to make numerous stems. It is a striking object.

There is also a beautiful lake, on which we saw the pelican, the black swan, and a very peculiar species of duck. The black swan is very beautiful indeed, the long feathers of the wing lying like ruffles on each side of the tail. Near the pond was a stable containing another creature which was not beautiful. It was the rhinoceros. He was feeding on a mass of stems and leaves from some sort of tree, and was standing in the door of his stable, partly in the stable, and having his head out, there being a small area in front, enclosed by a plank fence. He was very gentle, and we had a fine opportunity of examining his disgusting body. His head and neck seemed to me to be suffering from a catarrhous disease, but Brother Hendrix thought it was natural.

In another part of the garden is a monstrous tiger, and two leopards. The leopards are beautiful, and so is the tiger, but he is heavier and less agile-looking than I had expected to see. You might have heard his growl as we passed his cage. It was something sublime—if sublimity may be predicated of any such thing as a growl.

There is quite a variety of monkeys also, with all the grotesque intelligence of their species. What horrible caricatures of the human face their features are! But they most varied and interesting collection is that of birds. There is quite a variety of parrots and pheasants of very brilliant plumage. But what struck me most was several varieties of chickens, in general form and habits just like our domestic fowls, with feathers as richly colored as those of the peacock; indeed much more so in the male. They were beautiful.

A yard of a quarter of an acre was devoted to one animal, which resembles the ostrich in general way, but is not so large, and is of a much darker color. When we came upon him he was sitting erect, that is, he had dropped back on his legs, the whole length of the naked part of which was lying along on the ground, the body being held erect, and he was drinking water out of a vessel. We had to throw two or three clods at him before he would stir. In an adjoining lot were two ostriches; just such as we see in pictures. They were tame, and we saw them. I could well believe all I had heard of their capacity for running.

We drove back to the city and took "tiffin" at the "Hotel de Europe." While waiting for this we improved the half hour in calling upon the consul again. He is a German, and has quite ill health. The effect of the climate. He is evidently addressing himself to his duties in an earnest way. In answer to some question about the country and people, he said: "Why? have you not read my annual reports to the government? I tell you all about these things very fully." What could we say? Alas for us, we had not read a single line of "de reports." We made our call short; for though the major was good-natured, he was evidently suffering. But he did us good service in sending a note to Mr. Whampoa, whose private garden we desired to visit, recommending us to the especial regards of that gentleman.

Whampoa is a very distinguished Chinaman. He is a leading merchant of Singapore, and has accumulated a vast fortune. The Russian government appointed him vice-consul of the empire at Singapore, where he has resided the greater part of his life. He speaks the English language with great ease and purity, and he has an elegant mansion, surrounded by fine grounds, which constitute one of the chief points of interest at this place.

Passing along the street, we found ourselves near his place of business. His sign is very unpretending, being in English character, of a small size: "Mr. Whampoa's Office." We concluded to pay our respects to him in his office, and so sent him our cards. We found him an elderly man, almost decrepit, but he received us with a courtesy that was very elegant, and even curiously, telling us that he had received a private note from the American consul commending us to his especial consideration, and that he would be most happy to serve us in any way. We replied that we de-

sired only to see his grounds, of which we had heard so much. He invited us to call at five o'clock, when he would be at home to receive us.

Any one can see these grounds even in his absence, but we had access also to the more private gardens, and to the interior of the house. The most remarkable thing here is the representation of various objects in shrubbery. Here is a piece of shrubbery trained to represent a dog, there another in the form of an elephant, a gharry, a hog, a bird, or any object you may fancy. One of the dogs we saw was in the attitude of barking furiously. A deer had just been started from its feeding, and stood in the attitude of alarm, with its head turned as if to scan the landscape and detect an enemy. Birds were in flight, some of them, and some at rest. One shrub represented a large vase with a plant growing in it. Then there were pagodas and many other things. All this is effected by making a wire frame representing the object, and training over it a species of box which covers it completely, following the wire closely, and concealing it, while yet the outline is perfectly preserved.

But I saw a cedar trimmed so as to represent monkeys without the aid of wire. This was in the Parson's garden at Shanghai, of which I have spoken in a former letter.

From the garden Mr. Whampoa took us into a back yard, where we saw his very fine poultry. While we were looking at this, a very small pet deer came up to us in the most confident way. "They all know me," said Mr. Whampoa, with an evident feeling of satisfaction. Just then we were startled by an animal which came hopping along on its hind legs, the fore legs being ridiculously short, and rarely ever touching the ground. I recognized the kangaroo, but I instantly thought I had never seen him before, except in pictures. He was from Australia, as the little deer was from Ceylon. In a cage near by was a small black bear with a yellow streak under its neck in the shape of a horse-shoe. He was from Borneo. Another animal that interested us much was the "mouse deer," a little creature scarcely larger than a rat, though taller, being a perfect deer in shape. He was running from one end of his pen to the other at full speed as long as I looked at him.

Then there were the golden and silver pheasants, perfect beauties; the mandarin duck, and a most remarkable web-footed fowl with a long slender bill. They call it a duck, but really it seemed to me to have very little in common with the duck except its web-foot.

He then took us into his dining-room, showed us the kitchen, which we did not enter, and took us through the hall. In the dining-room and hall were many objects of interest which I will not take time to enumerate. He then took us up stairs into the parlors and sitting-rooms, where were many fine things, some of them presents from distinguished men in Japan, Siam and China. The Emperor of China has constituted him a Mandarin, and when Brother Hendrix referred to the fact he seemed quite modest about it, and protested his utter unworthiness of such an honor. The theory is that a man receives the dignity of a Mandarin only by the highest literary merit. But men of great wealth seem to have it conferred on them sometimes in a sort of honorary way. Woo, of Hongchow, the A. T. Stewart of China, has been distinguished in the same way.

Out host at last led us into a veranda where tea was awaiting us, and just as we were about sitting down a great outcry from below reached our ears. The kangaroo had got out. Mr. Whampoa was evidently a little excited, but he did not forget the dignity of the host. We had a fine field of view from the veranda. The chase of the escaped prisoner was warm. The dogs were after him, and they soon came in view, the household servants yelling and running at the top of their speed. But you ought to have seen the kangaroo use his hind legs. Such leaps! The man who has witnessed it once is not likely to forget it.

We soon dispatched our tea, took leave of our host, and, returning to town, met the spirit of pursuers returning with the captured beast.

"This man is a confirmed headhunter. We saw the immense sticks, barbed both in his collar and residence."

We had taken rooms at the hotel, intending to spend the night there, but, seeing the dogs running about on the wall, Brother Hendrix was so strongly reminded of a time when he had run on his back that he got nervous, and so we slept on board the ship, having a fine moonlight trip through the woods, after first taking a stroll on the bank, enjoying the delicious breeze as it swept in from the sea, and as it was a north-east wind, it might be from America. At any rate, we had had enough of our own home, and the love of God and the grace of our Lord Jesus Christ. How strange and sad it seemed to us that Whampoa should be an idolater! But I had been told that his son had his very fingers and toes nailed to his sensibilities, and that he had his head nailed to his bed.

After sleeping on board, Bro. Hendrix determined to revisit the town the following day, as we were not to leave the wharf until five P. M. Not being very well, I did not accompany him. He visited the P. O. Mr. Thomas, the only missionary—strange to say—at Singapore. There have been others, but they have all left. He is a native of Ceylon, a minister of the Established Church of England, and seems to be a very evangelical and earnest man. There are about fifty Chinese communicants, and a few others, mostly Tamils from Malacca, and so far, seem to be most against the school. He also visited one or two schools in which the students are in English.

The streets of Singapore are wide for an Oriental city, but would be considered narrow in America. They seem wonderfully roomy to a man who has been spending a month in the Chinese cities, being, I should say, as wide as those in the oldest portion of St. Louis.

The Chinese swarm in all the

streets, and have the business of the place largely in their hands. Besides the business men, many of whom are very prosperous, there are many Chinese mechanics here. By the way, our ship's carpenter is a Chinaman. The Russian consul is a Chinaman. Then there are innumerable Chinese coolies here who seem to do all the hard work of the place. The Malays seem to be indolent. They furnish the gharry drivers, and most of the carts I saw were driven by them. A good many of them are small shop-keepers and money-changers. We had occasion to get some dollars, changed into rupees, and were taken to a little Malay shop, where the proprietor was sitting on the floor, which was elevated about three feet above the street, and seemed to me perfectly indifferent as to the business. He handled the money carelessly and in the most leisurely way. One of them attached himself to us on the street as a self-constituted guide, having a little English at command. He took us to several shops, and assisted us in making purchases. We imagined he got a percent in the way of commission on the sales that were made to us.

There are about nine thousand Tamils here. The police force of the city is taken from them. Our consul informed us that the police regulations are admirable, and that but few crimes are committed. The pillars of the force, and the judges of all the courts, are English. The coolies are naked, except for a loin-cloth, and the well-to-do dress in thin goods in a way which exposes the person a good deal. We saw but few women on the street—indeed none. Now and then we saw one at the door of her house, or in a boat. These we saw are rather pretty. The Malay is a shade darker than the Chinaman, but it is a brown color that I rather prefer to the Chinese yellow. The Malay woman is bedizened with jewelry. I saw one standing in the door of a poor house, whose fingers, wrists, ears and nostrils were loaded. There were light rings at the top of the ear, and heavy ones at the bottom. These in the nose were not suspended from the central cartilage, but from the outside of the nostril.

I thought of my countrywomen who undertake to make saucers of themselves by adorning their ears to get a place from which to hang jewelry. Let them come here and see what these ambitious headless women do if they wish to learn what is practicable in that line. I confess I like to see things done thoroughly, when they are done at all, and not mimicked. If a woman is going to have holes made in her ears, why not in her nose? and why not two, as I have seen on the outside of each nostril? And why not two in each cheek, as the Malay belles do, the one in the lower part and the other in the upper, the cartilage being stretched down by the weight of the jewel? Let the young ladies of America send out to Singapore for the fashion, for the practice altogether.

Three coolies, with two boys in each, came about our ship, and spent a good part of the day. Except for the loin-cloth, they were dressed in the Malay style. Their clothes made a single log of wood, were remarkably thin and light, and they made them with great dexterity. They called out in English, professing to drive for any small piece of money they might be thrown into the water. Their agility and skill as divers are wonderful. They never fail to get the money long before it reaches the bottom.

One of them proposed to dive to the bottom, and bring up some coral or seaweed for ten cents. One of the passengers agreed to give it. The little fellow stood erect in the canoe, poised himself, sprang into the air, and went into the water perpendicular, head downward. He was gone a long time. I should have felt a little uneasy, but I saw that his companions were not. At last he came up with two or three pieces of beautiful seaweed. He took breath a minute, looked at me, and said: "Dine, sir!"

"Yes," I said, and he went, and was gone forty-two seconds. What he brought up I have to take home with me. Again and again the feat was performed, until every passenger had a specimen. The divers got fast, each with a bag going to say, "pocketed his haul." That they did not. When we moved off some of the passengers waved handkerchiefs vigorously at them. They understood the joke, and screamed with laughter, discharging an uproarious good-bye.

Just at the hour fixed for our departure a gharry came down the wharf at a run. When it stopped a gentleman sprang out with papers in his hands, and ran across the wharf at tremendous rate of speed. He had an elegant turban on his head, his clothing was white and flowing, with a space between the upper and lower parts, which exposed a band of skin across the stomach two or three inches wide. But in spite of the disadvantages of his flight, he was one of the most dignified figures I ever saw. Though running at full speed, his port was commanding. Afterward, as he sat on the wharf, he seemed to me to be imposing a personage as I ever saw.

He was accompanied also by a youth of fourteen or fifteen, who resembled him closely, and was as handsome a boy as I ever saw. They were both of a remarkably fine, olive complexion. On my first landing at this latitude, I thought I heard that they were father and son, and were Brahmins, and possessed of fabulous wealth.

A run of thirty-eight hours brought us to Penang, where we had six hours for a stroll on shore. This is a large city, with good streets, belongs to Great Britain politically, and to Chinese business. As usual, these people outnumber everybody else, and are the most enterprising and efficient.

At Singapore, an English-speaking Malay attached himself to us, bidding to accompany us to our guide. Another fellow, very dark-skinned, with but one eye, and a villainous countenance, having a gharry, followed us half through the city, begging us to take a ride with

him. We were annoyed, as we could not shake either of them off. At last we were out of the gharry man, who left us in despair, but the other was doubly insidious. At last we gave him three cents, and told him he would get no more. "Ten cents, master," he pleaded. If we had desired his services we would have given him twice that amount, freely. But he was in our way, and we were resolved to get rid of him. He left us in disgust; still he had money enough to get his dinner.

There is not a single Protestant mission in Penang. Think of it—only one at Singapore, and not one at Penang. Passing a room-holding school house, we went in and were met by a priest, who was very polite. He is a Eurasian, from Calcutta. The only surmise they have, he says, is with the Chinese—the Malays are inaccessible.

We went also to the English free school, and happened to fall in on an interesting occasion. It was the end of a term, and prizes were to be awarded. The pupils were all there in their best clothes. Some of the chief citizens were present. The exercises we witnessed consisted of reading in English, with grammatical analysis following, writing and geography. It was very readable. The prizes were English books, and so far as we examined, such as go to create English sentiment. I give one specimen of the prize: "Brave English Soldiers."

We observed a good many people here who were black as Africans, but with straight hair and Asiatic features. They are known from the neighborhood of Malacca, and these I saw are generally good looking, in spite of their color. Though black as negroes, it is a denser sort of black. The features of some of them are very fine, and there are a good many of them who are much lighter-skinned.

I cannot close this article without referring again to the remarkable vitality of the Chinese. They are the progressive people of the East. The progress of China is not progressive, but the people are. They have overthrown all the thrones of eastern Asia and western America. They are influential, especially in Asia. They will never affect the institutions nor the national life of America. But the whole region of Mongolia and Tibet is molded largely by Chinese thought, and in Siam the government is influenced greatly by them. The Japanese civilization came from China, while Ceylon, Persia and Cochinchina are little more than Chinese colonies, so far as the life and thought of the people are concerned. The conversion of China would go far to complete the conquest of the world for Christ. It is the great achievement which the church has before it now. That accomplished, between Russia and China on this side and the North, and Europe on the other, western Asia would be compelled to capitulate; and as for Tibet, it will ultimately be what Europe and Asia make it.

The churches of America are chiefly responsible for the conquest of China. Europe is passive. There is the Mediterranean, the Suez Canal, the Red Sea, the Indian Ocean, the Straits of Malacca and the China Sea to be traversed. From America there is only the Pacific Ocean.

Of the churches in America, the Methodist Episcopal Church South has the greatest responsibility in the premises. All the other great denominations have scattered their forces in the East. If we are nowhere but in China, we can concentrate. We can bring the great resources of a powerful and wealthy community to bear here. That is not to us in that his providence has withheld us from other fields, that we may deliver our full strength on this, the most important of all—this which is the key of the campaign.

E. M. MARVIN.

God loves bad children. "What kind of children does God love?" said a teacher one day to the children of a Sunday school. "Good children," "good children," "good children," was the answer from several voices.

The teacher was silent, and the scholars were perplexed to know what answer he desired them to give. "I have said," "God loves bad children."

The children were surprised at this, and one little girl anxiously asked whether it was really true. When she was assured that it was really true, because it is written that "God loved the world," and in it "there is none that doeth good, no, not one," she burst into tears and said:

"I am so glad, then, for I am a bad child."

Thus the gospel of the great God first dawned upon a little child, and melted a rebellious spirit into tenderness and tears.

In a word, the future demands great preachers. The whitening harvest fields call for great preachers and earnest under-shepherds, who shall be great because of an indwelling Christ; great preachers and great pastors, of whom it may be said, as of the early Christians: "They had a steady faith in things unseen and eternal; a meek patience and humility under the most grievous wrongs; courage to maintain a good profession before the frowning face of philosophy, secular tyranny and superstition; self-denial, toils and costly works of love, fervent love for the Bible, and entire consecration to Christ."—Rev. A. E. Kilbridge.

An Irishman, some years ago, attending the University of Edinburgh, waited upon one of the most related teachers of the German race, desiring to know on what terms he would give him a few lessons. The latter charged two guineas for the first month, and one guinea for the second. "Then," replied the Irishman, "I'll begin the second month."

"You stings us even in our pleasures, but virtue consoles us even in our pains."

Our Young People.

WHICH LOVED BEST?

"I love you, mother," said little John.
Then, forgetting his work, he ran went on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Nell.
Then, forgetting her work, she ran on.
And she was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Paul.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Frank.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Sam.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Tom.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little Ned.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

"I love you, mother," said little John.
Then, forgetting his work, he ran on.
And he was off to the garden-swing,
And left her the water-pail and to bring.

How Butterflies Are Made.

"Then, I have caught him at last! What a beauty! And I never could catch a butterfly before!"

The words were uttered in an excited tone by little Katie Kirkham as she grasped in both her hands a lovely butterfly which she had been chasing in the garden for nearly half an hour.

"What have you there, Katie?" asked her father, looking up from his book. "A beauty," he said.

"A butterfly, papa," replied Katie, running to the garden chair where her father sat. "I am afraid it will fly away if I open my hands." She cautiously untied her grasp, and Mr. Kirkham took the little creature in his hand.

"No, Katie, it will never fly again. That little glad life which was passing so happily in the sunshine is at an end forever. You have crushed it to death."

"O papa, I didn't mean to! I only wanted to catch it. I didn't think about its being happy."

"But your not thinking has taken away a life that you never can restore, if you try till your hair is gray. How did it become a butterfly, Katie?"

"Why, God made it, of course. He made everything."

"Yes, but how did he make it? What was it before it was a butterfly?"

"I don't know. Was it anything, papa?"

"I will tell you something about its history. First of all, another butterfly laid a tiny egg, several eggs in fact, but we have only to do with one. Well, from this egg there came in time a wee little grub, and the little grub crawled about and nibbled cabbage leaves till it grew into a fine large caterpillar."

"But I want to hear about the butterfly, papa," interrupted Katie, "not about ugly grubs and caterpillars. I thought you were going to say a little baby butterfly came out of the egg."

"But it didn't, so I couldn't tell you so. We shall find how it did come all in good time. Well, our friend, the ugly caterpillar, had rather a dull time of it, only able to crawl along; it could not fly about, you know, like the butterfly. But at last it found a new occupation; it began to spin for itself a silky case, or tied itself to a twig by a silky cord, and here it lay or awoke for some time in what is called the chrysalis state, till, when the bright, warm weather came, the cocoon burst, and out flew a beautiful butterfly."

"O papa, how wonderful! I had no idea a caterpillar could turn into a butterfly. Do you think it remembered, while it was lying about, that it once was a caterpillar, only able to crawl?"

"No, I don't suppose it did, dear; it could not think, you know, either about the past or future; it only enjoyed the sunshine of its little hour. But now look at the wings. What are they made of?"

"Katie looked, and gently touched the wing. "How soft and downy it feels! What is it, papa?"

"Feathers. We will look at it under my microscope, and then you will see that the wings are covered with very small but quite perfect scales. Come into the library; we have just time to inspect it before dinner."

Katie followed her father into the library, unwatched while he put the butterfly under the microscope, and then eagerly looked through the glass. "How beautiful," she cried; "they are real little scales! Papa," she added, turning round, "how wonderfully smooth and kind God must be to take so much trouble over a little butterfly!"

"Ah, my child, I am glad you have found that out. You speak very differently from the careless way in which you said just now: 'God made it, of course.' He made everything. The earth is full of his wonders. If you keep your eyes open you will find his wisdom and love displayed in everything that lives. But there is the dinner bell, so you will have my text without the sermon."

"Well, papa," said Katie earnestly, "I never will kill or hurt any living thing again, at least not on purpose, and I shall never see a butterfly without thinking about how it was made."—*Edith Davis.*

A legend tells of a great king who owned a golden vase, the gift of some kindly deity, which gave forth whatsoever rich or refreshing draught its possessor wished, inexhaustible in amount. The dream is true. A loving God has given us a precious chalice, from which there pours, in unstinted measure and boundless variety, all that the longing lips of the world can crave—wise to gladden, milk to nourish, water to slake the thirst. From that one source every appetite, every need, every taste, may receive what it will; for he said: "If any man thirst, let him come unto me, and drink."

"John, what is the chief branch of education in your school?" "Well, low branch, sir. Master's used up nearly a whole tree."

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, May 8, 1877.
MONETARY.

The following are the closing quotations of the market this evening:

State Consols firm at 80 1/2 @ 81.
City Premium Bonds 31 1/2 @ 34 1/2.
Gold steady at 106 1/2 @ 107 1/2.
Exchange—New York bank sight, 2 premium. Sterling exchange, currency, 52 1/2.
Discount Rates—Loans on col-laterals, 7 1/2 % (optional paper 8 1/2 %).
At paper, 9 1/2 %; 10 % mortgage, 10 1/2 %.
Nicholls per annum, 8 1/2 %.
The bank rate in England has been ruled to 3 per cent.

REPORT OF THE CONDITION OF THE ASSOCIATED BANKS.

At the close of business, Friday, April 27, 1877.

RESOURCES.

Specie	\$1,025,471.41
Currency	1,025,471.41
Greenbacks	1,025,471.41
Checks on other local banks and bankers	1,025,471.41
Due from other banks and bankers	1,025,471.41
Loans and discounts	1,025,471.41
Other cash assets	1,025,471.41
Total	\$5,751,730.56

LIABILITIES.

Circulation	\$492,471.41
Deposits	1,025,471.41
Due to other banks and bankers	1,025,471.41
Other cash liabilities	1,025,471.41
Total	\$5,751,730.56

J. N. MAYNARD, Manager.

COTTON.

From W. C. Wells & Co.'s Weekly Cotton Report, Liverpool, April 18, 1877.

On the thirteenth instant we reported the market as closing dull and irregular, and it so continued until Tuesday last, when the depression was intensified by the suspension of the well-known and highly-respected firm of Messrs. R. Lockhart & Dampster, and middling uplands were reduced to 6 1/2. The market has, however, since gradually recovered, and today the tone is more cheerful, prices closing firm at our quotations, which, as compared with last Friday, show no material change in American or Egyptian, but a decline of about 1 1/2 in Brazil and East India.

The position, etc.—The extreme depression which has characterized our market for some weeks past, it is now well understood, has resulted almost entirely from the war-cloud which has hung over Europe, and from the enormous stock in this port. Within the past week or two the position of holders has been further undermined by the suspension of two leading firms in the trade here, and the general uneasiness that has in consequence prevailed. And yet in the face of these adverse circumstances prices are as we write, practically 1 1/2 to 2 1/2 dearer than they were three days ago.

In our report under date of the twenty-ninth ultimo we wrote that we considered "the strongest feature in the present position of our market grows out of the extreme difficulties that have characterized Manchester for about eleven weeks past, and the consequent rapid decline in prices for goods and yarns, etc." The following week the trade took from here about 20,000 bales more than their consumption, but the adverse causes to which we have referred have since (two weeks) caused them to take some 22,000 bales less than their consumption, and their stock is now less than at any time this year.

The stock of cotton held by English spinners we now estimate at 179,000 bales, against 195,000 last year, and 248,000 the year before at same date.

DAILY EXCHANGE QUOTATIONS AT NEW ORLEANS MARKET.

Day.	Ordinary	Good	Low	Medium	High	Low	Medium	High
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2
Sunday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2	15 1/2	16 1/2	17 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

Day.	Ordinary	Good	Low	Medium	High
Wednesday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2
Thursday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2
Friday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2
Saturday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2
Sunday	10 1/2	11 1/2	12 1/2	13 1/2	14 1/2

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL.

DAY.	NEW ORLEANS.	NEW YORK.	LIVERPOOL.
Monday	100,000	100,000	100,000
Tuesday	100,000	100,000	100,000
Wednesday	100,000	100,000	100,000
Thursday	100,000	100,000	100,000
Friday	100,000	100,000	100,000
Saturday	100,000	100,000	100,000
Sunday	100,000	100,000	100,000

COTTON STATEMENT.

Block in New Orleans	Block in New York	Block in Liverpool
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000
100,000	100,000	100,000

Report of Dealers' Cash Prices.

AT WHICH COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.

COTTON.

WAGONS.

IRON.

BUILDING MATERIAL.

LUMBER.

COTTON.

WAGONS.

IRON.

BUILDING MATERIAL.

LUMBER.

COTTON.

WAGONS.

IRON.

BUILDING MATERIAL.

LUMBER.

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WAGONS.

IRON.

BUILDING MATERIAL.

LUMBER.

COTTON.

WAGONS.

IRON.

SEWING MACHINES.

THE SINGER.

Again Victorious over all Competitors.

THE WORLD'S AWARD.

AGAIN RECEIVED BY.

THE WORLD'S FAVORITE!

Over 2,000,000 SINGER MACHINES IN DAILY USE.

262,316 SINGER Machines were Sold in the Year 1876, being an Increase of 12,161 Machines Over Their Sales of 1875.

OVER ONE-HALF OF ALL THE MACHINES IN THE YEAR 1876 WERE SINGER'S.

The Singer Manufacturing Company was the only Sewing Machine Company to win the Centennial Gold Medal given awards for a Superior Sewing Machine.

The SINGER is the oldest and best-known machine in the market, and never fails to give satisfaction.

LIBERAL DISCOUNT FOR CASH. ASK FOR CLUB RATES.

ADDRESS THE SINGER MANUFACTURING CO., 91 Canal St., New Orleans.

S. B. RENDLE, General Manager.

Special Notices.

A CARD.

Agents Wanted.

Religious Notices.

MISCELLANEOUS.

COLEMAN'S LATEST IMPROVED.

CORN MILLS.

The Buffalo Lithia Waters.

PCTIAR MALADIES OF WOMEN.

And Other Forms of Chronic Disease.

"WELL-NIG" SYSTEM.

PAINFUL MALADIES OF THE WOMEN.

MISCELLANEOUS.

J. R. Knapp, DENTIST.

FURNITURE.

ROGERS' MAGNESIA.

ANTIDOTE.

CARPETS, FLOOR OIL CLOTHS.

J. R. Knapp, DENTIST.

FURNITURE.

ROGERS' MAGNESIA.

ANTIDOTE.

CARPETS, FLOOR OIL CLOTHS.

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FURNITURE.

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MISCELLANEOUS.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, MAY 17, 1877.

NO. 20.

LOVE AND DEATH.

When the end comes, and we must say good-bye,
And I am going to the quiet land;
And stinging in some loved place, hand in hand,
For the last time together, you and I,
We watch the winds blow, and the sunlight lie
About the spaces of our garden home,
Soft by the washing of the western foam,
Where we have lived and loved in days past by;
We must not weep, my darling, or my friend,
The quiet death who comes to part us;
But know that perishing would not be such pain
Had not our love a perfect flower been made,
And we shall find it in God's garden laid,
On that sweet day wherein we meet again.

News of the Week.

DOMESTIC.

WASHINGTON, May 9.—A Salt Lake dispatch says: "Members of the famous Nauvoo Legion are drilling in the meeting houses, barns, stables and corals in Salt Lake City and most of the minor towns. Breach loading rifles have been shipped in great numbers during the last fortnight from the East to this place, and several boxes of arms have gone to southern Utah from the co-operative store, which is largely owned and entirely controlled by Brigham Young. In the Tabernacle Brigham Young arose at an unexpected moment and broke forth in an address to the saints and sinners, which gave the latter to understand that if they wanted blood they could have plenty of it; and, indeed, that they were likely to have more of it let out of their veins than they could spare at an early period. To face 100,000 Mormons there are about 15,000 Gentiles in Utah. Salt Lake City has a population of 20,000, of whom, perhaps, 4,000 are Gentiles. Many Gentiles are quietly arranging for the removal of their families at the first sign of an outbreak."

The grand jury at Salt Lake City will meet on the twenty-first instant. Subpoenas are issuing for a formidable number of witnesses in criminal cases, and arrests of murderers who have had immunity for years are imminent. In the mountains and along the borders where they have secluded themselves.

PHILADELPHIA, May 9.—The Fifth General Council of the Reformed Episcopal Church commenced its session in this city this morning.

A large number of clerical and lay deputies were in attendance. The morning service was read by Bishop Cheney, of New York, Holston and Fallow, and the sermon preached by Rev. Mason Gallagher, of Patterson, N. J., after which the communion was administered. In the evening Bishop Fallow, of Chicago, was elected presiding bishop for the ensuing year and Rev. Marshall B. Smith secretary.

The principal business transacted was the presentation of the reports of Bishops Cridge and Nicholson. The latter has confirmed 257 persons during the past year.

NEW YORK, May 9.—The fifty-second annual meeting of the American Tract Society was held to-day. Hon. William L. Strong, LL. D., of Philadelphia, presiding.

After the address the annual reports were read. Total receipts were \$4,329,999; expenditures \$4,111,199. 741,229 reports had been issued in 32 States, 6,947 meetings, made 152,883 family visits and prayed with 98,378 families. During 36 years of the society's existence over 13,000,000 volumes have been distributed.

WASHINGTON, May 9.—The Secretary of War has ordered 2,500 enlisted men discharged between now and the first of July, in order that the reserve pay and allowances may be paid from the current year's appropriations. This disbursement amounts to about \$200,000.

PITTSBURGH, May 9.—A great explosion of gas occurred this morning in the Westmoreland mines, near St. Clair. A number of men are imprisoned in the mines. At present it seems impossible to rescue them.

PHILADELPHIA, May 10.—The city is in holiday attire. Crowds are on their way to the opening ceremonies of the permanent exhibition. Public and private buildings are covered with bunting. Horse cars and other vehicles are splendidly decorated.

At one o'clock the President and party, escorted by the First City Troop, proceeded to the exhibition grounds. The electric car committee, Gen. Grant, Gov. Hart and other officials left the Union League house at the same hour to attend the ceremonies.

CHATTANOOGA, May 10.—The exercises of laying the corner stone of the monument dedicated to the Confederate dead took place to-day. The Masonic fraternity and a detachment of United States troops participated. Poems from all parts of the Union joined in decorating the Confederate graves, amidst the utmost harmony and good feeling.

SAN FRANCISCO, May 10.—There was a remarkable tidal wave at Gavilan, San Luis Obispo county, to-day. Between 7 and 7:30 A. M. the sea rose and fell about twelve feet, three times. No damage reported.

ROCKFORD, Ill., May 12.—A dozen persons were killed and fourteen wounded by the falling of the courthouse. Loss, \$50,000. The architect and superintendent quarrel over the responsibility.

WASHINGTON, May 11.—Timber Agent Murray A. Carter reports from Lake Charles, La., that the marshes have under silt about 40,000 logs, the undisputed property of the United States. Timber-depredations in the southwestern portion of the State are suppressed, with the exception of a small strip of country along the Sabine river. The commission tele-

graphed Carter to push the work. The money value of this seizure is reported at \$150,000.

Everts has replied to the Turkish minister's notification of war that the United States, in conformity with its uniform policy, will continue to occupy a strictly neutral policy toward the belligerents. A similar reply will be furnished to Russia.

MOORE'S JUNCTION, N. Y., May 14.—For several days fires have been raging through the forests along the Ogdensburg and Lake Champlain railroad, between Clinton Mills and Altona. This morning the west wind drove the fire through the woods and across the narrow clearings to the villages of Clinton Mills, Ellenburg and Forest. Up to five P. M. about twenty buildings had been burned at Clinton Mills, and the large mills there will doubtless be lost.

The railroad agent is moving everything out of the depot, and there is no hope of saving the buildings. At Ellenburg, Forest and Moore's Forks the depot and other buildings have been on fire several times, but the people have fought hard and hope to save the property.

FOREIGN.

LONDON, May 8.—A *Times* special from Rome says: The French and Austrian governments, to which the Pope had more particularly turned for protection, have confidentially informed the Vatican that it is absolutely impossible for them to open negotiations in his favor, based upon the question of temporal power. The holy see replied that, without renouncing its proper rights, the assistance invoked was strictly on behalf of the independence of its spiritual authority.

LIVERPOOL, May 8.—The *Post* says: Liverpool's warship Achilles, lying in the Mersey, received instructions yesterday to proceed to Plymouth on Friday.

We are informed that the government has already 35,000 troops and 11,000 horses ready to embark at any moment.

VIENNA, May 9.—The Turkish commander resolved to make the first stand in defense of the Danubian, on the line from Kistendil to Tcherkawoda, and his next defense within the precincts of the quadrangle formed by the fortresses of Kistchuk, Varna, Schumla and Silistria. Two months will be stationed as to harass the Russians when they attempt to cross the Danube, which will most likely be near Nicolopol, or about the nineteenth instant.

In a few days the annual holy pilgrim caravan will leave Constantinople for Mecca land, with holy presents for the Mohammedan shrines. The Sheikh of Islam gave to the leader, who has been this time appointed by the Sultan himself, instructions to proclaim in all the cities he passed through that Russia, who persecutes the Christians herself, for not conforming to the orthodox faith, was now intent upon drawing all believers in Islam from Europe. The Sultan has, therefore, resolved to call all the faithful to a holy war against infidel Russia, and promises to go on a pilgrimage himself if the war proves successful to his arms.

On Friday the Sheikh of Islam will solemnly bless the Sultan as the leader of the holy war.

LONDON, May 9.—The *Standard* dispatch from Bucharest, May 8, says: A Roumanian army corps started in the direction of Gurguevo this morning. The immediate declaration of Roumanian independence is expected by the Chamber, which meets this evening. Public opinion is resigned to this step rather than changed, but events on all sides are too strong for the people who express opposition to it. The Russian advance guard will arrive at Gurguevo this evening. Roumanian artillery has started for Ottenizza to resist any new attempt on the part of Turkey to assert her authority.

Thus at last we have open war between Roumania and Turkey.

The Princess of Roumania has accepted the presidency of the Jassy committee of relief for the wounded and widows.

St. Petersburg, May 9.—Count Schewschoff reports from Odessa that the torpedo arrangements are perfect. He has a large stock of torpedoes, filled with dynamite, which can be hurled with certainty by submerged boats against hostile vessels.

The Grand Duke Nicholas telegraphs as follows:

KISCHENEFF, May 7.—All is well. The movement of the troops proceeds unhindered. The Turkish are entirely passive. The health of the troops is excellent.

LONDON, May 10.—The *Standard* says: The greatest activity prevails at the Deported Vietnamese Yard. The production and issue of yards, stores and provisions are proceeding at an extraordinary rate. New machinery has been erected, and the work-people have been employed over hours for some time back.

Soon after the fleet was sent to the Mediterranean it was deemed advisable to replenish the stores at Malta and Gibraltar, which are now well supplied sufficiently to supply not only their own garrisons, but also a considerable proportion of the army and navy for at least a year.

LONDON, May 11.—The *Daily Telegraph* publishes an extra edition containing a special dispatch from Rome, dated yesterday afternoon, which says: Intelligence is received from Solina that on Wednesday the Russians attempted to cross the Danube at Reni. They threw a bridge over the river, but were met by Turkish infantry and artillery, assisted by three gunboats. The bridge was broken, and a large number of Rus-

sians killed and captured. The Russians were completely defeated.

LONDON, May 12.—Lloyds announce that telegrams have been received in Liverpool and London stating that the town of Iquique, in Peru, was destroyed by an earthquake on Thursday, the tenth of May.

(Note.—This earthquake must have caused the extraordinary tidal wave on the California coast of the same date.)

CITY OF MEXICO, May 12.—Congress unanimously declared General Porfirio Diaz duly elected constitutional president of Mexico, at nine o'clock yesterday morning. He was inaugurated with much solemnity and enthusiasm on the part of the deputies. After taking the oath he solemnly declared he would occupy the presidency for one term only. He believed President Diaz will be urged to issue a proclamation of general amnesty.

LONDON, May 13.—An official Constantinople dispatch says the Russians having attacked on Friday, in great force, the position occupied by the vanguard of the Turkish auxiliary troops in the vicinity of Balaun, an engagement ensued, lasting eight hours and a half, resulting in the complete rout of the Russians, who lost four thousand men. The Turkish loss is considerable.

LONDON, May 14.—The *Times* correspondent at Pera telegraphs as follows: As evidence of the general confidence in which ten days of incessant rain have reduced the Asiatic region, we need only to read the intelligence from Bagdad, describing the flood which has overwhelmed both banks of the Tigris.

A similar inundation is unknown since time immemorial, the river having thrown out a new branch above Bagdad, which has completely blocked the city, and swept away two hundred houses in the village of Klamiz.

The worst evil which the Russians may bring upon us by their premature invasion is cholera, which exposure to so inclement a season can hardly fail to produce among their troops.

LONDON, May 14.—In the House of Commons Mr. Gladstone's resolutions were rejected by a vote of 221 to 223, and an amendment offered by Sir Henry Wolf (Conservative), to the effect that the House declines to entertain any resolution which may embarrass the government in its maintenance of peace and the protection of British interests without indicating any alternative line of policy was adopted without a division.

The speeches made during the debate were principally of a merely retrospective interest. The Marquis of Montington, the leader of the Liberals, said the Blue Book showed Russia's sincere desire to maintain peace, if possible. He condemned Lord Derby's answer to Prince Gortschakoff.

He said Russia mobilized her army the policy recommended by Mr. Gladstone's withdrawn resolutions—namely, the union of Europe to exercise a pressure, and, if necessary, a forcible action upon the Russians—might have been all adroit, but since the maintenance of war such a combination was impossible. Germany was looking out for a possible hostile combination. France was reflecting on a possible renewal of invasion. England was looking to the Suez Canal and India.

If the government pursued a policy of strict neutrality the country would support them, but England had always been drawn into any war between Turkey and Russia. Sooner or later we would have to interfere in the present struggle. When the time came Mr. Gladstone's first two resolutions would form the guide to the policy to be pursued. The Lord of Montington was as anxious to defend British interests as any one.

If Russia triumphed in the war the expectations of the races subject to Turkey would be redoubled, and it would be found that their subjection would not be found indispensable to British interests. These interests were not, as the House was asked to believe, bound up with the lifeless trunk of the Turkish empire.

The *Hulton Methodist*, noticing the death of W. G. Brownlow, says: Brownlow always put his worst foot foremost. His private life was better than his public life. He was a man of spotless personal character; he was always calm, temperate and honest. His kindness and charity to the poor was marked. He was one of the best of neighbors. In his family he was as gentle as a lamb, an ever cheerful, cheerful, indulgent. We suppose he never spoke an unkind word to his wife or children.

Brownlow was not in his public life a model of meekness and quietness; he was not as spiritual as he ought to have been; but during the last ten years of his life the fires of affliction had opportunity to smelt much of his earthliness away, and we have reason to believe that he softened and ripened for a better world. He contemplated death with perfect composure, and died like a moral hero.

On Friday night the lower east packet Emma, while voyaging from this city, sunk at a point twenty five miles below, in twenty-five feet of water, and from the best obtainable reports it seems certain that at least five lives—including that of Mr. Eli Layett, the boat's clerk—were lost.

The meanest man in any community is he who has his wood sawed two or three inches too long for his neighbor's stove, or else keeps it under lock and key.

Letter from Brazil.

SALTISBURY, DISTRICT OF LIMA, Province of San Paulo, Brazil, February 26, 1877.

MR. EDITOR: As so many of the people in the States are laboring under erroneous impressions concerning this part of Brazil, I shall in this letter make a statement of some facts in regard to it.

First, then, it is a very healthy country—healthy to an extent of which a North American can have very little idea. One of our most intelligent men is now on a visit to Alabama, and he writes to his family: "I have seen more sickness here in one month (October) than I saw in San Paulo in ten years." And as I lived in that country twenty-one years, I fully believe what he says. I know the difference is immense. I don't suppose there is a more healthy country on the globe than this.

It is a tropical country, and therefore unhealthy—so Americans think; and at least it is very hot, if not sickly. This, too, is a very great mistake. The thermometer does not often go above eighty-six degrees in the shade. That is very hot for us. At rare intervals it goes to ninety degrees. It is always pleasant in the shade here in summer, and yet not so hot in the sun as in Alabama. I believe a man can do as much labor here in the field, the year round, as he can in Virginia.

Well, what of your tropical storms? We scarcely have anything deserving the name. I have never seen in this country the track of a tornado. They are utterly unknown. The tropical rains—what of those? Here is my answer: In keeping up my appointments as a minister of the gospel I have been crossing a river, one hundred yards wide, repeatedly every month in the year for seven years, and I have never found more than eight feet between the extremes of low and high water.

From September to April is our rainy season. During this time it rains usually once or twice a week, sometimes in September, October and November not more than once a week. In December, January and February, usually two or three days in the week we have rain, but the ground is not often too wet to plow. The balance of the year we have very little rain, and the ground becomes dry and hard—too hard to plow well. It is much easier to clear land here than in the States. The dry season enables us to burn off our lands almost clean after they are cut away, and on all new lands we can raise from two to four good crops by burning off the brush and weeds after they are cut down and dry. Corn on such lands needs no work, and will make from twenty to fifty bushels per acre. On plowed lands the corn needs one good and careful plowing; not any more work is required. Other crops require work in the same proportion.

Snakes and insects are less numerous here than in Alabama. If house flies, so called, one housekeeper in Alabama has more than ten here; *Flies*—I once saw, at one sight, more in and around a country church in Alabama than I can find here in a lifetime. *Red bugs*—We have none, and if the seed have ever been brought here they have all perished. All kinds of domestic animals do as well, or better than in the States; and our pastures last all the year, and a well kept pasture is half a support for a family, and is, with its perpetual verdure, a thing of beauty.

When the dry season ends, and the spring rains commence, all nature starts into life, just as with other countries, after the winter is passed and spring comes on. Yet grass is less troublesome here, in our crops in the spring, than in Alabama. An early crop has very little grass.

This is a fine country for cotton. As a general rule, all good lands will make one bale of five hundred pounds per acre—sometimes more; and it is plucked out in the dry season. Sugar cane does very finely, and has to be planted only once in four years, when planted deep with a plow.

But the great crop of this country is coffee. It is far more valuable than any other; and a coffee orchard on good land will last thirty-five years or more. When our people first came here cotton was high, and they were nearly all very poor; hence all went to raising cotton, and the most of them are still at it, and as yet few of them are trying coffee.

Coffee lands being very dear, our people are only slowly getting to cultivate it. But at present nearly all of them are aiming to go into the culture of coffee, and I think the most of them will be at it in a few years. But to get choice coffee lands cheap they will have to go one hundred miles farther west, and forty miles beyond the present terminus of the great central railroad. This will, however, be extended in a few years quite through the coffee country to which I allude.

An industrious man can plant one hundred and fifty trees per day, and they are but little in the way of raising other crops until the trees begin to bear coffee. The trees require no pruning for years; only keep the land as clean as you would to make corn. On good coffee land the crop is about four pounds per tree, or two thousand pounds per acre; which, at twelve and a half cents per pound in Santos, which is rather below the common price, will give \$250 per acre. One American, with a plow, can easily cultivate twenty acres in coffee; but it will require three good hands to gather the crop and prepare it for market. The coffee-gathering begins in June, and ought to be ended by October, though it will remain on the trees with but little loss until November.

The average value of coffee trees is fifty cents per tree, and about five hundred are usually on an acre of land. Land suitable for coffee here is worth from \$50 to \$100 per acre. One hundred miles west of this it costs from \$5 to \$10 per acre.

J. E. NEWMAN.

Los Angeles.

MR. EDITOR: Again we are called to the front. Another Pacific brother is in trouble over some parts of our Oregon and California letter.

Our reply to "Alpha" might suffice for this brother too; but we propose to notice a few things in his letter. He seems to doubt our words about emigrants being crowded and crammed into emigrant-trains like cattle into freight cars. He perhaps was more fortunate; but we, and others we met of, have a different experience. Our cars were already and snugly; both ways; and crowded and crammed beyond reason and sense; while the train train lacked wood, food and water about half the time; and at different points we gathered bits of wood and coal too, to keep our fires going; and we were not the only ones who did it. There were water and fuel at different points along the road, and brakemen on board, but there was a lack of official oversight, and therefore these men gave us these things when they pleased.

Bro. F. says that he has not seen even "one crowd of disappointed emigrants." No wonder; the brother is perhaps over three hundred miles south of the great line of travel, and we think he is a fairly settled part of the State. He complains of our speaking so unadvisedly with our lips about the fruits of his State, and that we should say that we had seen as fine in some parts of the West, and intimated Kentucky; and replied: "I never saw them, and never heard of them before." Of course what Bro. F. has never seen and never heard of can't exist.

Bro. F. says that "Bro. Bradley faces a political tornado on this coast," on the Chinese question. Now we fear no such thing; nor did we say so. But we did say: "If they (the members of this order) carry out the measures of their constitution, a political tornado will sweep over the land." Of course it will not be "John" against "Mellon" and "Mellon" against "John"; but it will be their enemies against those citizens who employ them. They have had serious trouble already at different points of the State on this grave question; and the end is not yet. I suppose Bro. F. has never heard of this secret order, nor seen their printed constitution. Then regarding to his logic they don't exist.

He speaks boastfully of his restoration to health, and that of his family. Well, there sick—sick and well now. Does he know that the climate of California has done the good work for them? Was it not rather the journey there? Humbled and Bayard Taylor say, substantially, that there is nothing so good for a man's health as travel.

Mr. Hendrix (travelling companion of Bishop Marvin.) in one of his outward bound letters, which was published, referring to the Chinese

immigrating to and emigrating from California, says, substantially, that shipmasters provide two pounds of rice daily for each Chinaman coming, and only one pound and a half going back home. He gives as a reason that when they come over they are stout and healthy, and hence eat more; after a few years' exposure to the Pacific climate they return emaciated, and hence eat less; and that pulmonary disease is common to the returning ones. We suggest that he get after the corresponding editor of the St. Louis *Christian Advocate*.

Bro. E. objects much to our speaking of the scarcity of money, bread, labor, and the consequent rule of hard times in his State. We will turn upon him one of his own editors and let him settle these unsavory things with him. We clip the following item from the *Cincinnati Times* (weekly) of the nineteenth instant. You see it is copied from the San Francisco *Alta*.

DOLEFUL ACCOUNTS FROM CALIFORNIA.

(From the San Francisco *Alta*.)

The signs that the California farmers generally have a hard year before them continue to increase. At least one-third of the area in wheat and barley is now beyond the hope of yielding enough to pay for threshing, and another third is in serious danger. Many fields will not even make hay. In addition to the drought, rust has appeared at several places in Sonoma county; a mildew in Yolo and Solano; white rust in Santa Clara and crockets in Lake—all of them attacking the grain fields. The crockets are akin to the grasshoppers, and like them, are the occasional accompaniments of dry seasons. The potato rot is reported in San Mateo county. The number of sheep that have died or have been slaughtered because of the scarcity of pasturage is not less than 300,000, and at the end of the year, instead of having 5,000,000 sheep, as we should have with an average rainfall, we shall probably not have more than 7,000,000; perhaps not so many.

JAMES E. BRADLEY.

MISSISSIPPI, April 21, 1877.

Mississippi Conference.

The undersigned, as a member of the Joint Board of Finance of the Mississippi Conference, has been directed by the Rev. F. M. Featherston, its presiding elder of the Vicksburg district, to apportion among the several districts the amount to be collected for the relief of the Publishing House, according to the allotment made by Dr. Redford. The amount needed is \$2,500. Taking the assessments for the Bishops' fund, as made by the Joint Board at the last Conference, as a basis, the apportionment stands as follows:

Vicksburg district, \$458.34; Jackson district, \$500; Brandon district, \$208.33; Brookhaven district, \$458.33; Woodville district, \$180.55; Seashore district, \$138.89; Meridian district, \$317.22; and Summit district, \$208.33.

By a simple calculation the district stewards and preachers can ascertain the amounts to be raised by the respective charges. These respective amounts should be ascertained at once and collected. Of course the amounts already collected are to be credited, and only the balance to be collected. Our Conference has done well so far, but much remains to be done. We cannot afford to give up the Publishing House. Let every member of the church do his whole duty in this matter, and do it promptly, and it will not be long before our Publishing House will begin to fulfill the mission for which it was established.

Fraternally, TOM L. MCELLEN.

Nashville, May 12, 1877.

MISSIONARY COLLECTIONS.—Brother having money for foreign missions on hand will please forward immediately to James W. Manter, Treasurer, Nashville, Tenn., or to the undersigned. Those who have not made their collections will do us a great favor by immediate action. The drafts are coming in, and must be met. Prompt attention, beloved brethren.

J. B. McFERRON, Sec.

MISSION ROOM, May 10, 1877.

A married lady, alluding in conversation to the one hundred and forty-eighth psalm, observed that, while "young men and maidens, and men and children," were expressly mentioned, not a word was said about married women. An old clergyman whom she was addressing assured her they had not been omitted; and that she would find them included in one of the preceding verses, under the description of vapors and stars.

An Illinois editor returns thanks for a centipede sent to him by mail from Texas. "It being," he said, "the first cent of any kind that we've received for several weeks."

The Christian Advocate.

THURSDAY, MAY 17, 1877.

THE ETERNAL HOME.

BY FREDERICK WILLIAM FAIRB.

Alone! to land upon that shore?
With no one to greet us there—
Thine of a different hue,
And sounds all strange and new,
No forms of earth our fancy's rearrange,
But to begin alone this mighty change?

Alone! to land upon that shore?
Knowing so well we can return no more,
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
Not to arrive alone in such a land?

Alone! No! God hath been there before,
Eternally hath waited on that shore,
For us who were to come,
To our eternal home.

Oh, is he not the loving Friend we know,
More privately than any friend below?
Alone! The God we trust in on that shore,
The faithful One, whom we have trusted more
In trials and in woes
Than have trusted those
On whom we leaned most in our earthly strife,
Oh, we shall trust him more in that life!

So not alone we land upon that shore?
'Twill be as though we had been there before,
We shall meet there as we knew
That we can meet below,
And find our rest like some returning dove,
Our home at once with the Eternal Love.

Uncle Joseph to His Nephew.

MY DEAR BOY: I take it for granted that there is one thing clearly and definitely settled in your mind, and that is: that you are called of God to preach his word. If this there should be no manner of doubt. I am not disposed to think, there is. The scene of your solemn dedication, as your now sainted mother laid her hands upon your little head, as she knelt in prayer before God, is before me. I can never forget her pure life, nor her daily prayer that her offering might find acceptance with God, and that you should be called of his Spirit to become a missionary of the cross. Nor can I forget how she, with a mother's love, and I might say, with a mother's tact, concealed from you the proposed destiny, lest you should "go" without a "call." You should not only believe in a divine call to the ministry, but know from your own heart, that it is true. Not only should you know it, but it should be an increasing knowledge—a conviction of duty growing stronger every day of your life. There must be the cry in your spirit: "Woe, woe is me if I preach not the gospel!" and at the same time not only say, but feel that "to me, who am less than the least of all, is this grace given."

And now, my dear boy, this main, fundamental point being settled, I proceed to call your attention to the one principal thing you are to guard against, and that is: that your ministry does not become a mere professional one—that you never preach, pray, sing, visit, talk to the children in a mechanical, perfunctory sort of way. The zeal, courage, boldness and nerve you have now must grow with your growth. You are to covet earnestly the best gift. Never seek success for the sake of success. And always know that the best knowledge is a knowledge of yourself. If you asked me why so many of our preachers never rise above mediocrity, and fail to meet the expectations of their friends and the church of God, I would answer: Because their "vocation" and " holy calling" has dwindled into a mere profession. They do mechanically what ought to be done through the inspiration of the Spirit, and with a holy, burning, conquering zeal. And yet many are not conscious of the change. They have imperceptibly fallen into it, without knowing it seemingly. They have not lost their hold upon Christ altogether, and yet their ministry is without power.

Not to be a mere "professional" will always give me that "little John" so earnestly and so wisely recommended to William, and that is: a reliance upon the Holy Spirit in "pulpit preparation." A sermon without the action and presence of the Spirit is just simply nothing—it is as dry as a stick in August. It is an insult to almighty God, and must be a stench in his nostrils. You ask, then: "Can we always have the power and presence of the Spirit in our sermons?" I answer: Yes, always. Just in proportion to your "calling," you will do your whole duty, neglecting no part thereof. And in this degree will you realize your weakness and helplessness, and the source of all your strength.

I have no doubt, from the passage you referred to in one of "Uncle John's" letters, that he has read "Arthur's Tongue of Fire," an excellent little book that you and William would both do well to read. More than sixteen years ago I read it. I call to mind one grand utterance that has been to me through

life almost like an inspiration. I cannot recall the words, for, as you know, I never committed language to memory. But I don't know that I have suffered any particular loss in this, as I have had but the more time and space for ideas. Well, the idea advanced by Mr. Arthur is this: that the preacher was responsible to God for the power, *unction*, of his sermon, but not for the effect—i. e., that just in ratio as he lacked, not words, not beautiful speech, not eloquence, not the riches of rhetoric, not dramatic action, but power, he failed in his work, and was accountable to God. The "professional preacher" will never have power. He will have perhaps grace of speech—the ripeness of flowing periods; he will have perhaps dramatic action—correct in every gesticulation. His voice will rise and fall. He will run in the same beaten track. He will be correct in his exegesis, and will always have a "good sketch." But there will be no power in his preaching. You will be surprised to see men and women sit unmoved under his appeals; to see them, in a few moments afterward, flocking to the altar, and crying: "What must I do to be saved?" under the simple utterances of another, whose heart and lips are in harmony with God. Not that men always yield even to the fiction of the holy One. They resist God himself. Still there is this difference—the merely "professional" and the "holy vocation."

In much affection, I am your,

UNCLE JOSEPH.

Letter from Texas.

Mrs. Editor: We write you again from this land of fruits and flowers. "The grass is rising" all over Texas. Grass is an institution in Texas. No sooner does "the grass rise" than horse and stock-hunting commences all over Texas. A world of "notices" and advertisements appear on tree and fence and house, and in newspapers. A Texas horse is by nature a rover, and the wide, open prospects, the mazy distance lending enchantment to his view, lure him away from his wintry pasture and cheerless lot. Then the horse thief, the capital offender in Texas, takes the war-path, and, after Indian fashion, numbers his trophies by the head. Such, however, is the vigilance of the average Texan that, unless he is an adept in his unfortunate vocation, he not infrequently loses his own scalp. The past winter in Texas was very severe, and the loss in stock was considerable; but, now that spring is open, they are looking sleek and fat. There is one enemy, however, both to them and to the farmer—the grasshopper. As the newly-arrived Irishman, who attempted to take a wasp-nest, said: "They are curious birds, with little all-over 'em." They came last fall from the Northwest—came in clouds, each cloud containing a multitude which no man could number. We will not try. What appetites they have! We have often wondered what bull-nettes and gourd-vines could be utilized for. They will do finely to feed grasshoppers on; provided there are enough for all without having to set a second table. These hoppers are intensely social in their habits, and may be seen sitting all along on each side of a row of little garden stuff, like guests at a table—with this exception only: they come empty and uninvited. Now and then a select circle may be seen around some solitary plant, as if enjoying a little *ble-ah-ah*, or sipping their chocolate and coffee. When they first hatched out they were but little larger than fleas, and very similar to them, both in members and activity. They are now nearly ready, according to the most authentic story—the old Texan who has seen them before—ready to take wings and fly away to the homes of their race in the mighty Northwest. If they stay much longer we fear the wealth of Texas will fly with them.

The farmers and their good wives and daughters may sigh upon their account, for they are "a burden," but the pigs grunt with satisfaction, and the chickens cluck with delight. In spite of them, gardens are very fine in many places, and the prospect of an abundant fruit crop is promising indeed. All early fruits excel in Texas, while later varieties, from the very nature of the case, are neither so excellent nor so reliable.

Apropos to this subject, a citizen of Dallas, who is also an eminent physician, has discovered a principle of preservation which he has fully and practically applied to meats, fruits and vegetables. This can be effected at the exceedingly small cost of ten cents a barrel; *Mirabile dictu!* But he actually has specimens of green corn, mutton and vegetables saved from last year, which are still as fresh as when first preserved. The theory is to generate a gas in the substance, which, at once suspends decomposition. What a blessing to the world, now scourged with scrofu-

lous and scrofulous affections, largely resulting from excessive use of salt provisions! What a blessing to the sailor, who has seen his brotherhood swept away in myriads by foul disease induced by lack of rich vegetable and fresh animal food! Inscribe the discoverer's name in the temple of time, alongside of Newton, Galileo and Columbus. Place him on the same list with Arkwright, Brinley, Fulton and Morse, but above them all, as the greatest utilitarian of the world. If any should think this is written just for pastime, they may inform themselves fully by corresponding with Dr. Davenport, of Dallas, Texas, who is the discoverer. He is unknown to us personally; but if his discovery meets everywhere with the success it has in some quarters he will soon be known to the round world as the equal of Lient, Maury, the surgeon of the winds and waves. Will not the world under its magic touch become practically the realm of "everlasting spring?" We believe the day is not far distant when the poor will be elevated to that position of blessing secured to them by direct gospel stipulations, through the discovery of many things conducive to their happiness.

As our letter is taking "a religious turn," as a Methodist preacher said when called on to pray after a political sermon, we will speak of our visit to Mexico. Bro. J. D. Shaw gave us a courteous invitation to visit his town to witness the laying of the corner-stone of the new church. It is of brick, forty-two by eighty, and twenty-three feet high. The tower will be about forty-eight feet, and the spire nearly a hundred feet. It will have a pastor's study, vestibule and lamp-room, besides the auditorium. The ceremonies by the Grand Lodge were very impressive and interesting. Rev. W. G. Connor, presiding elder of the Waco district, was introduced as a minister of the day. His address was a most excellent production, and was delivered with fine oratorical power and effect. Dr. Connor holds a very distinguished position in the general connection, as well as in the general connection; and certainly no man is more worthy, for he seems to delight in cultivating the amenities of society and religion wherever he is. A splendid dinner was given by the Ladies' Aid Association, and a grand concert at night, all these with a collection of \$535, taken up Bro. Shaw, made nearly \$1,000. He has built this church at a cost of \$5,000, and along with it has at the same time raised several thousand to rescue Marvin College from "the dippers," and it is believed he will succeed in saving all this line properly, before the year closes, by raising \$8,000.

We want to tell you about our new town—Buttalo—on the International railroad. It is only about ten months since the first plank was thrown down there. Now there are ten stores, and twenty or more residences, several quite tasty, and a commodious school-house, with sixty-six scholars. Excellent society rules the destinies of the town; local option is in full force, and three churches are organized—the Methodists in advance, as always, with thirty-five members already. The town has shipped four thousand bales of cotton, and has sold fully \$200,000 worth of goods. All this in the short space of a few months.

Truly, R. H. ADAMS.
Enidville, May 1, 1877.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow a proper order, and obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such persons as "monitors their loss," etc., are not edifying. Verses, either original or selected, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

All obituary notices are published as soon as convenient. If, after a reasonable time, any such communication fails to appear, let a duplicate be sent instead of a complaint.

DECEASED, at Fruit Hill, her residence, in Madison county, Miss., November 29, 1876, Mrs. Mary E. Stewart, wife of the late Rev. Dr. G. W. Stewart, of precious memory, and daughter of Maj. Arthur and Elizabeth Crozier. She was born in Clinton, Anderson county, Tenn., March 13, 1811; professed religion at an early age; removed with her parents to Benton (now, Madison) county, Ala., where in 1838 she was married to Dr. G. W. Stewart, whom she had known from early childhood.

With her deep, pure woman's love for him by whose side she had chosen to walk to the "margin of the river," and with unwavering faith and trust in God, she bore all adversity and settled at Fruit Hill, where by energy and industry they reared and beautified a home, radiant with all that the eye loves to dwell upon; and where piety, benevolence and hospitality reigned supremely. It was here her ten children were born. Here her husband, five of the children, mother-in-law and other loved ones rest. She possessed many traits of character that elevate and beautify her sex—modesty, dignity, candor, prudence, independence, and the moral courage to do her duty, regardless of the opinion of others; but the crowning jewel in her character was her deep piety, and unflinching faith and trust in God. Amid all

the afflictions of her life—and they were numerous—these never forsook her. It was this, after hours and hours of agony, fasting and prayer, that enabled her, when her heart was well-nigh broken at the terrible news that her noble son, her darling first-born, was slain in battle, to say: "The Lord gave, the Lord hath taken away; blessed be his holy name." And soon after, when the clouds of the valley were falling over her precious, only living daughter, to exclaim, in tones never to be forgotten: "Farewell! farewell! But, thank God, not forever; for by his grace I'll meet you in heaven." Instance after instance might be added where her faith triumphed (one other only will I cite) till the last. When the darkest hour of all came—the parting from him whose "soul was linked with mine"—well do I remember the first time I met her. After telling me of his illness and triumphant death, she said, amid tears and sobs: "Oh, moments never to be forgotten! But though he slay me, yet will I trust him." Oh, this faith, that so few of us have, continued with her through all of earth's afflictions, and in her last illness, which was long and severe, it shone with a radiance not of earth. She was confined to her bed the most of the time since February, but bore it with a calmness and resignation that was remarkable. On Sunday morning we saw that a great change had come. She, too, felt, and, calling me to her, said: "Do not leave me any more." I said: "No." Then, looking at me, she said: "I don't want any more." Seeing that I was weeping, she laid her pale, thin hand on mine, and said: "Oh, I don't mean for you not to cry—I know you can't help that—but don't cry any more. Let everything be quiet. I have not been as faithful a mother as I should have been. Many things I have not done—but I love you all very much." I said: "Oh, Aunt Mary, what will I do when you are gone?" "Oh, have faith in God—put your trust in him," and, laying her feeble hand upon my face, for death-dews were gathering on her then, she said, as a tear gathered in her bright eye: "God bless you, Ellen, God bless you, my child." And I felt: Oh, if she had not asked me not to leave her! Oh, if I could rush away and be spared seeing her, too, die! But I soon asked: "Aunt Mary, do you want anything?" "Nothing but Jesus—just Jesus! Jesus!" And there, all through that bright Sabbath, she lay perfectly conscious, quietly, calmly waiting for the end, which she knew was so near approaching. As the air grew oppressive she would say: "Hush! hush! hush!" and again: "Now open the door; now give me a little water," and as attendants in their anxiety and sympathy would gather around her bed she would say, patting out her hand: "Sh! down."

After a silence of some time she said, in a louder tone than usual: "George, give yourself to God. My son, give yourself to Christ." They were the last words spoken by her mother. As life was ebbing rapidly, but gently, quietly away, I said: "Let me kiss her for Andrew, Willie, her brothers and sister, Sallie and Florence." And as I pressed kiss after kiss upon the dying lips of my aunt—best earthly friend, benefactor, mother, all, she looked up sweetly, smiled, and all was over.

ROBERT DE LEON WALLACE.

With feelings of deepest sorrow I record the death of this dear young brother, who was most brutally murdered, by a negro, on the plantation of Mr. William Locke, four miles above Eufaula, Ala., on the morning of March 17, 1877. He was in charge of Mr. Locke's farm, and on the morning above mentioned, getting that one of the hands employed was killing a hog, he must move faster. The negro said that he was moving as fast as he intended. He told him not to speak to him in that manner. The negro replied that he was free, and would speak as he chose; and the order being repeated, the infuriated fiend quickly seized a strong, heavy stick, lying near, knocked him down, and on his attempting to rise struck him again on the head, breaking his skull. By this time some of the other negroes had seized the murderer and his victim, with some assistance, mounted his horse and rode a mile to the residence of Mr. Locke, where he lived on four and a half, but was only conscious for a few moments.

Though none of his own family were near him in his dying moments, strong, true friends were there, whose love he had won by his sterling qualities of mind and heart. Loving, sorrowful faces bent over his death-couch, and gentle hands used every effort to prolong the precious life; but in vain. Calmly and peacefully he died, without a struggle. His righteous soul, released from its tenement of clay, passed into "the heaven of eternal rest."

The deceased was the only son of Allen and Eleanor Wallace, living near Clay Hill, Pike county, Ala. He was born March 21, 1855, in Calhoun county, Ark. He was a gentle, affectionate son and brother, a firm friend, a youth of unblemished moral character, and most rightly opposed to the use of intoxicating liquors, of which he never voluntarily drank a drop in his life.

In the summer of 1876, after much mental anguish, he found peace in believing, made a public profession of faith in Christ, and united with the Baptist Church at Shiloh, Pike county, Ala., from which time he lived a pious, exemplary life. Mr. Locke, of whose house he had been so inmate for three months prior to his death, thus writes of him: "DeLeon was a noble boy, faithful in the discharge of every duty; prompt, reliable, efficient, and if he had any faults I failed to discover one of them." And thus Mrs. Locke: "He possessed every attribute of a perfect gentleman—was pious, intelligent, modest, cheerful, kind-hearted, brave and generous, and by his noble disposition had won the love not only of my entire family, but of this whole community."

Many hearts mourn that this dear young friend has been thus suddenly removed from the walks of men, in the fair spring-time of life; and deep sympathy is felt for the stricken family, especially for the aged father and mother, thus deprived of their last son, the hope of their declining years; but parents and sisters, even in our anguish, we should rejoice that the loved one has left this priceless legacy: the memory of a name as a gentleman and a Christian, unentitled by one blot.

MRS. ADALINE A. NOBLE, daughter of Archibald and Sarah Brown, was born in Anson county, N. C., June 13, 1837, was baptized in infancy by Rev. I. L. Potter, and died near Tuskegee, Ala., February 1, 1877. Her father and mother died while she was an infant, and she was reared and educated by an elder brother, John W. Brown, now of Birmingham, Ala. She graduated at Tuskegee Female College in 1859, under the presidency of Dr. Lipscomb, and devoted herself for a number of years to the vocation of a teacher, in which she became very useful, and gained the esteem, confidence and affection of all her patrons and pupils. "None knew her but to love her, none named her but to praise." "Miss Adelle," as she was called, was a universal favorite.

In December, 1865, she became the wife of T. J. Noble, and the mother of his children. In all my pleasant visits to their home I never thought of her as a stepmother, for she filled her place as naturally as if born for it.

I am not informed when she took upon her the vows of church membership. She grew up into the church, and easily fell into Christian methods, and found her way to the cross. She was very quiet in her religious profession; was disposed for many years to hesitate and doubt about the future. She feared that when the great conflict came she would not have the strength and courage to face her last foe; but when the crisis came, and the battle was joined, she expressed herself to her husband as surprised at the calmness and assurance that possessed her soul. Not a doubt, no fear, no shirking back, but a joyful going forward to meet the Lord at his coming. The night before her death, so vivid was her realization of the nearness of the unseen world, she said: "Why, Jesus father and mother and little Roscoe come to meet me." She had lost a little boy of five summers a few years before. But why write so much about one who seemed to be all that a wife, mother and neighbor could be? O how pleasant she made her home to me when they weary liberate rested there a brief season. Never shall I forget the last day spent there with Mrs. Noble, Solomon, Madam, J. Motley and other brethren when we closed with a word of prayer, and the song of "The Saints' Eternal Home." And after much pain and weariness and suffering she reached it at last. May we meet her again.

B. E. R.

MATTHEW M. LOVE was born in Adams county, Miss., November 30, 1850, and died at his residence in the city of Natchez, April 1, 1877.

He professed faith in Christ, and joined the Methodist Episcopal Church South in 1871, of which he continued an acceptable member until his death. He was united in marriage to Miss Mary E. W. Ives December 2, 1877, who, with four sons and one daughter, survives him. He was an affectionate husband, a kind and indulgent father, a quiet and unobtrusive but devoted member of the church, and uniform in his attendance on the preached word and his private devotions. His death was most sudden and unexpected. On the previous evening he took his supper as usual, and, after spending some time in conversation and reading with his family, retired to bed in apparently good health. At near twelve o'clock he awoke his wife, calling her attention to the lamp that had been left burning. Soon all were again wrapped in quiet and peaceful slumber, unconscious of the fact that the next call would summon their mortal bodies to the cold arms of the departed husband and father.

About three o'clock in the morning his wife, hearing him struggle, as she had often before, with nightmare, attempted to arouse him; but, failing, she gave the alarm. As soon as the light fell on his face it was seen that the fatal messenger had come and left the seal of death there. The spirit had come to the God who gave it.

Dying thus suddenly, he conversed with no one immediately upon his departure. But God had moved his heart to an unusual degree of tenderness and devotion for several days previous to his death; so much so that his wife informs me that he often spoke at the hour of midnight to pray.

She who shared with him the sorrows and joys of thirty years of his earthly pilgrimage is now sad and lonely, passing, as she is, through weary days of wasting health on this side the stream. But "earthly life is sorrow that heaven cannot cure." She weeps "not as others, who have no hope."

R. S. WOODWARD.

REV. T. W. LINDER was born in the State of South Carolina, April 15, 1813. He moved to Jones county, Miss., with his parents, when six years old. He was married to the daughter of John Trest at the age of twenty-five. He lived on the line of Jasper and Jones counties eight years. He then lived six years in Wayne county, where he moved to Jasper county, where he died on the twenty-ninth of January, 1877.

Bro. Linder joined the church when he was nineteen years old, and commenced preaching not long afterward. He was originally a Protestant Methodist, but at the time of the union of that church in Mississippi with the Methodist Episcopal Church South he was a member of the C. M. Church in a few years, however, he formally united with the Methodist Episcopal Church South, in whose communion he continued until his death.

Bro. Linder was a good elder, and although not gifted, like some divines, in expounding the Holy Scriptures, yet zeal was conspicuous in all his efforts. He was useful as a local minister, and did much good by his labors. Very few men excelled Bro. Linder in fervent piety and devotion to the cause of Christ. He was the peace-maker of the neighborhoods where he lived, and in this good work he was indefatigable, sparing no pains to effect his object, and seldom failing to reconcile the parties at variance.

Bro. Linder leaves behind a good name and many warm friends, especially in the neighborhoods where he lived. He also leaves a widow and several children, who have our prayers and sympathy.

E. J. TAYLOR.

HANNAH EVALINE FRANCIS was born on the twenty-third of January, 1811, and died on the twenty-third of January, 1877, in the parish of Sabine, La. She emigrated from the State of South Carolina to this parish nearly forty years ago. She was left

a widow for over thirty years of the time with the cares and responsibilities of eight minor children, on whose moral and religious training she bestowed every attention within her power, and for whose temporal wants and conveniences her great industry and economy supplied everything needed. She was, however, the subject of many trials and misfortunes in her family, they having been called and taken from her at intervals of time one by one, leaving but two to mourn her loss.

She possessed many estimable qualities that adorn human life; and, besides, she enjoyed that noble Christian faith which regards the trials and troubles of this life as only momentary compared with the glory, which will be revealed in her future and eternal life. She had been a member of our church since the year 1853, and lived a consistent religious life, seemingly resigned in life, as she was in death, to the will of him who doeth all things well.

E. F. PRESLEY.

LAMAR STREET, NARHATH SCHOOL,
DALLAS, APRIL 5, 1877.

Whereas, God in his inscrutable wisdom has seen fit to visit our Sabbath school garden again, to transplant one of our loveliest flowers to more congenial climes, by removing our beloved student and school-mate, W. CRAWFORD TATUM, by death; therefore,

Resolved, That while we feel sadly our loss, and shall miss our dear young friend very much, yet we bow in submission to the will of him who doeth all things well.

Resolved, That we extend to the bereaved family of the deceased our deepest sympathy, and pray that God may bless them with all consolation and grace in their sore trial.

Resolved, That we will strive to imitate the virtues of our departed fellow-student, and prepare to meet him beyond the river.

Resolved, That a copy of these resolutions be furnished the parents of the deceased, and that they be spread upon our minutes.

Respectfully submitted,

REV. M. N. NEELEY,

W. L. VAUGHAN,

J. R. M. EDMONDSON,

CHARLES TERRY,

Committee.

DIED, on the second of April, 1876, in Delhi, Richland parish, La., DAISY, only child of Jasper and Magale Dean, aged ten months and twenty days. Sweet darling Daisy to-day rests in her Saviour's arms, whose words have come forth to the world with undecipherable tenderness: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

A FRIEND.

ALFRED HENRY WICKER, son of Henry and Jennetta Wicker, was born in Smith county, Miss., December 13, 1858, and departed this life November 11, 1876, aged seven years, ten months and twenty-eight days. He was dedicated to God in holy baptism, in infancy, by Rev. Thomas A. Hudson.

U. A. SIMLEY.

MEDICAL.

VEGETINE

WILL CURE

SCROFULA!

Scrofulous Humor.

VEGETINE will eradicate from the system every form of Scrofulous Humor. It has permanently cured thousands in Boston and vicinity who had been long and painful sufferers.

Cancerous Humor.

The marvelous effect of VEGETINE in cases of Cancer and Cancerous Humor challenges the most profound attention of the medical faculty, many of whom are prescribing VEGETINE to their patients.

Canker.

VEGETINE has never failed to cure the most indolent cases of Canker.

Mercurial Diseases.

The VEGETINE cures with wonderful success in the most of this class of diseases.

Pain in the Bones.

In this complaint the VEGETINE is the great remedy, as it removes from the system the purifying cause.

Salt Rheum.

Vegetable Eucalypti, Sassafras, etc., will certainly yield to the great alternative effects of VEGETINE.

Erysipelas.

VEGETINE has never failed to cure the most inveterate cases of Erysipelas.

Pimples & Humors on the Face.

Research should teach us that a blotchy, rough or pimply skin depends entirely upon an internal cause, and no outward application can ever cure the disease. VEGETINE is the great blood purifier.

Tumors, Ulcers or Old Sores.

are cured by an internal use of the blood. A course of blood thoroughly with VEGETINE, and these humors will disappear.

Catarrh.

For this complaint the only substantial benefit can be obtained through the blood. VEGETINE is the great blood purifier.

Constipation.

VEGETINE does not act as a cathartic to deplete the bowels, but cleanses all the organs, enabling each to perform the functions devolving upon it.

Piles.

VEGETINE has restored thousands to health who have been long and painful sufferers.

Dyspepsia.

VEGETINE is taken regularly, according to directions, a certain and speedy cure will follow its use.

Faintness at the Stomach.

VEGETINE is not a stimulating bitter which creates a hollow appetite, but a gentle tonic, which assists nature to restore the stomach to a healthy action.

Female Weakness.

VEGETINE acts directly upon the cause of most complaints. It invigorates all the organs of the whole system, acts upon the secretory organs and allays inflammation.

General Debility.

In this complaint the good effects of the VEGETINE are realized immediately after commencing its use. It acts as a mild tonic, invigorates the blood, and VEGETINE acts directly upon the blood.

VEGETINE

IS SOLD BY ALL DRUGGISTS.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, MAY 17, 1877.

REV. LINUS PARKER, B. D., Editor.
ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS

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Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.
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The New Orleans Christian Advocate will be furnished to subscribers hereafter at the following rates, including postage:

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Six Months—\$1.75
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FREE ONE YEAR

to any person forwarding to us four new yearly subscribers, with EIGHT DOLLARS.

The Outward and the Inward Man.

Paul was no materialist. He speaks of the outward and the inward man. Peter likewise refers to the inner man of the heart. This is the tone of the Scriptures. Mind and matter are diverse. They are the two conceivable things in the universe, the only two of which we have any knowledge; the outward is the body, the inward man is the soul. We know them as conjoined, but we are conscious that they are not one. One perishes, the other is renewed day by day. Such, at any rate, is the Christian faith, and it is deep in the consciousness of those who are experienced in divine things.

Our immortality is a matter of revelation, and but for this we should not certainly know that the soul lives forever. But is there not in the religious man this felt persuasion of the continued building up of the soul while the body gradually decays? Is not the process of renewal as clear to him as that of decline? That the outward man perishes is evident to his senses. He can feel it to be so. The eye grows dim, the ear dull, the limbs weak, the heart action becomes feeble, all the physical organs perform their functions less and less effectively. If permitted to live long, the decrepitude that is sure to come is recognized, and the shrunken form and wrinkled features tell us as plainly as a special revelation could, that the outward man perisheth.

Parallel and contemporaneous with this physical waste is the spiritual renewal; and does not the believer know this just as truly as he knows that the body is dying? He has the witness largely in himself—as much of the one as the other. He is a dying man, and he is also a living man. The material part approaches dissolution. The earthly house is giving way, the mortal tabernacle is ready to fall, but the soul is conscious of a life that cannot be touched by the roads of disease, or the slow decay of time. In aged saints this is often very strikingly illustrated. Mr. Avesley at eighty-eight, on his death-bed, was physically the mere shadow of a man, but spiritually he was fresh and strong, and his last utterances were those of a soul that knew no loss of vigor. Dr. Mullenberg's soul was as young and vigorous as a flower, while his aged body was prostrate and at the gate of death. The records of dying Christians abound in confirmations of this truth. Where the conditions are such as to leave the mind unclouded, even though memory may be imperfect, and the intellectual action impaired, there is clearness and vigor in the spiritual nature. Faith, love, hope, are strong; and while the most of mundane things have faded, Christ and his salvation are felt to be bright and assured.

It is, however, with reference to the ordinary conditions of the present life that this consciousness of perishing and renewing is probably affirmed. It is not quite the same as saying that, though our bodies shall die, our souls shall live. It is rather that these opposite tendencies are going on now. We are actually perishing, and we are really being renewed. Death is working in the body while life is working in the soul. The one is as constant as the other. The body decays, the spirit

grows. The physical man is wrought upon by disease, and its form is wasting with years. However gradual and imperceptible, the progress deathward is without halt.

"And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

In every period it is true; but especially when the prime is passed, and when gray hairs and other signs of approaching age make their unwelcome revelations, are we compelled to feel that the outward man perisheth. If there were no known history, no inspired declaration, no familiarity with death in others, the evidence would be strong in ourselves. We are dying. And just as the dying is painfully assured and present with us, so is the living unmistakable and joyous. This renewing of the soul is in contrast with the wasting frame. The humbled body withers, the regenerated soul blooms. The material nature is blasted and stricken, while the spiritual is more and more robust and beautiful. The dual man is moving in opposite directions—the one part is sinking into dust, the other is rising into a world of immortal life.

Happy are they who have in themselves this consciousness of ever-renewing spiritual life. It is the antidote to those miseries which physical weakness and the ever-present sense of dying are otherwise certain to bring upon us. "For this cause we faint not." With the burden of bodily pain and infirmity is given this gracious cordial to refresh and support the weary. Death is swallowed up of life. The tent is ready to fall, and piece-meal it is being torn away, but the trembling tenant feels that the house not made with hands is ready to receive him. While there is a painful, humiliating and protracted dying, there is a noble living, and a joy unspeakable and full of glory. Respecting the outward man, the graves are ready for us; respecting the inward man, the mansions of heaven are waiting for us. While the one man tends downward to corruption, the other tends upward to glory.

No other philosophy than this can satisfy the yearnings of the soul, and no other is true to the best consciousness of man. Above all science, it is revelation and experience. It is the faith that has in it the comfort that we need, and the motive power to inspire us with all that is pure and good. The Christian has this abiding consolation: that the inward man is renewed day by day. There is to him a continuous flow from the rivers of grace, from the river "whose streams make glad the city of our God." The fountain of health and youth is none other than that pure stream which proceeds "out of the throne of God and of the Lamb." The outward man perisheth. Whether we study our own condition, or look upon our friends, or visit the chamber of sickness, it is evident enough. Thank God that amidst these scenes of fading beauty and decaying strength, and amidst the sorrows and pain of a dying world, the inward man is renewed day by day!

Christ's Cheer.

On several occasions Christ's salvation was one that goes to the heart of the troubled and despondent. It must have been a word of joy, as we know it was of healing, to the man sick of palsy: "Son, be of good cheer; thy sins be forgiven thee." This is a sample and type of Christ's cheer to the penitent. It is the salvation that the drooping and sorrowing sinner longs to hear. None but Christ can utter these words of assurance, none but he can speak them so as to bring joy and comfort to the guilty conscience. Others can breathe the words of hope, they can aid in leading the stricken to the feet of the Savior, but Jesus himself must speak to the sinner. Such is the greeting which the believing and contrite sinner receives. Christ is waiting to heal the soul, and he is ready to declare the forgiveness, for which we sigh. There can be no peace until guilt is removed, none until the assurance comes that God is reconciled, and that, as a son, he receives us to his favor. Every day contrite souls are blessed. By faith they hear the Master's voice—"Be of good cheer"—and rejoice in the wonderful benediction.

In that eventful night voyage when the disciples were in peril from the storm, and their fears were excited by the appearance of a strange form walking on the sea, and when they cried out from terror, the sense of danger was at an end when Jesus spoke unto them, saying: "Be of good cheer; it is I; be not afraid." This salvation stands again as a type of that which comes to all disciples in the troubles of life. Many a devoted sailor, when tossed by tempests, has looked out upon the dark and raging billows, and felt comforted at the thought that his Savior was walking on the tempestuous waters, and that he was near his

ship, and master of the mad waves. Like the disciples, we are apt to forget the miracle of the loaves, and in the strange and terrible dispensations of Providence we fail to recognize the beneficent Friend who is always at hand, and watching over us. There are few things that so try the faith as personal danger, and the worry and depression of misfortune and bereavement. There are passages in every Christian's life which this rough and dark voyage across "Tiberias" illustrates. Many lives are little else than conflict and terror. To the storm-tossed, to the tempest-driven, to those who are ready to cry out at what they take to be an ominous specter of evil, Christ's cheer comes as the sweetest of all words. He reveals himself not as a phantom of terror, but as the mighty and tender helper of all that flee to him for aid. He bids us in this sea of care and toil and danger: "Be of good cheer; it is I; be not afraid."

In those last words of consolation which Jesus spoke, and when the world, with its cruelly, persecution and temptations was the occasion of anxiety, how timely the encouraging assurance: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The tribulation that awaits the faithful disciple is not concealed. Christ never sought to swell the number of his followers by hiding the cross. Whoever will come after him must deny himself, take up his cross and follow him. He must count all things but loss. The world would despise and oppose. Toil, sacrifice, suffering, were sure to come. The worst is seen, and at the same time the word of cheer is given. Their Lord had overcome the world, and through him the same victory would be theirs. He bids them be of good cheer in the face of the tribulation they were about to encounter. Their faith was worth all it might cost, and the crown of life was better than a brief period of ease and earthly prosperity. God's providence would be over them, and his grace sufficient. The sheep were to be left among wolves, but the good Shepherd would ever be mindful of his flock. It is Christ's voice to all Christians in tribulation: "Be of good cheer; I have overcome the world." The Captain of our salvation would inspire his tried and dispirited followers, with his own courage and joyful hope.

The last of these salutations was addressed to Paul when he had borne that noble testimony at Jerusalem. "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." This time the blessed words were to one alone. And never were they more needed. He was in the hands of his enemies, and with a mission before him that might well appall the stoutest heart. But the great missionary found himself not alone. Christ stood by him in that gloomiest of nights, and out of the darkness, and in the solitary cell of his prison, came the thrilling assurance: "Be of good cheer, Paul." Here was a relation of companionship. Christ was with his servant. It was even more than a presence. It was a voice of encouragement. What missionary in distant heathen lands has not recalled this history, and has not heard these words of the Savior? What preacher, almost ready to faint, and nearly in despair, has not thanked God and taken courage at the remembrance of them? Thus, in effect, is every struggling Christian assured of gracious sympathy and support. He is called by name, and exhorted to be of good cheer.

Our blessed Lord greets us with this salutation. To the contrite sinner, to the imperiled, the troubled, the fainting disciple, he calls. In every emergency, in every overwhelming sorrow, in every sore and deep tribulation, our great and sympathetic High Priest bids us be of good cheer. It is he who is touched with the feeling of our infirmities, and who was tempted in all points like as we are, that bids the weary, despondent and fearful cheer up. It is more than a benevolent wish for our good, because it comes from him who is able to succor, and has the right to command. He sees the bright side of our trouble as we do not, he knows the end as we cannot, and from the high place of all grace and light and blessedness his cheer comes to us as a revelation of the coming glory. He would strengthen the weak hands and confirm the feeble knees, and he says to us, "Be strong," because there is with him a clearer vision of what is best for us now, and of the final and glorious issue of the sufferings of this present time. Let all open the ear of faith to the music of these choicest words of Jesus: "Be of good cheer."

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.

Jackson District Conference.

Vaughn's station is fourteen miles above Canton, Miss. Mr. Birmingham is our host—stage proprietor, and the head-center of the place. His fare is excellent—about the best on the road—and he is popular with the traveling public. It is twenty-five miles from Vaughn's to Yazoo City, through a hilly country, and in many places washed into deep gullies. It is, on the whole, a slightly hilly country, abounding in fruit trees, and the young corn and cotton are beginning to show good stands. Mr. Birmingham's coach is a good one of the old-fashioned sort, being on leather springs, and very spacious. President Johnson, of Whitworth, and Dr. Abbey, just from Nashville, and the editor are the passengers. From seven until one P. M.—the time of our journey—the talk did not intermit. Plenty of dust, but otherwise a most agreeable ride.

Yazoo City is beautiful for situation, spreading itself from the hills down to the river's brink. As we reach the brow of the heights we look down upon it all—a scene of rare beauty. We fetch up at the parsonage, where Sister Norsworthy gives us a hearty welcome, and presently Brother Norsworthy, the worthy pastor of our church, comes in to give us a good-bush, and take us to our home; and a most delightful home it was. Dr. J. P. Moore and his excellent family made us feel at home at once, and we shall not soon forget their cordial and generous hospitality. Yazoo City is a charming town of three thousand inhabitants, having a thriving trade, a place beautified with trees, shrubbery and gardens, and looking across the Yazoo river upon one of the most extensive and productive alluvial bottoms in the Southwest.

The District Conference began on Thursday, the tenth. We were in time for the afternoon session of Friday. Bishop Wightman was in the chair, the reports were all in, and the business on hand was to discuss the proprieties of public worship, including preaching and the rest. On Saturday the following laymen were elected to the Annual Conference: William L. Nugent, James E. Coker, John T. Cameron, D. Bunch, Alternates: Asa Coleman, R. D. Hardy. Our publishing interests were brought up, and Dr. Abbey and President Johnson and Bishop Wightman—all fresh from Nashville—told what they knew about the situation, and the matter was brought to a practical issue by a collection on the spot, and another on Sunday morning, the whole amounting to \$100. This station had already taken one collection for the relief of the Publishing House, but it now lends off in a second collection. This is liberal and prompt. All the churches and District Conferences should do likewise. Thirty-five or forty thousand dollars more are needed, and it can and must be raised this year.

President Adkisson was present, and represented East Mississippi Female College, at Meridian, as more prosperous than ever, having one hundred and sixteen students. President Johnson represented Whitworth as prospering greatly, and having two hundred and thirty students. The Advocate has a good many friends and subscribers in this section. The Conference passed no resolutions about the paper, but the brethren evidently mean to work for it.

We have not space to notice the religious services and the preaching. Suffice it to say that there was preaching twice every day, and on Sunday the Bishop preached in the Methodist church at eleven A. M.—the editor in the Presbyterian church at the same hour. There was a Sunday school gathering in the afternoon, and President Johnson preached in the Methodist church at night, and Bro. Galloway in the Presbyterian church.

After dinner on Sunday Bro. Chabonne Bowman took us in his buggy to Benton, ten miles on the road to Vaughn's, where we enjoyed the hospitality of Dr. Henry Yandall, preached to a good congregation at night, and took the stage on Monday. Benton is in Bro. Shelton's work, and he has here an interesting and prosperous church.

The District Conference was a pleasant and profitable one. It was well entertained, and the Jackson district we judge to be in a healthy and growing condition. Bro. W. B. Hines, the presiding elder, is in health and abundant in labors, and the preachers are laboring faithfully. We were pained to learn that Bro. H. H. Montgomery is in bad health, and unable to preach regularly. Let prayers go up for this able and faithful servant of God.

The New Orleans District Conference will meet at the Carondelet Street church on Thursday, May 24, at six o'clock P. M. Bishop Wightman will preside.

Editorial Experience.

The editor of the Richmond Christian Advocate does not find the tripod a bed of roses. He says:

A most excellent friend says he had heard people complain of our advertising quack medicines. Now, how are we to decide what to reject in this line? Some remedies of this class are said to be good, decidedly good, and have maintained their standing for years. Last summer we had a terrible time with boils; we were tortured by seven of them in succession—had to write editorials lying on our back. We tried various remedies, and still we snail-red. At last we got a patent, or, if you prefer it, a quack medicine, and it helped us much. Some of these medicines are from the recipes of regular physicians, and are known to contain valuable remedies for special diseases. If the Advocate were the only offender in this line we might bear cudgeling with better grace; but not so. We took up a leading English Methodist paper the other day, and counted in one issue nineteen advertisements of patent medicines. We try to discriminate. We send back advertisements, or tear them up and throw them into the waste-basket; but, after all, some get in that a portion of our readers do not like. We are sorry for it; and if our friends will give us a patronage sufficient to make us wholly independent of all advertisers, we will pledge them a paper filled in every inch of space with good reading. What say you?

There is another offense we are committing in common with all other editors—that is that we are too often calling for more subscribers and urging those in arrears to pay up. Well, what are we to do? We cannot keep up a paper without subscribers, and how are we to get them unless we ask for them? And then people are very forgetful, especially about paying for newspapers, and they must be jogged now and then.

And here is another who complains of the long articles we publish, and tells us, after an arithmetical calculation, just how many of our patrons read them. Now, we try to shut all classes as far as we can. For those who love a long sitting we present a good, long article; for those who have less time to spare we give shorter ones. It is difficult always to strike the golden medium. Daniel Webster once apologized to a friend for sending him a long letter by assuring him that he had no time to write a short one.

An editorial bed is not a bed of roses. This we confidently assert after testing the matter for over ten years. If the head that wears a crown often lies uneasy, so does the head editorial.

Florida.

Bishop Pierce gives an entertaining account, in the Southern Christian Advocate, of a round of District Conferences in Florida. We quote a paragraph:

We had a good meeting—good in its present effect and after-results. Some converts, some additions, and services continued. The reports were fair. I liked the type of religion I saw—simple, spiritual, earnest. The church is alive in the Tampa district, and will improve as the country fills up. From the St. John's all along there are vast tracts of poor, sandy, unoccupied territory. The hummocks are rich, but not large or numerous. If a man is content with soft earth, with fish and game and vegetables for food, and has patience to wait for ten years on an orange grove, it is a good country to move to. There is no money in farming, and never will be. An energetic man, a man of thrift, may live well and enjoy life, but the only hope of money is in trade and tropical fruits. The end of all the calculations about these things is not yet. Every man is preparing an orange bonanza. They will be rich. It is delightful to see how they enjoy the prospect. They are fully persuaded. They have no misgivings. They may realize, for they can dig out a fortune selling oranges at half a cent apiece. The country needs an infusion of capital, enterprise, intelligence, taste. The old settlers, the pioneers of a new country, never develop it. Yielding to the necessities of the case, they adjust themselves to the absence of comforts; grow independent of them, and resent any new ways. It requires moral courage in an immigrant to plant himself on a higher plane of living. A better house and furniture, more tasteful surroundings, a buggy instead of a horse cart, a rockaway instead of a wagon to go to church in—these things and such like are set down to the credit of pride—aristocracy—"stuck-up people." A better day is coming—a change is inaugurated. People are moving in—the whole country is represented. The Yankee is there with his modern improvements; the Western man with his thrills industry; the rich man with his money; in a few years there will be great changes, and all for the better. A poor man can have but one home, or I would provide a winter residence of three or four months down there for myself. A lodge in that vast wilderness, for a season, when the Conferences are all over, would be a delightful retreat.

Rev. Dr. McCarty, pastor of Ames church, in this city, is delivering a course of lectures on scientific subjects. The lecture on Friday evening last was on "The Water we Drink." There are to be two more in the course. Subjects—"The Earth on Which we Walk," and "Scenes in Europe." We are indebted to Dr. McCarty for a complimentary ticket. We have not been able to attend these lectures, but they are highly spoken of by those who have heard them.

Many who have escaped the rocks of gross sin have been cast away on the sands of self-righteousness.

The Church and Printing.

Rev. Dr. Blair, secretary of the Publication Committee of the Southern Presbyterian Church, has resigned his position after having involved the committee to the amount of fifteen or twenty thousand dollars. In connection with this affair the Christian Observer utters some very wise things. It may be too late for our church to be benefited by the following quotation, but it is worth pondering:

The present is an excellent time to ask whether the church has really any call to engage in business, to print and bind books, and rent stores, and hire clerks and salesmen. There are multitudes of printers and binders and book sellers who can do such business cheaper for the church than the church can do it for itself. This is not a matter of speculation, but of actual experiment.

The Boston Tract Society, not many years ago, was heavily involved in debt. It saw no light before it. It reorganized, abolished its printing offices, rented its book store, and dismissed all of its servants except the secretary and editor. Its new books and papers are stereotyped for it by the lowest bidder.

A regular contract has been made with a publishing firm, who keeps all of the society's publications on sale, paying the society a specified sum for every copy sold. When the society wishes to make donations this firm sells the books or tracts at the actual cost of manufacturing them. The society has no expenses, except for the salary of its secretary—who receives and answers its letters, and edits its books and papers—postages and stationery, and the rent of an upstairs office. All of the money given to it, except what is needed to pay this salary and these slender expenses, and all the profits on the books and papers sold, go toward increasing the number of its publications or distributing them among the poor and needy. This plan has been tried for several years and has worked admirably. May not the present be a good time to consider the feasibility of some such plan?

And Miss Minnie, daughter of our esteemed brother, Rev. T. B. White, of Albany, Oregon, is married. We congratulate President Arnold on his good fortune in securing a Louisiana girl for a wife. May Heaven's blessing rest upon the happy pair! An Albany paper says:

The ceremony was performed in the presence of a large concourse of friends of the happy couple. The altar was tastefully decorated, and surrounded by two beautiful bouquets. Mrs. Wyatt presided at the organ, and played an appropriate piece, while the bridal party marched up the aisle and took their position at the altar, when Rev. T. B. White spoke the words which united them in indissoluble bonds. After the ceremony a number of those present repaired to the residence of the bride's father, where a reception was held, and tendered their congratulations and good wishes. May the newly-wedded pair, in their voyage down the river of Time, never encounter a ripple of adversity.

M. E. Church in Mexico.—Dr. Butler, superintendent of the missions of the Methodist Episcopal Church in Mexico, says the New York Christian Advocate, reports that, notwithstanding the terrible year of uncertainty, revolution and bloodshed through which Mexico has passed, God has protected all our missionaries and their fellow-laborers, and has advanced and consolidated their work, so that it is in a better and more spiritual condition than it was twelve months ago. In illustration of this he states: "I have just returned from visiting our central mission at Guanajuato, where yesterday a week I saw 113 persons in morning service, 101 in Sabbath school, 153 in the evening service, and at night 49 received the holy sacrament of the Lord's Supper (all of whom are members in full, or on probation in our church,) while at all of these services fully one-half were women." All this work had been accomplished during the past eleven months.

The corner stone of the new McKelvey church, says the Nashville Christian Advocate, was laid in the afternoon of May 7, in the presence of a large assemblage. Bishop McKelvey announced the hymn, "Behold the sure foundation stone," which was sung with fine effect. Bishops Kavanaugh and Doggett delivered appropriate and eloquent discourses. A part of the coronation hymn was then sung. Bishop Pierce read the prayers, Bishop Wightman the lesson, and Bishop Palmer pronounced the sentence prescribed in the Ritual. Dr. Kelley (the pastor), assisted by Mr. Mortimer Hamilton, deposited the annual articles in a tin box let into the stone. Bishop Keener pronounced the benediction. This closed the solemn and memorable service. Parliaments next week.

We are obliged to the students of Hiram College for their courteous invitation to attend the commencement exercises on May 24. It will be an occasion of great interest, we have no doubt. Dr. Cunyngnam is to deliver the baccalaureate sermon.

A bed of yellowish-colored paint, covering an area of at least two acres, and having a thickness of four feet, has been discovered near Cullman, Ala. The paint is found to be superior to other, as it can be worked without adding white lead, and cannot be surpassed for water colors.

The Rev. Asa Randlett, for more than twenty years an esteemed and successful minister in the Free-Will Baptist denomination, united with the Baptist church in Groton, Mass., on a recent Sabbath.

MACHINERY, TIES, ETC.

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Cross-Bar-Muslin Bars made to order.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

NO. 21.

News of the Week.

the best that has yet appeared,
is especially a great improvement
the quality of the illustrations.

FOR SALE BY ALL DRUGGISTS.

The Christian Advocate.

THURSDAY, MAY 21, 1927.

GOD BY.

Open the casement, Roger,
Open it wide;
Let in the friendly colors
Of wind and light;
Let in the golden sunbeams
On every side.
Raise me high on my pillow—
Yes, that will do;
Howe'er, Roger, that no one
Lifts me like you;
Noblesse oblige, I repeat,
Sleazy and true.
Just as you promised to hold me
When death is nigh—
In his old place on your shoulder
Let me lie;
Now for one last look, Roger,
On ocean and sky.
A colder shiver creeps
Over my body;
Under the hand of purple and gold
In the western sky;
Faintest of earth's fair pictures
Glimmering by;
Roger, you know how often,
In my pain,
I've looked for a glimpse of the living soul
Yet never seen it;
Doubting, as days rolled onward,
My prayer was vain.
But the answer has come, and I see it
Stretching for miles;
With its morning, shining waters,
Its changing smiles;
With the clouds of evening fading
To the horizon line.
I've said good by, and I'm ready—
Wherever your dear hand
And you'll hold me, won't you, Roger,
Until I stand,
With the Father's arms around me,
Safe in the better land.
—Pattie O'Connell.

The Bible-Reading Engineer.

BY MRS. ANNIE A. PRESTON.

The "Gold Leaf" Express was waiting the usual half hour at 4¹⁵, in order to connect with the northern mail. While my party were regaling themselves on mildly coffee in the little restaurant near by I gladly availed myself of the opportunity to indulge in a brisk walk up and down the long depot platform, after my long and wearisome ride from Cleveland.

While enjoying the grateful exercise I could not help noticing the huge, shapely built locomotive as it stood, with its bright cylinders, dome, whistle, and the polished letters "Amplifier" on its jacket, glistening in the sun of that pleasant November day.

The engineer, a stoutly built, gray-haired man, was "doling" and making everything ready for the onward trip with the absorbed air of one who feels that he is entirely by himself, a demeanor which is usually noticeable in an engineer who feels the responsibility of his position.

The kindly expression of his face, as he glanced at me when I paused a moment, admiring the shining brass of the cylinders, which was polished to the last degree of brilliancy, encouraged me to greet him with the commonplace remark:

"You have run a locomotive a good many years, sir, I presume?"

"Long enough to have learned the trade pretty thoroughly," he replied, rather curtly. But I was not to be easily rebuffed, for I meant to assure him that mine was not a passing curiosity, and I went on: "You have a splendid machine, and it is beautifully taken care of, as such an engine deserves to be. Is it a Roger, I see, with an improved Bessel track. Do you like it?"

"It's the best six-wheeler that was ever run," replied the engineer, "his face now, kindling with surprised pleasure, "and as for the trucks, nothing could be better, it seems to me. But I don't often see a lady who knows a Roger from a Danforth or a Hiney, or any other kind, for that matter."

"I read the Journal," I said, "and sometimes write for it. My only brother used to be a locomotive engineer, and having a natural bent toward mechanics myself, I always enjoy seeing a nice machine, and have a genuine regard for its controlling spirit—the driver. Then I always feel an additional sense of security on board when I know the engine is run by a member of the 'Brotherhood.' I see you are one."

"It is really one of the best and most useful organizations in the country," said he, the lines of his manly, handsome face still further softening as he mechanically put his hand up to a badge-pin fastened to his necktie. "I was one of the first on this road to join it."

After a few explanations, which elicited the fact that he had been personally acquainted with my brother, he grew quite communicative.

"I have run on this road twenty-five years," said he, "first as a fireman, then they set me up to drive a switch engine. I went from that to a gravel train, from that to a freight, and now I have the best machine, and the best 'rover' on the road. The 'Gold Leaf Express' they call it along the line—the sleeping cars; the Pullman palace cars, the tender, and my engine so elaborately painted and gilded."

"I was nothing how they all were glistening in this bright sunlight," I said, "I suppose, from the fact of your many promotions on this road. You have met with uninterrupted good luck, based, of course, on your conscientious carefulness."

"I have never met with an accident that was attended with serious results," he replied, "not in the hawling tone of an oath, but reverently, "and I think one reason of it comes from the fact that I always carry my Bible in the cab. Do you see it up there?" and he pointed up to the pretty upholstered cab, where, just in front of the engineer's seat, between the steam gauge and the lookout window, on a bracket-like device, a small Bible was held open where the eyes of the Christian engineer could fall upon its pages at any moment.

Indicting the Drama.

That as one of the pulpits of this city had again lifted up its voice in favor of the stage, the grand jury indicted it as a nuisance, and the Herald denounced its disgusting immoralities.

It is very easy to say that the pulpit alluded to one sort of drama, and the grand jury and Herald to another. But it is also true that one sort induces another, and there are only degrees of vice, shades of difference, and none of them are free from positive objection. One of the most popular plays now running is not fit for the contemplation of decent people, and it is morally impossible for gentlemen and ladies to witness its exhibition without seeing and hearing such things as are excluded from the conversation of a refined society. We challenge any pulpit or any press to deny this charge.

But we would like to put a question to the clergymen who advocate the stage, and who claim that the attendance upon its representations by good people would reform it. The question is this: How many clergymen and their wives and daughters, and how many visits to them at the theater, looking on at the undecent dancing of women, and the performances of the mazy drama, would it require to work a reformation?

We do not understand the principle by which it is contended that good people going to bad places would tend to make such places better. We can see that the young, the weak, the doubtful, the sensual, would be encouraged to go where all that is evil in them would be influenced, and they would become tenfold more the children of the evil one than they were before. But we do not think that a bunch of elders gazing upon indecency will disinfect the precincts which the Herald and the grand jury indict. We join them against every pulpit that upholds such a drama as now pollutes the city of New York. And we are bold to say that if the pulpit and the press of the city would bear their outspoken testimony against the present state of things in the New York theaters they would create a sentiment that might make a change for the better. And perhaps the sure is too great for cure. We incline to the opinion that so long as vice abounds the theater will be its minister.

Prayer in Secret.

Let none plead that they have no convenient place to be private for this work. Isaac retired into the field to pray; and the psalmist would be alone with God in a corner of the wilderness. If you cannot perform it with so much secrecy as you would, yet perform it; it is doing it with ostentation that is the fault, not doing it under observation, when it cannot be avoided. I remember, when I was a young man, coming up hither to London in the stage coach, in King James' time, there happened to be a gentleman in the company who then was not afraid to show himself a Jesuit. Many remonstrances he had upon the road, and this was one. He was praising the custom in popish countries of keeping the church doors always open, for people to go into at any time to say their prayers. I told him it looked too much like the practice of the Pharisees, that prayed in the synagogues; and did not agree with Christ's command. Then, when I entered the church with the doors open, but "into the closet and shut the door." When he was pressed with that argument, he replied with some vehemence: "I believe you Protestants say your prayers nowhere," for," said he, "I have traveled a great deal in the coach in company with Protestants, have often been in the same room with them, and have carefully watched them, and could never perceive that any of them said his prayers night or morning but one, and he was a Presbyterian." I hope there was more malice than truth in what he said; but I mention it as an illustration that though we cannot be so private as we would be in our devotions, yet we must not omit them, lest the omission should prove not a sin only, but a scandal. —Matthew Henry.

FALLING ASLEEP. When I read, a few years since, from a foreign paper, a notice of the death of that great and good man, Bishop Mellor, whose face had been familiar to my mind, and his name and character well known and read of us all, I could not but feel an interest in his dying hours, as the report spoke of them. They came up fresh to me now. The Episcopal brother who was with him at his death said: "He asked that three hymns should be read to him—just as I do, without any plea. 'Rock of Ages, cleft for me, and Jesus, lover of my soul.' He said to his friend: 'Pray with me.' He asked the Bishop if he should read from the prayer book. 'No,' Make the prayer yourself." After which he said: 'The Lord is letting me down gently into the grave. This is falling asleep.' For a few minutes he was gone. Then, gently away this man of God, in a gentle sleep, to wake up among the many companions who had gone before him." —New York Observer.

A peripatetic bootblack, while shining the undercarriage of a gentleman, said, looking up from the boot-work: "Some rich folks are mighty mean. When I'm done they just give me three cents or so, and walk off. I tell you what, I did was quick-tempered some folks would get hurt." Just so. The boy's obsequy was said as the catechism; it is of God's long-suffering that we are not conscious.

The Bible is beautifully misanthropic like the woods. Misanthropic, syncretistic, primal, and lordless. Every part is peck, but the connection of the parts is all the life-like variety of nature.

Prayer is a sincere, sensible, affectionate pouring out of the soul God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.

Religious Intelligence.

—Fifty foreign missionaries of the American Board are children of missionaries.

—The China Inland mission, formed in 1865, has fifty-eight missionaries, whose object is to carry the gospel into every province in China.

—The General Synod, the oldest of the Lutheran general organizations, will meet in its twenty-eighth session at Carlisle, Ill., May 30. The General Synod meets once in two years.

—There is a society in Ireland called the "Israel's Identification Society." Its purpose is to prove the identification of the British nation with the lost tribes of Israel. Two brothers have been given recently under its auspices.

—Of the 771 inmates of the Ohio penitentiary in 1876, 241 were the children of Methodist Episcopal ministers, 189 of Roman Catholic, 92 of Baptist, 77 of Presbyterian, 32 of Lutheran and 31 of Protestant Episcopal. About one third of them had attended Sunday school.

—It appears to be easier for Dr. John Hall's church, of this city, to raise \$100,000 than for hundreds of other congregations to raise \$100. This is not the largest Presbyterian church in this city; yet no other compares with it in the amount of money contributed for various purposes. Last year the Fifth Avenue church gave over \$62,000 to home and foreign missions. The church and parsonage, which cost \$300,000, were all paid for, except a mortgage on the church of \$175,000. Dr. Hall recently expressed the wish to have this removed, whereupon subscriptions began to come in, and the amount would soon have been paid in, but the congregation desired to have a band in it. So a collection was taken on Sunday, April 15, sufficient to complete the sum desired. Among the subscribers were three of \$25 each, from Robert Bonner, William Sloane and Robert L. and A. Stuart. —Independent.

—Mr. W. A. Scott, Robertson, of Whitehall, England, has compiled a summary of British contributions to foreign missions in 1876, from which it appears that the whole amount raised was \$5,212,010. "Considerably more than half of this sum was contributed by members of the Church of England, who contributed about \$2,600,000 to the joint societies of Churchmen and Nonconformists, in addition to \$2,015,915 given through nineteen societies of the Church of England. When we compare the British contributions with the receipts of the Roman Propaganda we see that the results are strongly in favor of our multiplicity of societies, and decidedly against centralization. In 1875 the Roman Propaganda gathered from every diocese in Christendom more than \$2,150,000. Yet this was the largest sum received by that society in any year since 1858. The following is a summary of British contributions to the Church of England societies, 1873-1874: 12 joint societies of Churchmen and Nonconformists, \$1,613,322; 17 societies of English Nonconformists, \$2,222,214; 19 Presbyterian societies in Scotland and Ireland, \$113,451; 2 agencies of Roman Catholics in the British Isles, \$3,188, total, \$1,018,408."

—Bishop Williams, of Yedo, reports that the Protestant Episcopal mission in Japan has five clergy, one physician and one woman. At Osaka public services have been held every day. On an average about thirty persons have attended the meetings on Sunday, Monday and Thursday. The dispensary has treated about the same number of patients as in 1875. There have been 22 pupils in the girls' school; but, owing to the sickness of Mr. Quinby, the attendance of the boys' school dropped off from 49 to 5. The missionaries have enjoyed great facilities for preaching at Yedo, and their labors have been marked by evidences of a growing desire for instruction and greater earnestness in the converts. A very encouraging increase in numbers is reported. Against 3 baptisms, 1 confirmation and 3 communicants in 1874 there are for 1875 17 baptisms, 16 confirmations and 20 communicants. The Bishop says: "This increase is the result of our work at only one place in Yedo; but, as Mr. Cooper has lately opened two other chapels, and two or three other chapels will be opened probably by Mr. Blanchet and myself, within a few months, we may reasonably hope for greater success next year." The boys' school has had an average attendance of 15. The Bishop thinks that a girls' school ought to be opened in Yedo and that the missionary force in Japan should be increased.

—The Church Missionary Society has pushed its preparations for the Victoria Nyanza mission in interior Africa very actively. Scarcely more than half a year has elapsed since the project was first discussed, and at the time of our writing the whole missionary party is already in East Africa. The expedition consists of seven persons—a clergyman, a naval officer, a physician, a civil engineer, a lay missionary and two artists. Through the assistance of experienced African explorers, like Col. Grant and Lieut. Cameron, the outfit of the party has been rendered as complete as possible. The expedition will start from Zanzibar, and will ascend the Wauu river, by means of a steamer-launch, the "Daisy," constructed for the purpose. In the hill country of Tanganyika, one hundred miles inland, a station will be established, in charge of two missionaries. The party will then proceed by a northwesterly route to the southern extremity of Lake Victoria Nyanza. Here a boat is to be constructed and the rest of the journey is to be made by water. A portion of the expedition will remain at Karague, on the western side of the lake, and the rest will proceed to the residence of King Mwa, on the northern shore. It is hoped that ere long a route to this newly-discovered country will be opened by Egypt, as Col. Gordon is already to have occupied posts on the northern shore of Victoria.

Our Young People.

BE PATIENT.

Every fly in the meadow
Waits to puff out his tail;
Every dew in the shadow
Waits till sunshine comes again;
Every bird in its home nest
Waits for food, nor waits to vain;
"Be patient," it is written,
"Be ye patient," in the word;
Make ye patient as the lily,
Or the daisy, or the bird;
Give me, Lord, thy loving spirit,
Never by impatience stirred.
—Sunday School Song.

From Our Little Friends.

ALFRED, READING, JANUARY 17, 1927.

MR. EDITOR: I am a boy eleven years old, and am a member of the Methodist Episcopal Church South. My father is a traveling preacher of the same church. In your paper of December 11 is the question: "What is the shortest verse in the Bible?" It is found in John 1:1, "Jesus wept." Tell Charlie and his little sisters that it was the prophet Isaiah who made the verse. They were cutting timber for the purpose of enlarging their dwellings; and it can be found in the second book of Kings 19:34. Also that it is the book of Esther that has not the name of God in it.

Now I will ask a question for the boys and girls to answer: Who walked with God, and how long? What book, chapter and verse?

Your little friend,
JAMES H. PRATHER.

DEAR MR. EDITOR: I am a member of the church, and I am trying to be a Christian. Tell Katie Moore that Shamar killed six hundred men with an ax-god. It is found in the book of Judges 11:31. The word "eternity" may be found in Isaiah 40:1, I like very much to read the Advocate, and think it has such good reading. I read a beautiful piece in it a few weeks ago called "Hail to the Forgotten." It is in the forty-first chapter of Genesis, and the forty-fifth verse, and was a name given to Joseph because he was a revealer of secrets. The shortest verse in the New Testament is: "Jesus wept." It is in the eleventh chapter of St. John, and the thirty-fifth verse. I will close for fear my letter will be too long.

Your friend,
WILLIAM R. BROWN, JR., MAY 1, 1927.

DEAR MR. EDITOR: I thought I would write and tell you that our good presiding elder, Mr. Godfrey, is going to pay us a visit on the fourth Sunday in this month. We are all delighted at the prospect, as we only have one quarterly meeting a year.

I would say to Willie A. Russell that it was Hzekiah who had fifteen years added to his life in answer to prayer, and Zhiuri reigned seven days and died. I would like to ask the girls and boys a question: How many men were slain for leaving a letter out of a word, and what was the word? Your little friend,
NELLIE A. WELSH.

FOURTH EDITION, JUNE 2, 1927.

DEAR MR. EDITOR: I was surprised at the pleasure of attending Sabbath school last year, but will hope for the better in the future. Bro. Hecutt is our pastor. We all like him very much. His energy and zeal call for a brown of success in life. As there are so many asking questions I will ask one: How long did the Israelites live on manna? The answer is found in the Old Testament. I do earnestly ask you to pray for my aged father and mother.

Your friend,
FANNIE M. CLENNON.

MISS FLORENCE M. MISS, DECEMBER 1926.

MR. EDITOR: The question has been asked in our Sabbath school: Who was the mother of David? As you devote a small space in your paper to the little folks, I thought I would ask of you the favor to answer my question. I am a little girl ten years old, and a member of the Sabbath school.

Yours with respect,
E. DEARMAN.

Because Mamma Says So.

Grandpa Giles has laid down his newspaper, and is taking off his spectacles. The children all know what that means—they are to have a story.

When I was a little boy I lived on a farm. We had horses and cows and chickens; but best of all, we had a long hill that sloped from the grove back of the house way down to the river. There we used to slide by the hour together, some of the boys from the village and your Uncle Self and Aunt Rosa, and your grandmothers too. She was a little girl then, and wore a scarlet hood and short dresses. One day my mamma said to me: "Johnny, you are not to go and slide today; will you remember?"

"Why not, mamma? It's butly cloudy, and the snow is hard as can be."

"You cannot go, Johnny, because mamma says she does not wish you to. Isn't that enough?"

"I think I might," said I, whining and beginning to cry. "I don't see why I can't have a good time as well as the other boys. I don't want to sit rolled up on the rug all day, just like the old cat!"

My mamma looked very sober, but did not say any more. She left me and went in the back kitchen to churn. I could hear the splashing of the cream and the regular turning of the dasher. She had asked me to melt out a piece of carpet for the rug she was making. The carpet lay by me, but I couldn't touch it. I sat with my arms on the window sill looking out at the snow. As I sat there I heard voices and footsteps. They came nearer and soon Henry, James and Little White came up. I beckoned them to the window.

"What! ain't you going to slide today, Johnny?" said Henry.

"No," I answered gruffly.

"Why not?" said Lake; "you sick?"

"I can't go because mamma says I can't," I said.

"Didn't she tell you why?" said Henry.

"No," she thinks it's enough. If she says so."

"Huh—uh," said Lake; "I always make my mamma tell me the reason why. I'm big enough to know what I ought to do," and Lake drew himself up and stood on his toes; but just then a snowball hit him on the back, and he came down flat, and we all laughed.

"The boy who threw the snowball came up to the window. 'Why, Johnny?' he said, 'why don't you come out and have some fun? Are you playing prison? You ain't sick, are you?'"

"I tell you what," says Lake, "you just slip out the front door and come down for an hour. She'll never know. Making butter, ain't she?"

"I hesitated. Just then I happened to look toward the fire. The cat lay there purring. I remembered what I had said about lying around just like her, and I jumped up, took my cap and overcoat, opened the front door softly and went out. My wooden scarf I entirely forgot in my hurry.

"That's jolly," said Lake; "I never do anything 'cause my mother says I must. If she don't tell me why, catch me!"

My red "Antelope" never seemed heavier than when I drew it slyly around the back way that day, and the air never felt so cold. My mamma's face seemed to be looking at me from the clouds, the river and the trees. I thought I heard her calling me two or three times, but the boys said it was only the wind.

"Like I said last, I am sure mamma is calling me. I'm going." I went back as I had come. I went into the sitting-room. It was still as I had left it. The old clock in the corner was ticking, the miniature ship-rocking on the top, and the cat lying on the hearth. How I wished then that I were the cat in truth. I went out into the back kitchen, but mamma was not there. Just then Hugh, the hired man, came in. "Sakes alive!" he said; "Johnny, what you have been about? Yer mother was going to take you a sleigh-ride to Aunt Hannah's. She was going to surprise you, she said, but she saw a boy who said he saw you going down the hill. So you see she left me to look you up. She won't be back till after dinner."

So I lost a sleigh-ride, and by leaving off my scarf, took the scarlet fever. But I learned a lesson. After this, "because mamma said so," was enough. And now I am old, I have learned a great lesson: "Time saith the Lord," and when I don't see the reason why he has said it, I still trust him. —Sunday School Times.

KEEP YOUR TEMPER. "I never can keep anything," cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that perhaps you will find it easy to keep other things. I shall say if you had employed your time in searching for the missing articles you might have found them before this time; but you have not even looked for them. You have only got into a passion—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have mislaid any article keep your temper and search for it. You had better keep your temper. If you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma snubbed her ill-humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time if I had kept my temper."

In all policies of life insurance these, among a host of other questions, occur: "Age of father, if living?" "Age of mother, if living?" "A man, in the country, who lived up at application made his father's age, 'I living,' one hundred and twelve years, and his mother's one hundred and sixty. The agent was amazed at this, and, finding he had secured an excellent customer, but, feeling somewhat dubious, he remarked that the applicant came of a very long-lived family. "Oh, you see, sir," replied he, "my parents died many years ago, but 'if living' would be as dead as there put down." "Exactly," I understand," said the agent.

An imaginative Irishman has improved upon Deism. "I returned," says he, "to the halls of my father by night, and I found them in ruins. I cried aloud: 'My fathers, where are they?' And he responded: 'Is that you, Patrick McClellany?'"

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Forgetting and Winning.

Forgetting is a prime condition of success in nearly all pursuits—forgetting in the sense of not minding the things that are behind us. Our young students who are about to receive their diplomas will be failures in real scholarship if they content themselves with what the college course has given them. To become really learned they must feel that what they know is little indeed, and that instead of regarding themselves as scholars, they must press on in their studies as if all were yet to be acquired. If they do not forget the things which are behind them, they will never win the hard-earned laurels of ripe erudition and of true greatness. The knowledge that pulls up is the knowledge that makes pretenders and blockheads. It is the shallow attainment that satisfies a shallow nature, and that precludes all further progress. The real student is one who minds nothing that he has learned so long as there are yet other fields of knowledge unexplored.

The art of getting rich lies in this disposition to forget. The satisfied man is not likely to accumulate more. If he minds what he has, and finds satisfaction in his past accumulations, he will cease to enlarge and extend his enterprises, and to labor to increase his possessions. The man who says, "I am rich enough," will not become richer. It was because such men as Stewart and Vanderbilt forgot their accumulated thousands that they went on to reach their millions. Had Stewart shut up his store when his fortune was a hundred thousand, we should never have heard much of him. Vanderbilt, if he had minded what he had made in early life, would never have become the railroad king that he was, and he would not have built and endowed a great university.

In the path of ambition the same lesson awaits us. He who is content with a low place does not get higher. Alexander, nearly conquered the world by forgetting the things that were behind him. Nations, empires, conquered, were nothing, so long as there remained other kingdoms which did not own his sway.

In scientific pursuits in exploration, in philosophy, all progress depends upon this discontent with what has been achieved, counting it all little in comparison with what remains. In short, forgetting the things that are past. If the north pole is ever reached, it will be reached by the man who forgets what has been done, and who braves the increasing perils and obstacles with the conviction that all is yet to be won.

Success in religion is by forgetting—"forgetting those things which are behind." At any period of experience there is much behind us. Conversion is a fact of momentous importance, growth in grace is something to be thankful for. But to sit down contented with the past is the sure way to make final shipwreck. If we are mindful of this as a field upon it, to be satisfied with it, and to relax further effort, we do but destroy ourselves. This must be forgotten that we still feel that we have all to gain, and that our aspirations are only stimulated by the meagerness of our past attainments. The racer has still ground to go over. The start was something, the distance passed some-

thing, but he must not stop at this. He must forget all in the race before him, and in the crown to be gained.

We may dwell too much on the past as a ground of hope and satisfaction, both in matters of experience and of work. What we have done should not satisfy. It is something to be forgotten, in view of the greater and better things to be done. The work we have done for Christ is not worth a thought in comparison with what we should strive to do in the future. It is as if nothing were done, and our highest and best life-work now begins. All that is past is as the dust of the stadium. The race grows shorter, but the things to be achieved become greater. To forget is a special grace, and a source of power. It is in the line of humility and of consecration. There is no boasting of a record, no exaltation of what we have been, or of what we have done. Forgetting those things which are behind is forgetting self, disclaiming our own righteousness, realizing that the real business of our religion, its duties and reward, are before us.

In order to advance we must, as it were, blot out the past. In order to press we must grow oblivious of what has been. It is what remains between us and the prize that must be overcome. The past is past. Our feet are upon the present hour, and our crowns are waiting upon the diligence and faithfulness of the present day. We must forget in order to win.

Here and There.

"Mrs. Hayes opposes low-necked dresses." "No honors of any kind are now used in the White House." "No wine at State dinners hereafter." "Mrs. Hayes is a devout, old-fashioned Methodist. She kneels in prayer, and joins the congregation in singing. She attends class meeting, and performs all the acts of a good church member." All these items are taken from a column of a Northern Methodist paper, and the like of them abound in the journals of that church and of other churches. Mrs. Hayes, however, is a specially with the Methodists, for she is one of them, and a very estimable lady, whose all good people delight to honor for her consistent piety and many virtues. But why make such an ado about her? All the President's wives have not been old-fashioned Methodists; we never heard that they went to class meeting, or that they joined the congregation in singing. What their posture was in prayer, the gossip of the day may not tell. Their position on the low-necked dress question may have been defined. Mrs. Washington is reputed to have been an exemplary and good woman, Mrs. Madison was admired and respected, but they were not old-fashioned Methodists, and probably never heard of a class meeting. This unending parade of Mrs. Hayes' private and religious life is a matter of taste, but much of it sneaks of vulgarity and sanctimonious snobbery. Then the incessant ringing of these changes most be regarded as a covert reflection on the family that preceded the present occupants of the presidential mansion. In the good days just passed away the White House abounded in the choicest liquors, and the President had more than a national reputation in connection with them and the fragrant weed which Raleigh so much delighted in. But our devout Methodist journalists never mentioned these things, and were as still as mice on the subject of temperance in the White House. Then was their chance to strike at high game, and to rebuke spiritual wickedness in high places. But they did not do it. If they had been as loud in their condemnation then as they are in their praise now, we should have a higher respect for them. We do not know that political expediency and partiality have had anything to do with this apparent inconsistency, but it is liable to this construction. We regret that they were not as faithful in reproving sin as they are hearty in their eulogy of temperance and piety. The man who, when in power, took his toadies and patronized horse races was as much a hero, and received as much adulation as the man who comes to the kingdom with the abstemious habits and virtues of a Mayflower pilgrim.

Dr. Curry, in the *National Repository*, has this thing at Mr. Hayes' Southern policy. "The Republican votes of South Carolina and Louisiana are good enough to elect a President, but in respect to governors the case would seem to be quite different, or, at least, it must be inquired into." The difference in fact is between a commission that would not go into the equity of the case, and the people who knew how the votes were cast. The illustration of the farmer and lawyer in the spelling book is not altogether rightly applied. The people of those oppressed States are the farmer, while the commission is the lawyer. By a

technically they get the President, while by justice and right the people get their Governors. The decision of the presidential question was referred to a commission, but not who should be Governors. If there is inconsistency, it is no business of ours. The fable of the wolves and the sheep is as good for our side as for Dr. Curry's. It is the wolves that have been driven off, and the natural and true protectors of the sheep have been restored to their post of duty. For years past the political wolves have been prowling about and devouring us. Peace, tranquillity and security now prevail.

The address of the Book Committee is in this issue. We have no idea the two-thirds who have not reported will swell the collection to the required amount. The best appointments have already responded, and the preachers most hearty in the cause have made the appeal, and made their remittances. Our people are not yet half awake to the urgency of the situation, and they must be stirred more deeply before they will do what must be done shortly. Nothing large and liberal has yet been done by any of our wealthy men. There are those who could give sums ranging from \$500 to \$5,000, and the object is one that justifies and demands generous and liberal devisings. The collections, where taken, must be repeated. There is but one thing before us, and that is to keep at it until the money is raised. No other course can be thought of—no other can be considered. Repudiation or bankruptcy would ruin the moral influence of the church, and it would be the amputation of the right arm of our church instrumentalities. Many feel that the debt ought not to have been contracted, and that the building of a great and expensive edifice should never have been undertaken without the special authorization of the General Conference beforehand. This all may be true, and we have no doubt that the next General Conference will make the recurrence of such an embarrassment impossible. But the Publishing House is ours, the debt is ours, the great interests at stake are ours as a church, and the relief is within our reach. The amount required is small compared with the numbers and resources of the church. All that is needed is a united effort. The Book Committee ought to have told us a year ago how much was needed. They tell us now that \$50,000 is enough, and \$25,000 has been collected. Let the church wake up and raise the money, and go beyond, and make it \$100,000, if possible. This debt is in our way. We must pay it speedily, and get the channel clear for an advance in missions and other church enterprises.

Prayer for the conversion of sinners may intensify the operations of the Holy Spirit in their hearts. It may secure a larger space for repentance, it may bring about such adjustments and modifications of outward circumstances as shall make them more favorable to the salvation of the soul. The prayer of faith prevails with God, and we can well believe that its effects are in the direction mentioned. Of course men are free, and God can compel no man to repent in answer to prayer; and yet prayer may, as we have indicated, be the instrumental cause of a sinner's conversion. While many are saved in answer to prayer, many are doubtless lost in spite of it.

"Are men hardened through too much preaching?" Paul, after preaching three months in the synagogue at Ephesus, found that "divers were hardened," and changed his quarters to the school of Tyrannus, where he preached straight on for two years. This may contain a suggestion. But by persevering the hardness often breaks down. People grow hard by resisting the Spirit, and by rejecting the gospel; but God in his mercy keeps on playing them with the strivings of the Spirit and the admonitions of the word, and almost every revival brings some of them to Christ. Sinners may become hardened under all sorts of preaching, but under some more than others. Whitfield, after a preaching tour, says: "We had not our dry netting." The sun, with a north wind blowing, withers and dries up everything; the same sun, with a soft south breeze, opens the buds, and fills our gardens with blossoms. The snow upon the mountain-top defies the sun, while the valleys below are covered with verdure. Alas! how, seek the heart, and study the methods that melt. Conscience and heart-predaching are the most effective.

Bishop Marvin in India.

We give an extract from Bishop Marvin's letter in the Nashville *Christian Advocate*, in which he describes what he saw in Madras and Calcutta:

But the fruits of missionary labor in Madras have been small. Fruits, I mean, as they appear in actual conversions. In some respects, no doubt, results have been very great. On this point I may have more to say after seeing more of India. In the course of the day we visited a Brahman temple, having been forewarned that we would see only a small one, there being no large temple in Madras. But, really, after our observation of Buddhist, Taoist and Shinto temples in China and Japan, we should have called this a very large one. It is built of stone, and over the gateway is a tower of symmetrical design, very elaborately ornamented with carvings. In front is a long portico, extending out at right angles from the main building, the roof resting on monolith pillars, about twenty-five feet high. I should say. These pillars seem to be of granite, and each one has several images carved upon it in rather bold relief. In front of this is a square, artificial lake of stagnant water, about fifty-one hundred yards in diameter. A stone wall, in the form of steps, descending to the water's edge, encloses it on all sides. In the center is a circular structure—a roof resting on columns. All this is a part of the temple grounds. Around the edges of the lake was a lively scene of clothes-washing, after the universal Oriental style, the washerwoman or dips the garment into the water, which flows into the air, and elevating the rock. Buttons stand a poor chance—and so does lint, for that matter. We saw one new thing here washing the loose garment she had on, keeping one part about her person while she scoured the other.

People here indicate their faith by wearing a mark in the forehead. It is put on in chalk-dust, generally white, but sometimes colored. We saw the pigment exposed for sale in the temple portico. Sometimes it is a broad band across the forehead, sometimes a spot just above the base of the nose, sometimes a trident extending upward from the base of the nose, the outer lines white and the central one brown.

This trident is worn by Brahmins, and there are two forms of it. In one form the lower extremity of the figure makes a regular curve, like a horseshoe; in the other a little point extends downward from the extremity. These different forms represent differences of doctrine—slight, very slight, differences, a venerable wearer of the two met me in the temple; but sometimes make the walls resound with the vigor of their angry reproaches and recriminations.

Under a shed, near by, was a huge cart, brought out near a year in the processions, and drawn by men. I asked our venerable friend of the orthodox trident how many men were required to draw it. He replied that it had to be drawn by powerful lovers, but, once started, five or six hundred men could keep it moving on a horizontal surface. It is surmounted by a tower, ornamented with much barbaric carving. The wheels are of wood, solid, five feet high, and at least eight or ten inches thick.

Near by stood the sacred elephant, belonging to the temple, for use in the great processions. He is of a different species from any I ever saw in a menagerie—taller, but not so heavy, the forehead also retreating more. He seemed to be thin in flesh. But he is a high-caste elephant, his chalk-dust dab on his forehead attests. A young fellow mounted him for our delectation. The great, docile creature, at command, lifted his rider on his foreleg, which he drew up to a right angle with his body, or, more so, and from which the boy scrambled up somehow. Seated on the neck of the monster, he commanded him to salute us—"salute us!" This was uttered in a loud voice. His elephantish head looked at us as if he knew who was meant, elevated his trunk above his head, and gave a great, good-natured grunt with which we were perfectly satisfied.

In the absence of the proper functionary to admit us to the interior of the temple, we were unable to enter. But, needless to say, we enjoyed many opportunities of the sort.

There is a great famine in the Madras Presidency. Two partial failures of the rice crop are followed by a drought now, which threatens a total failure, perhaps, of the third. Already the distress is very great. Under British rule the country, never being devastated by petty wars, has become over-populous. There is only one cereal produced, and when that fails the crowded millions must suffer. Government is doing all it can to meet the emergency by importing rice from Burmah and Siam, and I believe, from Cochinchina. Ships bring it faster than the railroads can carry it to the interior. It lies in sacks on the beach, in immense bundles. But, after all, with so many millions on the brink of starvation, the supply is inadequate, and if this crop does fail utterly, many must perish. Cholera and smallpox are abroad, adding their terrors to the great calamity, so that the people are in a piteous case.

The famine extends over the whole of the lower Carnatic and Mysore. Bengal and the northern provinces have had good crops, and are having abundant rains again this season. There is a population of Chinese emigrants here, which indicates a period of Chinese immigration and residence in large numbers. But lately they have abandoned the place. I know not why. It may be pleasant to our California friends to know that they do not stay forever in every place to which they may swarm.

From Madras to Calcutta we had a perfectly smooth sea, which was to be expected at this season of the year; but about two weeks before there had been a cyclone out of season. We accepted our exemption as a continued manifestation of the goodness of God. It can never be amply to realize our dependence, and to respond to the tokens of his love.

We had indulged the hope of spending Sunday in Calcutta, but our steamer was delayed so long, both at Galle and Madras, discharging an unusually heavy cargo, that it was five o'clock on Sunday evening before we cast anchor in the Hoogly river, so that the Lord's day was spent at sea again. The Rev. George Baugh

read the English Church service, after which I preached a rather long sermon, on the parable of the prodigal son, and Bro. Hendrix closed. We felt that the day was not wasted.

Calcutta is situated on the east bank of the Hoogly river, which is the westernmost of the channels through which the Ganges reaches the Bay of Bengal. There are two of these principal channels, and the vast alluvial region at the head of the bay is checked with smaller ones. These lowlands are but slightly elevated above the sea level. In November, last, a strong north wind, which continued for several days, drove the waters of the bay seaward, when suddenly a cyclone, of unusual violence, coming from the south, massed the waters so that, as they swept up along the narrowing bay, they rose to such a height as to sweep inland for many miles. These lowlands are very productive, and thickly inhabited, and the estimated loss of life is over 200,000. A similar storm occurred about half a century ago, and the loss of life at that time was estimated at 300,000.

Just before sunset we went ashore in a native boat, landing at the Prince's Ghat, which is an ornamental gate, with Corinthian columns, rather an imposing structure, erected in honor of some great Englishman. Either at this or another Ghat, I am not sure which, the Viceroy, the distinguished military men, and Lord Bishops, always land, being received by a grand salute from the guns of Fort William.

We landed on a shelving bank, and had to be carried to the dry land by two coolies, who offered us a sort of hand-barrow to sit on. We had a ride of about two miles to the Great Eastern Hotel. The greater part of the drive was by the Strand road, with the river and shipping on our left, and Fort William and open public grounds on our right. The street is a beautiful one, and as we drove along we saw it sprinkled after a novel fashion. A number of men were employed, each one having a dressed sheepskin, sewed up except at the neck. These, filled with water, showed the outlines of the sheep, and were suspended from the bearer's neck by a strap just long enough to let it rest on the left hip, while the back was grasped by his right hand. Giving a jerk by a movement of his whole body, he allowed the water to spurt through his fingers, and the jet thus produced was sprinkled over a considerable surface. Human nature here, as in China, costs but little, and I suppose this is a cheap mode of watering the streets as any other.

We found the Great Eastern Hotel crowded, but got very good quarters at the Hotel de France. After dinner, at seven P. M., we walked out, and seeing a church well lighted, determined to go in. We instantly discovered by the hymn book that we were among our brethren of the Methodist Episcopal Church. This was the closing one of a series of special services. The pastor is evidently an earnest man. The house is a spacious structure, very neat, and the congregation was a good one. The next morning we called on Dr. Thoburn, but he had just left town. We hear him very highly spoken of.

The English part of the city is filled with imposing edifices. The public buildings are on a grand scale. The Viceroy's palace, though the design is considered faulty, is very large, and, upon the whole, a beautiful building. The zoological gardens are large, and contain several species of beasts and birds which I never saw before; among them the tiger, the spotted deer, the barking deer, the hog deer, several species of bovine animals, a species of seal with a perfect quadrupedal form, but with the head and neck, and all the habits and instincts of the seal; and many others that I cannot take space even to name.

We visited, too, not the garden of Eden exactly, but—"The Eden Garden." These fine grounds were given to the city by the Misses Eden, sisters of Lord Auckland, who was once the governor-general of India.

As to the condition of the natives, and the work of God in this vast city, I must defer that till I write again. One thing I will say now. I have the conviction that China is in fact a better mission field than India. I must add that my observation is not sufficient to justify me in settling down upon any conclusion, and if I see cause to change my mind I shall be careful to say so.

By the way, we find the Chinaman here again. E. M. MARVIN.

(CALCUTTA, BEN-GAL, Feb. 19, 1877.)

The Southern Presbyterian General Assembly has been in session in this city since the recent meeting in St. Louis. It is thought a final adjournment will be reached by Saturday of this week—May 26. As we write (Tuesday, May 23) the subject of fraternal relations with the Presbyterian Church (North) is under discussion. The report of the Committee on Foreign Correspondence stands by the platform of the conference at Baltimore—that is, the objectionable deliverances of the Northern General Assembly must be taken back before fraternal relations can be established—and the report further recommends that all fraternal correspondence with other than the Reformed Church be conducted by letter. This last point strikes us as a good one, and we should be glad to see it adopted by our own General Conference. Instead of receiving and sending fraternal messengers, let all correspondence between the different churches be in writing. It will save time and money, restrain overmuch sentimental ebullitions, and answer every end of charity and courtesy. Our Methodist pulpits on Sunday were occupied by members of the General Assembly. Knoxville has been chosen as the place for holding the next session.

No leaf moves but God wills it.

Important Statement
OF THE BOOK COMMITTEE CONCERNING THE PUBLISHING HOUSE OF THE M. E. CHURCH SOUTH.

The undersigned, having for the past four years held the important position of Book Committee, have been generally conversant with the conduct of the Publishing House during that time. They have seen the efforts by which the agent brought the house safely through those unusually disastrous commercial years, 1874-5, and have fully sympathized with the troubles with which the house is now enveloped. They are also conversant with the present necessities of the house, and are convinced that the address of the Bishops, made last December, presents the true condition of its affairs. They also cannot too highly commend the plan of relief then proposed, and believe that when the amount named, of \$60,000, shall have been raised, and the amount of seven per cent. bonds shall have been disposed of, as set forth in that paper, the Publishing House will be secured to the church.

More than a third part of this sum has been already collected, and has given the house great relief, though but a third of the circuits and stations have as yet been heard from. If now the remaining two-thirds will respond favorably, we think the whole sum needed can be realized. To accomplish this, we most respectfully ask the Bishops to call the attention of the ministry and laity and friends of our church to the importance of instant and constant effort in this direction; both at the district meetings, the coming Annual Conferences, and in such other methods as they in their godly judgment may deem best.

In conclusion, they are far from supposing that those parties which have already contributed have done all that they intend to do in this direction. The sums in some instances received from large and wealthy societies have indicated the fear that what was given would probably be engulfed in the general business without yielding any perceptible relief to the indebtedness of the house. We can in this connection assure those who have given, and those who may hereafter respond to this call, that their gifts have been and will be sacredly applied to the liquidating the present obligations of the house.

D. WEAVER.
T. ANDERSON.
THOS. D. FITZ.
W. H. MORGAN.
R. A. YOUNG.

I have served on the Book Committee for three years last past, and heartily concur in the above statement.

R. FAINE.
G. H. PIERCE.
H. H. KAVANAUGH.
W. M. WIGHTMAN.
D. S. DOUGGETT.
H. N. McPHERSON.
J. C. KEEFER.

(NASHVILLE, TENN., May 8, 1877.)

We regret to learn that Rev. N. A. Cravens, presiding elder of the Galveston district, has been sorely bereaved. The *Texas Christian Advocate* of May 12 says:

A letter from N. A. Cravens, presiding elder of the Galveston district, brings intelligence of sad affliction in his household. He says: "Two forms deny to us sleep, side by side in the lonely village of the dead—Willie, aged twenty-one years and four months, and Hubbard K., aged two years and six months." Two other children—N. A. Cravens, Jr., and Lillie—were, when he wrote, in a precarious condition, while himself and Sister Cravens were nearly worn out by long nursing. We invoke for our brother and his wife the sympathy and prayers of the church.

We learn by telegram that the Methodist and the Methodist Protestant Churches have allied. Some twenty years ago the Methodist Protestant Church divided on the question of slavery. The Northern branch took the name of the Methodist Church, while the Southern retained the old name. Both bodies have just held conventions in Baltimore for the purpose of effecting an organic union, and we believe the union has been formally consummated. What the title of the united church is we do not know, as our only information at this writing is derived from very meager telegrams.

Rev. J. L. Forsyth, writing May 11, from Jackson, La., says: "There is a good meeting in progress here. Twenty conversions, and prospects good for more."

The notice of the commencement exercises of East Mississippi Female College will be found on the eighth page. Commencement day is June 6.

Taylor Lewis, D. D., LL. D., the well-known and gifted Christian scholar and author, is dead.

A parliamentary return shows that for the year ending September, 1874, there were 208,277 persons taken into custody in England and Wales for drunkenness. Of these, 155,514 were men and 49,883 women.

Remember that it is not by your doings that God bestows largely. It is for his own name's sake that he does it.—Rev. A. C. Thompson.

Our justification does not depend upon the degree of our faith, but upon the reality of it.—Davenant.

Farm, Garden and Household.

GROWING ONIONS.

Prepare the ground by mixing well-rotted manure with the soil, and raking the surface fine and even. Sow early in spring, half an inch deep, in drills sixteen inches apart, cover as lightly as possible, and, if dry, roll the ground after sowing. Then two inches apart. Keep clean from weeds. Avoid covering the bulbs. When ripe, pull and dry a few days before storing. Onions sets are raised from seed sown early in spring, very thickly in drills, and gathered after the tops die, usually the middle of July; they dried and spread thinly, in a dry, cool place.

Onions succeed equally well on the same ground if highly enriched every spring. A top dressing of wood ashes applied after the second weeding is very beneficial and will soon be noticed by a healthy change of color. Onions sets and tops are placed in shallow drills, one foot apart, and about four inches between the bulbs, but not covered over.

BEST VARIETIES.

Early Silverskin, small, white, very early, for pickling. Giant Rocca, new, from Italy, globular shape, very large, sometimes weighing three pounds. Light brown skin, delicate flavor. (Grows for sale the first season, then store and plant again for the fullest development of size.) Large Red Waterside, product of strong-flavored, best for general crop. American growth. Large Yellow, a fine late standard. American growth. Pale Red, large, a good keeper. Welsh, hardy, for autumn sowing. White Lisbon, late, large, round, for salads. White Portugal, late, very large, mild flavor for early winter use and pickles. Yellow Danvers, round, excellent, earlier than the Large Yellow. —*Indiana Farmer.*

FISH CHOWDER.

The following recipe is said to be the one that was used by Daniel Webster, and was taken down from his dictation.

Take a cod, weighing ten or twelve pounds (cod is better than haddock, have it well cleaned by the fish monger, leaving the skin on; cut it into slices an inch and a half thick, preserving the head, which is the best part for chowder, take a pound and a half of clean, fat salt pork, and cut it into thin slices, cut the cod with sixteen or eighteen good sized potatoes; take a very large pot, put the pork into the bottom of it, and fry out all the fat; take out the pork, but leave the fat in the pot; add to it three pints of water; then put in a layer of fish, so as to cover as much of the surface of the pot as possible; then a layer of potatoes; then stir over two tablespoonsful of salt and a teaspoonful of pepper and a little flour; then the pork cut in strips; then another layer of fish and what potatoes there may be left, and fill up the pot with water until it covers the whole. Put the pot over a good fire, and let the chowder boil twenty five minutes; then have ready a quart of boiling milk, and twelve or fourteen hard crackers split; cut these in and let it boil together five minutes longer. Your chowder will then be ready for the table, and an excellent one it will be if you follow the directions strictly.

P. S.—A couple of onions may be added where people have a taste for that (to me) unsavory vegetable.

APPLE BUTTER.

Apple butter is a Pennsylvania dish, and is much esteemed by the Germans of that State and their descendants wherever found, and has become of very general use among all classes in many parts of Michigan and Ohio. It is made by boiling sixty four gallons of cider just from the press, and adding, when boiled away one quarter to one third, seven or eight wooden pails full of nicely prepared quarters of sweet apples; whether more or less depending on whether they are rich and dry, or very juicy, it requiring more of the juicy quarters. After adding the quarters the sauce must be stirred constantly to keep it from burning. For this purpose, a long-handled stirrer is used, that the operator may stand back from the fire. This is made by attaching at the end of the handle, at right angles with it, a board six inches wide, the lower end rounded to fit the bottom of the kettle, full of holes, and tapered to the handle, where it is attached by a mortise and tenon. This attachment is long enough to reach to the bottom of the kettle.

The mixture must be boiled down to about fifteen gallons. Constant stirring keeps it from burning on to the kettle and mixes the quarters to perfectly fine, smooth pulp; and, if made from good cider and apples well boiled and mashed, it will keep all summer, for saucers, tarts and pies, and makes a nice sauce for the table.

TO START CUTTINGS.

Daisy Eyebright makes the following suggestions, which no doubt will be of interest to many a lover of flowers:

Cuttings of many plants can be readily started in water; and in the early spring, if you have not a greenhouse or hot-bed, it is the safest plan. Fill small bottles or pails with warm water, and remove the lower leaves of the cuttings (be sure to leave about an inch and put them in water, leaving up the plant to the window, tying a string about the middle of the plant for this purpose. If cotton or wool is put around the middle of the plant it will prevent the evaporation of the water, and make the roots sprout more quickly by keeping up a more even temperature. Gladioli can be rooted in this manner; also heliotropes, verbenas, roses, fuchsias, and all kinds of bedding-out plants.

The process is so simple that a mere child can succeed with it. As soon as the roots are an inch long the cuttings should be transplanted, taking

care to spread out the tiny rootlets as they grow in the water.

Some fill up the bottle with rich earth, let it dry off for two or three days and then break the glass, and put the plant out the cuttings without disturbing its roots in the least degree. This is the most certain way of obtaining plants from cuttings.

THE EPICALYPTUS IN ALGERIA.—After successful plantings of this tree at Fondouk, Boniba and Hussein-Dey, in Algeria, its culture was commenced on a large scale in 1867. The first plantings have already produced wood that can be utilized in carpentry and wheelwrighting. Planks over 10 feet long have been cut, showing that after eight years of growth this tree will produce timber of great value and utility. A proprietor, on his own account and for other parties, since 1867, planted about 200,000 trees of this variety and has already sold 30,000. The hygienic qualities of this tree, claimed by writers in other countries, do not appear to have been realized in Algeria. The plantations have had a remarkably thrifty growth, yet no diminution in the cases of malarial fever is noted. The wood is harder than that of any other species growing in that region and its production promises great profit to the growers, meeting, as it does, a specific necessity of the people. —*April Report, Department of Agriculture.*

TURNING A PEST TO A PROFITABLE ACCOUNT.—There was a large plantation near Selma, Ala., a part of which had been seeded with *Sorghum halepense*, or "Guinea grass." The grass finally spread over the whole plantation and could not be subdued, which so discouraged the owner that he gave up the place as utterly ruined. A Northern farmer, seeing this abandoned plantation, with its luxuriant growth of grass, was so impressed with it that he rented the place for three years and prepared to attack the planter's foe, big General Green, and compel him to pay tribute. He procured a mowing machine and a hay press, made an immense quantity of excellent hay, and is making money out of what had driven the cotton-growers to despair. Moral: If you don't want to grow hay or raise stock, do not plant "Johnson grass," or *Sorghum halepense* under any of its aliases; but if you have it, try to turn the pest into a blessing in the form of food for stock. —*Rural Contributor.*

The Berlin correspondent of *Land and Water* published a piece of information that will be welcome to many a farmer. "Who ever knew," says he, "of two plants being so infested to one another as one to kill the other by a mere touch. This, however, seems to be the case when rape grows near the thistle. If a field is infested by thistles, give it a turn of ripe seed, and this plant will altogether starve, and eat and drink the other out of existence. A trial was made with different varieties of rape seed, in square plots, when it was found that the whole ground was full of thistles, and nobody troubled the rape had a fair run. But it had, and as it grew the thistles, chaffed, faded, turned gray and dried up as soon as the rape leaves began to touch it. Other trials were made in flower-pots and garden beds, and the thistle always made to give in, and was altogether annihilated."

EVERLASTING FENCE POST.—A correspondent of the *Western Ruralist* says: "I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple and inexpensive that it was not worth while making any stir about it. I would as soon have poplar, basswood or oak, as any other kind for posts. I have taken out basswood posts after they set seven years, that were as sound when taken up as when they were first put in the ground. Time and weather seem to have no effect on them. The posts can be prepared for less than two cents apiece. For the benefit of others I will give you the receipt: Take boiled linseed oil, and stir it in pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and there is not a man that will live to see it rot."

COOKING BEANS.—Why should beans never be put into cold water to soak, as is often recommended? Because all the nutritious portion of the bean is extracted by the process. They should be washed in warm water, then in cold, be tied loosely in a cloth, be put into boiling water, with a spoonful of dripping and a little salt in it, and be kept boiling for four hours. They are then excellent if served with gravy, and excellent with melted butter. They serve as garnish for roast mutton and beef, and are excellent eating served whole or as a purée. To make the latter, when the beans are done throw them instantly into cold water, when the skins will slip off. Rub the beans through a colander, and mix a lump of butter with them. A little stock or milk or cream is excellent mixed in. —*New England Farmer.*

BECKING FOR BOYS.—Boys on the farm can lay by a nice little sum of money every year by keeping a few stocks of bees. Quinby, the best authority on bees that ever lived in this country, says that a stock of bees is better than a hundred dollars at interest. If they are properly taken care of there is no doubt of it. Ten dollars a stock is a very reasonable estimate of profits from a well-managed colony. The lessons in nature that the cure of bees would teach would alone pay for all the trouble experienced. Every farmer's boy, old enough to take care of them, ought to have a stock of bees in a movable comb live, for convenience with. If the father possesses the requisite knowledge to direct in the care of this stock, it might be the foundation of a substantial fortune. —*Bee-keeper.*

Lemon juice used as a gargle is said to be an efficient remedy in diphtheria and other throat diseases.

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A distinguished physician of New York says: "It is astonishing how few persons are aware of the value of these pills. I hear of them only among the masses of the wealthy and the rich. Knowing the inventor from his long connection with the medical profession, I have great confidence in their merit, and I have often prescribed them with the happiest results in cases where I desired to make a decided impression on the liver."

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TUTT'S PILLS
CURE PILES.

TUTT'S PILLS
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New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, May 22, 1877.

COTTON.

Extracts from W. C. Warr's & Co's Liverpool Cotton Circular of May 4, 1877.

The position, etc.—In our last issue we referred to a number of heavy losses cotton had received during the week. It argues well for the general position of our market that, notwithstanding a very limited trade and export demand, spot prices have been maintained, and futures have been advanced about 1 1/2¢ per pound. We have in several of our recent reports expressed the opinion that while the shock occasioned by a declaration of war might and probably would, nevertheless, be some relief from the terrible state of suspense in which Europe has been kept for weeks past.

Aside from the doubt and uneasiness incident to the political situation, our market for cotton has yet many difficulties to contend with. In the first place, the stock here is enormous. True, it has been reduced (thence) about 20,000 bales, but still nearly 100,000 bales larger than one year ago, and it must be some eight or ten weeks before we can expect it to be reduced below about one million bales.

India.—Our market has for some weeks just been quietly but surely depressed by the movement of cotton at Bombay. The exports in receipts since the first of January last, as compared with the same period last year, amount to 65,000 bales, and in shipments to Europe to 51,000 bales, while the quantity on ship board was yesterday 20,000 bales larger than at the same date last year. The government commissioner in his report, noticed in our annual review, estimated the acreage under cultivation in India in the Central Provinces and Berars to be rather less than last year.

The Continent, notwithstanding the war, is showing an evident disposition to buy more cotton. For instance, the shipments thence from America have this week been 27,000 bales against 21,000 to Great Britain and from Bombay 44,000 against 30,000 to Great Britain. This tends to relieve Liverpool of the great burden of stock here.

DAILY EXCHANGE QUOTATIONS OF NEW ORLEANS MARKET.

Day	Ordinary	Good	Medium	Good	Medium	Good	Medium
Wednesday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Thursday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Friday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Saturday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Sunday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Monday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2
Tuesday	9 1/2	10 1/2	11 1/2	11 1/2	11 1/2	11 1/2	11 1/2

DAILY QUOTATIONS AT THE FOLLOWING IMPORTANT MARKETS.

City	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Mobile	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2
Houston	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2
Memphis	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2

DAILY MOVEMENT OF NEW ORLEANS, NEW YORK AND LIVERPOOL.

City	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
New Orleans	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2
New York	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2
Liverpool	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2	10 1/2

COTTON STATEMENT.

Month	New Orleans	New York	Liverpool
March in New Orleans	157,552		
March in New York		140,000	
March in Liverpool			455,544
Receipts since Sept. 1, 1876	1,153,337		
Receipts since Sept. 1, 1875 to this date	1,361,961		
Receipts in United States since Sept. 1, 1876 to date	1,362,970		
Receipts in United States since Sept. 1, 1875 to this date	1,362,970		
Receipts in United States since Sept. 1, 1875 to this date	1,362,970		

TIMBER MARKET.

Yellow pine logs, of 20 inches diameter and over, \$60-\$75 per 1,000 feet.
Cypress logs, sound timber, free from shakes and pecks, and averaging 25 inches in diameter, \$80-\$120 per 1,000 feet.
Black walnut logs, averaging 34 inches in diameter, and not less than 14 feet long, \$20-\$25 per 1,000 feet.
White oak logs, of 20 inches in diameter and over, \$14-\$18.
Poplar logs, of 20 inches and over in diameter, \$7-\$10 per 1,000 feet.
Demand is good for wood logs at present. There is an occasional call for mahogany, beech and cherry.
(All mills are carefully measured, and cubic contents reduced to board measure.)
Cotton wood—For large sound logs, \$4-\$5 per 1,000 feet.
Soft wood of 12 inches and over, \$2-\$2 1/2 per 1,000 feet.
Cypress logs, \$7-\$10 per 1,000 feet.
Saw mill timber of all kinds in good demand.

Report of Dealers' Cash Prices.

AT WHICH
COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES	FROM	TO
Cotton scrapers	4 00	4 50
Cotton gins	2 00	2 50
Calcuttans, diam and shovel	8 00	8 50
Shovels and spades	8 00	8 50
Axes	8 00	8 50
Half do. with cutters	8 00	8 50
Mainly a double shovel plow	8 00	8 50
Double shovel plow	8 00	8 50
Corn mill, wooden	12 00	12 50
Il. J. West's corn mill	12 00	12 50
Turnard's corn mill	12 00	12 50
Cotton planter	15 00	15 50
Wagons, carts, etc.	50 00	55 00
Wagon, four-horse	100 00	110 00
Wagon, two-horse, thin skel.	60 00	65 00
Wagon, four-horse	90 00	100 00
Cane wagon	80 00	85 00
Or wagon	80 00	85 00
Or cart, complete	110 00	115 00
Tramcar, complete	110 00	115 00
Tramcar, complete	110 00	115 00
Tramcar, complete	110 00	115 00

BUILDING MATERIAL.

ARTICLES	FROM	TO
Bricks, 2 1/2	10 00	11 00
Lime	9 00	10 00
English lime	45 00	47 00
Lime, 1 1/2	1 50	1 75
Plaster	2 00	2 25
Plaster, 1 1/2	2 25	2 50
Lumber, 2 1/2	16 00	18 00
Flooring, dressed	16 00	18 00
Shingles, dressed	14 00	16 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	10 00	12 00
Shingles, 2 1/2	10 00	12 00
Nails, best brands	8 00	8 75
Shovel size		
higher		
Class, 1 1/2	8 00	8 50
French, 10 by 12	3 75	4 00
French, 10 by 12 by 2 1/2	4 00	4 25
French, 14 by 12 by 2 1/2	4 25	4 50
White Lead, best	50 00	55 00
Parts green, 8 lb.	12 00	13 00
Whiting, 5 lb.	14 00	15 00
Paint, in bladders, 8 lb.	70 00	75 00
Lined oil, 8 lb.		

SAIL, BLINDS AND DOORS.

ARTICLES	FROM	TO
Window sash, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00
Shutter, 12 light	10 00	11 00

GROCERIES.

ARTICLES	FROM	TO
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00
Butter, 1 lb.	21 00	22 00

CANNED FRUITS, &c.

ARTICLES	FROM	TO
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50
Canned fruit, 1 lb.	2 00	2 50

FLOUR, &c.

ARTICLES	FROM	TO
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00
Flour, 1 lb.	10 00	11 00

CORN, &c.

ARTICLES	FROM	TO
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00
Corn, 1 lb.	10 00	11 00

GRAIN AND FEED.

ARTICLES	FROM	TO
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00
Grain, 1 lb.	10 00	11 00

HAY, &c.

ARTICLES	FROM	TO
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00
Hay, 1 lb.	10 00	11 00

CATTLE, &c.

ARTICLES	FROM	TO
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00
Cattle, 1 lb.	10 00	11 00

PORK, &c.

ARTICLES	FROM	TO
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00
Pork, 1 lb.	10 00	11 00

SUNDRIES.

ARTICLES	FROM	TO
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00
Sundries, 1 lb.	10 00	11 00

BOOTS AND SHOES.

ARTICLES	FROM	TO
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00
Boots and shoes, 1 lb.	10 00	11 00

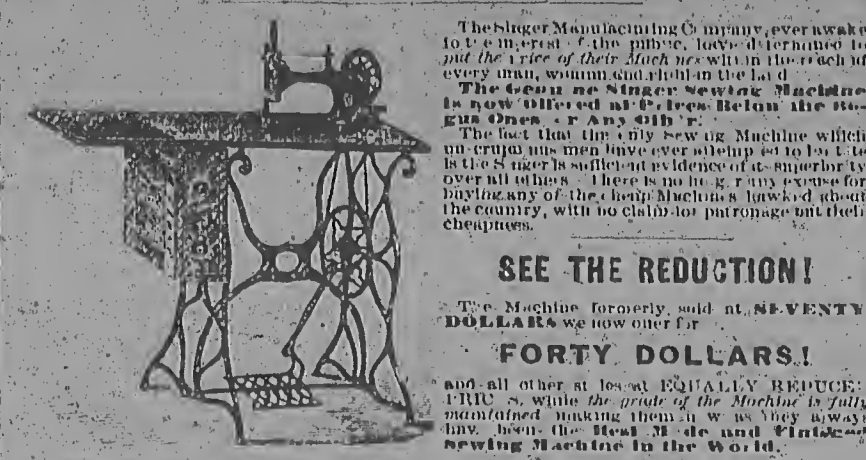
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Religious Notices.

COMMENCEMENT.—The commencement exercises of East Mississippi Female College will begin on Wednesday, May 30, and continue as follows:

Wednesday, May 30, 8 P. M.—Essays and music.

Thursday, May 31, 8 P. M.—Essays and music.

Friday, June 1, 10 A. M.—Annual meeting of the Southern Literary Society. Address, Rev. Beverly Carrington, of Brandon, Miss. P. M.—Musical concert.

Sunday, June 3, 10 A. M.—Commencement exercises, by Rev. W. H. Watkins, D. D., of Vicksburg, Miss.

Monday, June 4, 8 P. M.—Exhibition.

Tuesday, June 5, 10 A. M.—Anniversary of the Alumni Society. P. M.—Anniversary of the Board of Trustees. P. M.—Delivery of addresses and address to the class by Bishop W. M. Whitman.

Wednesday, June 6, 9 P. M.—Annual reception. J. W. Anderson, Secy.

Note.—The circular programme is slightly corrected. Be governed by the above. J. W. A.

SEASHORE CAMP GROUND.—The trustees of Seashore Camp Ground will meet upon the grounds, on Wednesday, the sixth day of June, 1877, for the election of officers, and business pertaining to the approaching camp or Picnic. All persons desiring lots or tents, or otherwise interested, are invited to be present at the meeting.

W. H. Foster, President.
P. HALLAHAN, Secretary.

BRANDON DISTRICT, MISSISSIPPI.

CONFERENCE.—Bishop Whitman will hold the district conference at Brandon, Miss., June 7-10. The opening service will be at Brandon, at 8 P. M. on Thursday, June 7, at eleven o'clock A. M.

Pastors will please so familiarize themselves with their charges as to be able to answer the questions usually propounded on such occasions. Ample accommodation will be provided for all who may be able to attend.

The district personnel committee will meet at Brandon on Thursday, June 7, at three o'clock P. M.

W. H. Foster, President.
W. H. LATH, P. E.

SEASHORE CAMP GROUND.—The camp meeting on Seashore Camp Ground for 1877 will commence on Wednesday, the eighth day of July, and continue for ten days.

The trustees have resolved to allow no one to occupy a tent or other structure on the grounds, unless they are the owners of the land or are invited to do so by the trustees. The sale of the camp meeting on all week days—not on Sunday, by order of the board.

W. H. Foster, President.
PHILIP HALLAHAN, Secretary.

ALABAMA CONFERENCE.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

SELMER DISTRICT—THIRD ROUND.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

NEW ORLEANS. THURSDAY, MAY 31, 1877.

NO. 22.

A SONNET.

BY MARGARET J. CRESTON,

News of the Week.

DOMESTIC.

FOREIGN

A Vienna dispatch to the *Times* says: The Sherkh Ul Islam proclaiming a holy war against Russia, and almost simultaneously the announce-

beds to the monitor in open daylight and under fire. The Russian boats were almost submerged by the

God Bless the Brave Boy.

9. **PROPOSED TREATMENT:** _____

have given the past. I suppose I
to be blamed for the necessity of
abandoning the city; I may say

of the time of the Assembly on the subject, it was but proper to accord their wish, as there is much misunderstanding about this matter.

Whose best works are most trusted on? A shoemaker's, because good shoes last longer than bad ones.

Missionary Ground.

nae. We suppose, of course, the above assessments are for the whole amount required of each charge, and that they include what has been already raised.)

The General Assembly on Dancing.

the subject, it was but proper to accord their wish, as there is much misunderstanding about this matter.

Assessments for the Publishing House.

bove assessments are for the whole
mount required of each charge, and
and they include what has been al-
ready raised.)

The expenses of the Moody and Sankey meetings in Boston amounted to \$41,250, of which, \$20,000 remains to be raised.

Whose best works are most trampled on? A shoemaker's, because good shoes last longer than bad ones.

FROM THE GERMAN OF JOHN CHRISTIAN C. S.

Some day night, like a soft rain,
 First, willerow after the rain
 So, day light will vary with rain,
 Some day, will find a ha-
 So, day, ever will find a ha-
 Some day, and day, will you, yet.

which he heard and gave evidence of his faith. The point you are to attain to, my dear lay, is that you do not duty simply from a sense of duty, as I have not doubt you have often done. *You* must yourself call of God to pray, and in such in the most earnest manner—to hold to the "cross" and the "profession" of all things, cultivate a love, an almost passionate love for the church. I have in my own experience found it profitable to pray aloud. There is more than a laugh in the humorous complaint thought against a dear old preacher, that he never prayed for souls. Ah! God's

MR. EDITOR: Permit me to use a few words in reply to the communi-

It is true the resolution might have been more precise, but it is plain enough to any one who wants to do his duty and carry out the pledge made to the author of that history.

If Bro. Leith has done his duty, as in my former communication, and his reference to him, and I ought not to have left wounded,

LAYMAN.

Why are some people like eagles because they are too full of themselves to find anything else.

Why do troubles like babies? Because they get bigger by nursing.

With my best wishes for your
future welfare and success, believe me
Very truly yours,

The writer became acquainted with the deceased about thirty-six years since; lived neighbor to him most of that time; was a member with him in the same church, and was with him a great deal at meetings, camp meetings, protracted meetings, in public and private, and he confidently says that he never knew a holier man. No matter where he met him, whether at the church, the election ground, or the court house, he was ever the same upright, godly and consistent man. He followed his theme. The fragrant膏 must be kind in his company without being expressed; that there was in the presence of one who daily held converse with God, his very countenance and his whole demeanor expressed his

not, notwithstanding, with his spirit undimmed. But eight hour hours before death, while his venerable father and mother were by his bedside talking and praying with him, that peace in from their watch, and dispelled every cloud between him and his Saviour. He said several times being wracked in this agony. "Who is my father here in agony?"

"My Saviour," he said he knew.

"I am glad they cannot close their eyes,"

While in a feeble voice joined in, singing the last line. He took final leave of the members of the household, and sent a farewell message to his brother, whose wife was absent from the city, and not allowed to be with him in the following day.

AT a Church Conference of the
Johannesburg, South-western Synod
district, Mississippi Conference held April
1, 1877, JAMES C. CRAWFORD, one of our
highly-esteemed members, was reported as
having died in this year. The Confer-
ence passed the following resolutions, viz :
Resolved, That in the death of this mem-
ber, our church has lost one of its
most valuable and beloved members.
Resolved, That we submit with humility to
the dispensation of all-wise Providence,
looking for the blessed hope and the
glorious appearing of the great God, and

There are words which are worth as much as the best actions, for they contain the germs of them all;—*Mind*.

Faintness at the Stomach.
 VEGETINE is not a stimulating bitter which creates a false appetite, and so cures the complaint which is not the stomach, but the healthy action.

Female Weakness.
 VEGETINE acts directly upon the causes of Female languor, i. e. it invigorates and strengthens the whole system, and thus the secretory organs and the sanguiferous system.

General Debility.
 In this complaint the good effects of the VEGETINE are realized immediately after commencing to take it, as it directly makes fullness of the blood, and therefore acts directly upon the blood.

VEGETINE

Thinking is the least exerted privilege of cultivated humanity.

MACHINERY, TIES, ETC.

WATER MAPS. Interest variety, published by the U. S. Geological Survey, 2100 Runkert St., St. Paul, Minn. 55104. A very beautiful map for \$1.95, 22" x 30", shows the Pacific Northwest and the mouth of the Columbia River and includes the map of the Columbia River and the mouth of the Columbia River.

MISCELLANEOUS.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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The Christian Advocate.

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VOL. 23.

NEW ORLEANS, THURSDAY, JUNE 7, 1877.

NO. 23.

DE PROFUNDIS.
NEW VERSION, OR A VOICE FROM THE HUNGRY
OF INFAMITY.

Pity the sorrows of a poor old man,
Close prisoner kept within the Valetan
What if 'tis a fair palace, if I don't
Go there about—that is because I won't
Dry bread and water, such this prison food—
Unless I choose to order all that's good;
And then so poor—With Peter's pence in pocket,
And in every way friends and foes to stock it;
Beside, these for my garments forced to wear,
Of soft silk and costliest material;
And forced to brook, by rulers harsh and proud,
The obsequious service of a servile crowd;
Crowding my halls, my cruel fallers see,
Waiting my orders upon benched knees;
And last, not least—far the severest blow—
My children are free to come and go,
To crave my blessing, and to kiss my toe!

News of the Week.

DOMESTIC.

WASHINGTON, May 26.—General Meridith Read, charge d'affaires at Athens, writes the State Department confirming the report that the arms of the Venetian of Milo have been found within thirty feet of the place where the statue itself was found in 1820. He says the arms are exquisitely modeled.

Over \$1,000,000 in legal tenders was destroyed this month, being eighty per cent. of the amount of the national bank notes issued.

Mr. Dodge, statistician of the Agricultural Department, reports the loss of swine during the past twelve months at 4,000,000 animals of all ages, or \$20,000,000. Florida, Alabama, Mississippi and Louisiana lose a million and a half. West Virginia and the Atlantic coast States stand better than the alluvial districts.

CHICAGO, May 26.—Lieut. Alfred M. Fuller, who brought the news to Blount of Gen. Miles' Indian fight, says fourteen dead Indians were counted upon the field, and many others are known to have been killed and wounded. Fifty-four lodges, with contents, were taken. The cavalry found many new agency goods and saddles, guns and officers' clothing, etc., taken from the Seventh Cavalry in the Custer fight. This band of Indians were Minneconjoues, led by Lame Deer.

NEW YORK, May 26.—Fletcher Harper, senior member of Harper Bros., is dead. Aged seventy-two years.

CHICAGO, May 30.—The Presbyterians finally adopted the following amendment: "While this Assembly earnestly desires to be reunited in closer relations with the brethren of the South, we do not feel it expedient at the present time to take any further action on the subject, except to declare that we are ready cordially to receive a presentation from and send a delegate to that Assembly whenever they indicate they are willing to do so."

The Presbyterian conference adjourned *sine die*.

SAN FRANCISCO, May 31.—The steamer City of Sydney brings accounts from Honolulu of the great tidal wave of May 10, which extended over the whole group of islands. The difference between the highest and lowest water at different points reached thirty six feet.

Hilo village was destroyed, with six lives. The damage at other villages was considerable. The sea swept completely over Cuccant Island, and the hospital there has disappeared. The volcano of Kilauea has been unusually active lately.

SAN DIEGO, May 31.—The officers and crew of the dago ship *Panacola*, at Mazatlan, contributed \$500 each to the necessities of wrecked people from the steamer *City of San Francisco*. They lost from \$300 to \$500 each. A theory is that the vessel was cut open by an upheaval from the recent earthquake. The vessel was in her usual course.

WASHINGTON, June 1.—A letter has been received from Gov. Stone, of Mississippi, dated May 18 in which he states he had twice visited the upper country since the Chisholm tragedy, that the utmost quiet prevailed, and he had assurance that an extra term of court would be held, that the affair might have an early judicial investigation; and he says that there was no necessity for troops to protect anybody after the unfortunate occurrence; that there was no danger of any mob, and it was fully to mix up military with civil law under the circumstances.

DETROIT, June 1.—Extensive fires are raging in the woods along the shores of Lakes Huron and Superior. The village of Onota is destroyed.

DETROIT, June 2.—Further particulars from the upper peninsula confirm the destruction by fire of Onota, Michigan. Seven hundred people are rendered homeless, and property to the extent of \$100,000 destroyed.

PHILADELPHIA, June 3.—Francis Murphy addressed about three hundred liquor dealers and their families this evening, at the Tabernacle, on Broad street.

The hall was filled to its utmost capacity. Addresses were made by Mr. Murphy and George H. Stuart. A number of people signed the pledge at the conclusion of the meeting, the first to do so being a liquor dealer. There were seventeen temperance meetings held in this city yesterday.

Over fifty thousand people have signed the pledge since the commencement of his labors here, and it is estimated that a million of people have signed the Murphy pledge since that gentleman began his work.

CINCINNATI, June 1.—A special train from Mount Carmel, Ill., says a storm struck this city to-day. Sixteen men lost their lives and \$500,000 worth of property was destroyed. A large

number of persons were wounded, several of whom will undoubtedly die. The bodies of four killed were burned. At least twenty-five are missing.

Later information says that four more bodies have been found. Two of the wounded have since died. The ruins of buildings are burning, threatening the total destruction of the town.

FOREIGN.

PANAMA, May 21.—The news from the South coast is important. A tidal wave visited the entire coast from Callao to Chill at or about mid night on the night of morning of the tenth instant, causing great destruction of property at the various ports. The Peruvian ironclad *Huascar* was captured by Col. Barragana, one of the foremost adherents of Pterola, on the seventh instant, and left to capture Iquique. A successful revolution may be the result.

Maj. Charles F. Powell, United States consul at Iquique, died of fever at that port on the 25th instant.

A destructive conflagration occurred in the business portion of Lima on the first instant. The large hardware establishment of the Messrs. Denegre, situated in Calle Indio, near the cathedral, and several adjacent buildings were totally consumed, the loss being upward of 400,000 soles, of which 120,000 were insured in local companies.

On the eighteenth of May a tidal wave washed the State of Guerra, in Mexico, and rose as high as the plaza at Acapulco.

BATUMI, May 30.—The Russians yesterday attacked the Turkish positions here. Notwithstanding the large force which the Russians brought to the attack, and their persistence against the gallant fire of the Ottoman artillery and infantry, they were finally repulsed, leaving a great number of dead and wounded.

The engagement lasted ten hours, during which there several close combats took place.

The *Daily Telegraph's* Erzrouti correspondent confirms the report that the Russian left wing was repulsed in the attack on Karakidisa.

LOSDON, May 30.—J. Lathrop Motley, the American historian, is dead.

BERLIN, June 1.—Advice received here tonight St. Petersburg represents that the Turks recovered Ardahan after the Russians had reduced it to rubble.

LOSDON, June 2.—A Reuter telegram from Sofia says great discouragement exists in official circles in Constantinople, because it is not known how a sufficient force can be collected to resist the Russian advance.

The hopes that the capture of Souk-goum-Kale would lead to an insurrection in the Caucasus have now disappeared. The Cossacks have now appeared. The Cossacks have now appeared. The Cossacks have now appeared.

CATRO, June 2.—The departure of the Egyptian contingent for Turkey is postponed until the arrival of the Turkish warships. The Egyptian fleet is totally unfit to act as their escort.

BERLIN, June 2.—It is stated that the Czar is willing to undertake the chief command of the Emperor William did in the Franco-German war. The Danube will be crossed the day after the Czar's arrival on its banks, probably June 10. Rumors of endeavors to bring about a pacification before an important battle has taken place deserve little credit.

TRIFLIS, June 2.—The Russian General Komorakoff, commanding at Ardahan on the thirtieth of May, is contending beyond Pennek and Orli. The Turkish cavalry under Moussa Pasha have been defeated and dispersed near Bechrachef. The Russians captured two mountain guns, four ammunition wagons and two standards. The Russian loss was seven killed and thirty wounded. The Turks left eighty-three dead on the field.

LEON, June 3.—The King of the Belgians had a reception here to-day. He told the delegates of the corporation that the situation in Europe was grave, and the government would have to ask for subsidies for the army.

HAGUE, June 3.—Sophia Frederica Matilda, Queen of Holland, died to-day, aged fifty-nine years.

LONDON, June 4.—General Grant heard Dean Stanley at Westminster yesterday. After alluding to Mr. Motley's death Stanley said: "General Grant has just laid down the scepter of the American commonwealth after having by military power, still more by generous treatment of comrades in victory and enemies in defeat, restored unity to a great and divided people. England welcomes him as a sign pledge that the two nations of the Anglo-Saxon race are still one in heart and spirit."

It is stated the Russians lost three thousand in the recent attack on Kars.

A correspondent of the *Daily Telegraph* gives the following:

PETERSBURG, June 2.—I have to record the most terrible event of the present war. Two nights ago four thousand Cossack cavalry, commanded by Moussa Pasha, were ordered to proceed toward Kars, entirely unsupported by infantry or artillery. They rested for the night at Bekl Ahmed. The Russians, already organized a powerful force, and during the night surrounded and surprised the village in which the Cossacks had camped. Only about five per cent. of the entire force of four thousand Cossacks escaped the carnage which followed. Moussa Pasha himself is among the missing.

The Cossacks fought desperately, and no quarter was given.

PARIS, June 4.—A conspicuous note in the *Moniteur* announces that on the sixteenth the government will meet an interpellation on President MacMahon's message, and after vote will call on the House to discuss the budget. If the House refuses the government will apply to the Senate for permission to dissolve the chamber.

The Vicksburg District Conference.

This body convened at Fayette, Miss., on Thursday morning, May 17, 1877, and adjourned on Saturday evening following. During the first day's session the presiding elder, Rev. F. M. Featherston, occupied the chair. Bishop Wightman appeared among us on Friday morning, and presided during the remainder of the session. The good Bishop seemed in full vigor of body and mind, giving us much instruction on all questions coming before the Conference, and forwarding the business in hand. His sermons on Saturday and Sunday were full of gospel truth.

In many parts of the district—chiefly rural parts—the churches of other denominations are unoccupied, or used only by our preachers at the invitation of those having authority over such property. Most of the latter class belong to the Presbyterian brethren. Meanwhile all our own houses of worship have regular preaching by the men appointed thereto. These facts were spoken of not in the way of boasting, but, first, as evincing the truly Christian spirit of a sister church; and, secondly, as indexing the vitality and adaptability to "the situation" of our individual congregational polity.

The reports of the spiritual condition of the church showed nothing specially encouraging, but the church seems to hold its own pretty well in this all important respect. Preaching is generally well attended, but prayer meetings, class meetings and family prayer, are sadly neglected in many places.

The financial reports were as favorable as could be expected.

The Sunday school work is going forward satisfactorily. Our city school deserves especial mention. Here the pastors are always present, giving a short talk, and showing his deep interest in the work. The superintendent is prompt, active, firm, supplying a competent teacher to each class. It is well offered, with a secretary, librarian and treasurer. The teachers are all members of the church, and deeply interested in their work. There is a regularly organized missionary society in the school. Results: admirable conduct, quiet and decorous behavior, good lessons, children nearly all attend, preaching immediately after school, and an average contribution to the Sunday school church and missionary causes of \$450 for each scholar.

The Port Gibson Collegiate Academy was represented by its president, Rev. J. A. B. Jones, and by other brethren, who knew well its conduct in healthy, working order. It is beautifully and healthfully located in a community of great refinement and culture, with every moral advantage that kindness and piety can confer within the home circle and school-room. The school was recommended to the patronage of all.

Rev. R. Abbey, D. D., was present, representing the interests of our Publishing House. The Conference pledged itself to raise the amount apportioned to this district to place the house beyond distress.

A resolution was unanimously adopted, condemning *in toto* the attendance of church members on dances, theaters, circuses, etc., and all participation in raffling and kindred practices.

A resolution was offered by Bros. T. E. Melien and W. B. Lewis, highly commending "our own" *Advocate*, and noting the improvement in the Nashville *Christian Advocate*. It was unanimously adopted.

The following were elected lay delegates to our next Annual Conference: Bros. C. K. Marshall, T. E. Melien, R. E. Richardson, G. W. Humphreys, Reserves—G. J. Bahin and W. J. Linn.

The citizens of Fayette extended a large hospitality, and were duly thanked. The pastor, Bro. W. B. Lewis, was indefatigable in attending to the wants of the Conference. May he and his people receive an hundred-fold in this world, and in the world to come eternal life! Prof. Beardslee added much to the pleasure of the meeting by his wonderfully beautiful singing and training the children for the Sunday school celebration.

We had preaching twice each day. The congregations were large and attentive—on Sunday morning more than the church could contain.

J. PERRY DRAKE, Sec.

Portland.

MR. EDITOR: Five days by rail from New Orleans, and we are in Portland, Maine. By a few days' travel we are set back at least five weeks nearer winter. Portland contains over 30,000 inhabitants. It is wholly a manufacturing city. It is situated on the Casco Bay, or rather, I should say, in the bay, for it is almost surrounded by its water. Far away east the bay reaches out its two arms to welcome commerce and trade; and into this friendly port vessels from all nations come and go. As I look out upon the bay now it presents a beautiful and almost indescribable appearance. It looks like a liquid emerald beneath the sky, with the sunshine and cloud-tints tangled in its calm, green depths. The shores of the bay are skirted with palatial residences, churches, manufactories and various public buildings. All beauty and taste seem to have been expended on the city, not only in the magnificence and symmetry of its architecture, but in the formation of exquisite avenues, shady dells, grassy swards, and trellis-work covered with clambering vines. The city is an Eden in miniature, a suburban village on a large scale. I am seated where I can overlook the town. Across a gray promontory I can see the point where the sky and sea seem to be whispering to each other—the one of heaven, and the other of the locked secrets and treasures of the deep, blue sea. The sky bends over all the landscape an arch of beauty. Clouds, with the radiance of the setting sun, burning on their banners, drift lazily across the sky, or hang like purple clusters on the unseen trellis-work. The bay sleeps well, and her heaving bosom has become by the alchemy of sunset a pavement of splendor. It is for the feet of angels to tread. I can but clasp my hands in awe, and wonderment too big for utterance, and, turning my eyes to heaven, say: "But what must it be to be there?" People live a long while here; doctors are scarce. It is one of the most healthy cities in the world. If you compare the ladies of Portland with the ladies of New Orleans, you will find a weight. I am sure the former will take the prize. They are the very embodiment of health and vigor. Looking over large assemblages, or out on the Canal street of Portland, you can find few ladies who have not a delicate peach-blossom freshness in their faces, as though lilacs and roses lay dreaming side by side upon their cheeks, and strawberries were ripening upon their lips. Yet they are not beautiful, or even pretty women. There is an unevenness in the contour of, and often a masculine expression discernible about, their faces.

The Independent Order of Good Templars met here on the twenty-second of May, and closed their session harmoniously on the twenty-sixth. Delegates were present from almost every State in the Union, from England, Ireland, Scotland, Canada and the far West, amounting in number to about two hundred. The public meeting was a great success. The president of Maine gave an address of telling power. Two ex-presidents and the present mayor of the city made speeches. They stated that there was not one grog shop in Maine—not one licensed saloon-depot! One evening the Good Templars were invited to a sheriff's meeting. Several cases of debt-dealing had been captured, and the sheriff brought it out and emptied it into the gutter. As the foul stuff ran down—the only channel it ever should run down—Neal Dow and the Templars sang: "The year of jubilee has come." I thought it had. If all the soul-dampening freewill in New Orleans were to be emptied into the Mississippi, I believe it would carry by its awful swell any ordinary vessel over the bar, without the aid of Ed's or his jetties! The officers for the ensuing year are: Thomas D. Kaneo, Wisconsin; R. W. G. Templar; Rev. Mr. Todd, England; R. W. G. Counselor; Scott, St. Louis; R. W. G. Treasurer; W. Williams, Canada; R. W. G. Sec-

retary; Rev. Alfred E. Clay, Louisiana; R. W. G. Chaplain; Thomas A. Barclay, Scotland; R. W. G. Marshall; Mrs. M. B. O'Donnell, New York; C. S. I. Templar; Mrs. A. A. Brookbank, Mass.; R. W. G. V. Templar; Miss Mary L. Fairchild, Mo.; R. W. A. Marshall; Miss Jackson, R. W. I. Guard; — Stephens, R. W. O. Guard.

DEWDROP.

PORTLAND, MEINE.

Our Publishing House.

AS I am a member of the Book Committee, I wish to be heard on this subject. I have been on the committee only one year, and I live far away from Nashville, and I am, therefore, not as conversant with the business of the house as the other members of the committee.

I believe it very important that certain things should be done. The agent and the Book Committee should give to the church a detailed statement of the condition and business of the house. It ought to show the debts against the house, to whom due, when contracted and for what purpose, and when payable. The property ought to be put at its cash value. The shrinkage must be taken account of. Nothing but assets ought to be put down as assets. The debts due the house ought to be classified into good, doubtful and desperate.

The statement ought also to show the receipts from subscription to the *Christian Advocate*, and from advertisements in the paper, and likewise the expenses of editing, printing and mailing the paper. The same facts as to our Sunday school periodicals ought to be set forth. It ought to show the receipts from book-making, job work, the general business, donations, and all other sources; the number of books made and the number sold; the stock on hand, its kind and value, and such other facts as may be necessary to a full understanding of the condition and business of the house.

Such a statement might not be necessary if the house were in good condition; but the people are so peevish to most earnestly for contributions to save it. It is reasonable that people should ask: "How much is needed?" "To what will it be applied?" "If the amount called for should be given, will the debts then be paid, and will the house be safe?" "Is it necessary to have a book-making establishment at all?" "Had we not better sell out?"

The report of Dr. Redford to the Book Committee, at its last annual meeting, and the action of the committee, contemplate a full statement of the affairs of the house. It will probably show a debt of about \$200,000, even after the \$50,000 called for shall have been contributed. Now, if you will bear in mind that bonding the \$200,000, as proposed, is not to pay the debt, but merely to postpone the day of payment, you will see that the outlook is not favorable.

What is to be done? If we do nothing the house will certainly fail, an assignment will probably be made, and after all the assets shall have been applied to the liabilities, a heavy debt will still remain against the church. Of this there seems to be no doubt in the minds of the most competent judges. This debt will have to be paid. Repudiation in any form must not be thought of. With such a blot upon us, who would minister in our holy places? Who would worship in our altars? But no such calamity, I am persuaded, will ever befall our church.

Some say: "Sell out and wind up." This is easier said than done. There are liens upon the property amounting to \$118,000. These must first be satisfied. The property, if exposed to sale, would probably bring the amount of the mortgage debt—that much and no more—leaving a large debt unpaid. How shall that be wound up? Will our church property be liable for it?

Some suggest that we should give our printing business to the lowest bidder, and have no printing-house of our own. This, I think, would do well as an original proposition; but we have the house, and, unfortunately, the debts. We must first get rid of what we have—dispose of our property and satisfy our creditors—and then enter upon this new plan. But here arises the same difficulty: the assets, if put upon the market, will not yield enough to pay the debts. It is possible that there is a man somewhere who, if permitted, would take the property, pay the debts, and do our printing at

a reasonable rate. His advent would be hailed with joy.

There may be some unseen way of deliverance for us. Congress may appropriate some amount in payment of our claim against the government, or some other equally improbable event may happen, which will give us relief; but it is not wise to depend on these extraordinary means.

The church has an assurance that the errors of the past shall not be repeated. The statement showing the exact condition and the business of the house will soon be made. We will then see why the call for \$50,000 ought to be repudiated, and what amount of debt will remain unpaid. The pressing demands of the house ought to be promptly met. This will give assurance of final success. The bonds can then be sold, and the next General Conference ought to make provision for the payment of the interest and the final payment of the principal. This, extending through a term of twenty years, would be a light tax upon the church. A thousand men could pay the whole amount without feeling it, to say nothing of what one hundred thousand could do. I think the whole amount ought to be paid in a short time. We could do it if we would; but there is no probability that we will.

This course will disburden the Publishing House, and enable it to do its work well and cheaply. With a heavy debt, and high interest and discounts to be paid by the house, it cannot succeed. Free it from its encumbrances, guard its administration against useless expenditures, foster all its interests, and its success will equal that of any Publishing House in America.

But should the church prefer to change its plan by ceasing to print for itself, and getting the work done by contract, the best and the only way to do that is to put the house in the best possible condition, to dispose of the property and pay all the liabilities. No one can seriously think of saddling the new plan with an old debt.

Will our people meet the demand? I think so. Bring forward the statement, show them the inside of the house as well as the outside, and let it be known what each Conference, each district, each church, each man must do to save the house from bankruptcy and the church from dishonor, and the demand will be met.

H. E. JOHNSON.

MAINE, HAVEN, ME., May 20, 1877.

From Pensacola.

MR. EDITOR: We were disappointed that you did not favor us with your presence during the district meeting—home provided, etc. Guess you would not recognize our church building. After considerable expenditure of money, we had for the reception of the Conference one of the neatest churches in the land.

We had truly a delightful and profitable session; at least it was so to the church of Pensacola.

The brethren preached withunction. The Spirit of the holy One came down. Many, many souls were born into the kingdom, and the church was greatly built up. The meeting was protracted from the district meeting. Up to the time of its close thirty odd had been added to the church—I trust such as shall be saved—and more to follow. Magnify the Lord with me, and let us exalt his holy name together. You will pray for us, that the work of the Lord may continue to prosper in our midst.

Yours with fraternal greeting,

P. H. LIGHTFOOT.

PENSACOLA, FLA., May 20, 1877.

(Note.—Sorry that we could not be with the brethren at Pensacola. We were charmed with our brief glimpse of the city last year. May the good work in the church continue and grow.)

The Boston correspondent of the *Christian Intelligencer* reports that on the first Sunday of this month 2,000 persons were added to the churches of the city and its vicinity as the fruit of Mr. Moody's Tabernacle meetings.

Mr. Moody advises great care in receiving new converts into the churches. Once he thought they should be admitted immediately, but at late years he was of opinion that in many cases it was better to delay for a time.

Japanese officials commit suicide when found guilty of theft or embezzlement. American officials refer to their farms and receive the congratulations of friends.

such.

'To what port is a man sailing when
he is like an impregnable lover?
When he is bound to Jivro.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, JUNE 7, 1877.

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ROBT. J. HARP, PUBLISHER.

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Christ Always in Sight.

God took care, in the appointment
of the typical sacrifices, that the an-
cient worshippers should never forget
the foundation of their hope. The
bleeding victim was on the altar
from the first, and it was kept there
until the Savior came. The patri-
archs lived and worshipped with their
eyes fixed upon the slaughtered offering.
The services of the taber-
nacle and of the temple were always
associated with expiation. Daily the
blood flowed, and the smoke of the
holocaust went up. The paschal lamb,
and the lamb of the morning and
evening sacrifice, were familiar to
all, and the sprinkling of the mercy
seat with blood annually arrested the
attention of the people. Through all
the centuries of the preparatory dis-
pensations Christ was kept before
the gaze of faith. The world was
being imbued with the principle of
substitution, and educated in the
great doctrine of atonement.

The institution of the Lord's Sup-
per is a significant and instructive
symbol. Its purpose is evidently to
keep Christ always in sight, and to
keep his death as a sacrifice for sin
ever fresh in our thoughts. It was
instituted in part at least for this
end; to show forth the Lord's death
till he come. The prominence given
to this subject of Christ crucified in the
Scriptures, and especially in the
writings of the apostles, indicates
how vital to the Christian life is this
constant apprehension of Christ as
our sin-bearer.

Christ, as seen in the apocalyptic
visions, was the Lamb. "This will be
his title in heaven and through
eternity." "And I beheld, and lo,
in the midst of the throne and of the
four beasts, and in the midst of the
elders, stood a lamb as it had been
slain." The new, the universal, the
most rapturous song in heaven and
forever, will be "the song of the
Lamb." Its strain and burden will be:
"Worthy is the Lamb that was
slain to receive power, and riches,
and wisdom, and strength, and
honor, and glory, and blessing." Of
the ministrations of Christ to the re-
deemed in glory it is written: "For
the Lamb which is in the midst of
the throne shall feed them, and shall
lead them unto living fountains of
water." Our spiritual life here is
maintained by this constant view of
Christ as the Lamb of God, and it
would seem that in heaven we shall
look upon him evermore as the Lamb
that was slain. There will always
be this sense of obligation to him as
our substitute, the remembrance of
our sin in connection with him who
has redeemed us. There would, per-
haps, be a dark and threatening
shadow upon the sea of glass, and
in the heavenly Jerusalem, were
it not that "the Lamb is the light
thereof." Whether in this world or
in the world to come, Christ is to be
kept in sight. In this person the
atonement is enthroned, so that the
Lamb is in the midst of the throne,
and the streams of power and grace
flow from the throne of God and of
the Lamb. The sight that we have
of Christ in the first moment of our
responses is never to be withdrawn.
The first look of saving faith must
be continued while life lasts; and
when faith gives place to sight, the
eye will be fixed and riveted upon
the Lamb in heaven.

Our main care now should be to

keep the eye of faith fixed upon the
Savior. The believer's life must be
a life of faith of the Son of God. He
must keep himself in unbroken con-
nection with the sacrifice, and guard
against everything that impairs his
vision of the atoning blood. The
moment this view is obscured the
fearful shadows of condemnation
come over the soul, and the religious
atmosphere is filled with chill and
poisonous vapors. If the atonement
is in eclipse the night of spiritual
death gathers around us. Of the ex-
perience here, as well as of the city
above, the Lamb is the light thereof.
The darkness of doubt and guilt set
in so soon as our hold upon Christ is
relaxed. The consciousness of the
cleansing blood is the Christian's
peace, assurance and joy. It must
be in all his worship, in all his du-
ties and in all his thoughts. It must
be in him in life and in death, as it
will be present with him through
eternity.

How easily the love of the world
may come in to obstruct our view of
Christ! Many have reason to know.
How frequently carnal desires and
selfish purposes come between the
soul and the Savior the most of be-
lievers can testify. It will cost no
effort in heaven to keep Christ in
view, and to behold him as he stands
on Mount Zion, and as he shines re-
splendent in the midst of the throne;
but here we must watch unto prayer.
Faith implies effort. The striving
by which we enter the strait gate
must be continued if we would keep
in the narrow way. It is a lifelong
beholding that gives deliverance
from sin through the Lamb of God,
and brings the victory of final salva-
tion. It is the death of Christ that
saves, and that keeps us saved. It is
not an expedient that serves a pur-
pose, and to be forgotten, nor one
that is to be left among the rubbish
of a world and a race that is past, as
something merely to be remembered.
Christ, as the Lamb, abideth. He
must be always in sight here, and in
heaven the redeemed will look upon
him forever.

Suicide.

The unusual prevalence of suicide
at the present time is owing prob-
ably to two causes: The unusual
pressure of want and misfortune,
and the influence of religious skepti-
cism. Trouble alone would not suf-
fice to lead a sane man to self-de-
struction. He must get rid of the
conviction of accountability, and the
dread of something after death. If
he can persuade himself that there
is no hereafter, or that there is no
judgment to come, this escape from
suffering may be made to appear to
himself justifiable. No one who be-
lieves the Bible can make way with
himself unless reason be dethroned,
or his views of revelation be pervert-
ed. But the case is different where
the mind has divested itself of all
moral restraint, and where there is
no fear of God or of a future state.

The instinctive love of life is very
powerful, and operates universally,
but there are motives strong enough
to overcome it. The love of country,
parental love, devotion to the cause
of Christ, may be harnessed. Death
here is in the path of duty, but there
are good motives that are stronger
than the love of life. In dueling we
see the operation of motives wrong
in themselves, but still sufficiently
powerful to lead men to self-sacrifice.
In suicide there is nothing noble. It
is a species of cowardice for people to
seek to escape from the conflicts and
trials of life, and it is mean where
others are made to suffer by it. On
moral and religious grounds there is
no crime more flagrantly wrong, and
none that places the soul's salvation
so utterly beyond hope. If these
grounds, however, are swept away,
what restraint is there left? If there
be no God, and no life hereafter,
why should not the weary and
afflicted decide for themselves when
to end their troubles? They have
no religious consolations to support
them, they have no convictions to
deter them.

If a sane man can be an atheist, or
believe in the occult and unconsti-
tuted salvation of all men, we see no
reason why a sane man, with such
convictions, may not put an end to
his own life. To overcome the in-
stinctive love of life there must be
such powerful incentives as sorrow
and suffering supply; but where
there is no religious check these
often prove sufficient. The disorder
from which self-destruction springs
is no doubt often of a mental charac-
ter, but quite as frequently it is
moral. The restraints of religious
conviction—the fear of the here-
after—upon the unconverted are very
well exhibited by the great poet of
human character:

Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death—
The undiscovered country, from whose birth
No traveler returns, puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?

Christian faith and experience are
the true and only sufficient preven-
tives of suicide, so far at least as it is

not the result of insanity. The gos-
pel offers consolation to the troubled
soul, reveals the mission of sorrow as
a necessary part of our probation
for a better life, and enables the
sufferer to rejoice in tribulation.
While it brings resignation and deliv-
ers from the fear of death, it sup-
plies the highest motives for liv-
ing. The Christian has something to
live for beyond his family, his
business, or his personal comfort and
enjoyment. He is here both to do
and to suffer the will of God. For
him "to live is Christ." However
he may fall in his earthly enter-
prises, and to whatever straits of suf-
fering he may be reduced, the ab-
sorbing and supreme object of life
remains. He serves and glorifies
Christ, and runs his race with pa-
tience. He may grow weary, and he
may sometimes long for release. He
may sigh for the heavenly home,
and rejoice at the prospect of some
day putting off the harness of his
earthly pilgrimage. But he waits in
patience, and with manly courage
and fortitude fights the battle of life
to which God has called him. The
Jailer would probably have killed
himself but for the timely interven-
tion of Paul; but after his conver-
sion we doubt whether he could have
been tempted to draw his sword for
such a purpose. A man must either
lose his reason or his religion before
he will think of this dreadful expedi-
ent. Christianity teaches submission
to the Divine Providence, and makes
life, even under the darkest cloud of
sorrow, a gift to be sanctified and
cherished for the glory of the giver.
If it be a burden, as it often is, still
it is a burden to be cheerfully borne
until the Master calls us to enter his
joy.

Owing to the love of life which
God has implanted in man, suicide
will never become as common as
many other forms of crime, but it
will prevail more and more in pro-
portion as infidelity and atheism
spread. The gospel supplies the an-
tidote, and the most powerful mo-
tives to self-preservation. The time
may come, if it has not already,
when suicide must be treated as a
form of sin to be preached against,
even as we preach against other
monstrous and prevailing crimes.

Here and There.

June has opened warm and mien-
low. The sun is nearly at the height
of his power, and the summer child
of the sun has come in all its re-
fulgence. This year the country will
not be distracted with political
gatherings. The hopes, fears and
passions that agitated the people last
year will not disturb the community.
The country folk can attend to their
farms and plantations, to their stock
and crops, with the feeling that
political matters are settled for a good
while to come, and that they have
absolutely nothing else to do but to
push forward in the peaceful pur-
suits in which they are engaged.
May God be recognized in the field,
and in all business! We pray that
his blessing may be upon the tillage,
and that he may give us fruitful sea-
sons, and abundance of things need-
ful. By the way, do our agricultural
friends always recognize the connec-
tion which God has established be-
tween a consecrated spirit and the
equality and extent of the harvest?
The law of the first fruits is as beau-
tiful as it is divine, and appeals as
much to our reason as it does to our
devotion. The first of the corn, cot-
ton, wheat and fathings should be set
apart. The purpose will bring a
blessing upon every furrow, and the
fulfillment will enlarge the gather-
ing. "Honor the Lord with thy sub-
stance, and with the first fruits of all
thine increase; so shall thy barns be
filled with plenty, and thy presses
shall burst out with new wine." The
ancient farmers in Palestine had
this promise, and it is also for us.
The land is wonderfully productive,
and the times remarkably good, con-
sidering how negligent we are about
the conditions upon which the bless-
ings of Providence are based. We
once knew a wealthy merchant who
doubled his gifts to religious and
benevolent objects when his losses
were greatest. He took the hint that
God gave him. When times are
hard, and crops not remunerative,
we ought to know how to interpret
the handwriting.

President Andrews' communica-
tion in last week's Advocate was
suggestive and cheering. Religious
parents will send their boys where
they are likely to be converted. If
they should get nothing but religion,
this would be more than enough to
repay all trouble and expense. But,
with these favorable religious in-
fluences, the discipline of the mind
goes on all the better, and we have a
complete education where the moral
and intellectual training are kept
abreast. Such an institution as Cen-
tenary College is a fountain of sweet
waters. It furnishes life State with
good citizens, the church with in-
telligent and cultivated members
and preachers. The work that a col-

lege is doing must be judged more by
the quality of its graduates than by
their number. College life is thought
to be perilous to young men. This
depends. The German universities
are dangerous unless the character is
already established. Harvard is no
place for our boys; Yale is better, but
not safe. Our Southern Methodist
colleges are noted for the wholesome
and powerful religious influences
which pervade them. In this respect
Centenary is conspicuous, if not pre-
eminent. Money given for the sup-
port and endowment of this college
cannot do more good anywhere.

Certain politicians are trying to
stir up the Southern question. There
will probably be an organized op-
position to Mr. Hayes, and ready for
the onset at the October session. It
is this or nothing with the malcon-
tents. The bloody shirt has held the
Republican party together for eight
years, and it would seem that noth-
ing else can perpetuate its reign.
What a pity that people, both in the
State and the church, cannot mind
their own business. Mississippi and
Louisiana can take care of them-
selves just as well as Pennsylvania
and Ohio can take care of them-
selves. Is it not time that each
section shall mind its own affairs,
and that the national parties find
some other ground than that of
sectional bitterness and strife for
their existence? It is true the South
was beaten in the war, and it might
have been kept as a conquered
province if it had been politic and
practicable. But, having recognized
our status as States in the Union, re-
modeled the question of suffrage to
suit themselves, and made such
amendments to the constitution as
they desired, why should the North
continue to meddle? We may not
be able all at once to allay the pas-
sions and disorders of years of mis-
rule and wrong, but the States can
and are doing infinitely better for
themselves than was ever done by
Federal interference. The workings
of the President's Southern policy
thus far ought to satisfy all reason-
able men. To disturb or change it
would only bring us back to years of
further trouble and disquiet.

Methodism in India.

Bishop Marvin, in his letter about
Lucknow and Cawnpore, says:
At Lucknow we were very cordi-
ally received by the Rev. J. H.
Mearns and the Rev. J. Mudge,
of the India Conference of the Metho-
dist Episcopal Church. The former is
the pastor of the church, and the
latter editor of the Lucknow Witness,
the official organ of the church in
India. Here we spent a Sunday, and
preached for Bro. Mearns, and at
the hour for English service, to a full
and attentive congregation.

At Cawnpore Dr. Waugh had got
wind of our approach, and met us at
the station at eleven o'clock at night.
What delightful hospitality we had
under his roof! He could not tire of
talking about the kindness he had
received in Shanghai at the hands of
Bro. and Sister Lambuth.

Both at Cawnpore and Lucknow
the Methodist Episcopal Church has
a considerable society among the
English-speaking people. The mis-
sionaries of this church did not get to
work until after the Mutiny. Less
than twenty years ago, the bless-
ing of God has been upon their labors
in a remarkable degree. They have
prospered, for the time they have
been at work beyond what is
usual in other missions. So far as we
have had the opportunity of judg-
ing, the missionaries are men full of
energy, and greatly devoted to their
work. There is an Annual Confer-
ence organized, with four presiding
elders' districts. There are numerous
schools, and a theological seminary.

A number of native preachers have
been raised up, some of whom would
be a credit to the church anywhere.
Two thousand members, and more,
counting probationers, have been
gathered, and brought to a good
state of discipline, while the increase
goes on at a very encouraging rate.
I am inclined to think that the
success of this work is largely due to
the power of preaching. One diffi-
culty in the work of missions—so it
has struck me—is found in the fact
that the missionary, beginning to
preach in a new language which he
does not use with facility, finds it
difficult to get into the spirit of his
theme, and, by the time he has got
to feel at home in the language he
has fallen into a humdrum habit that
has little of real, fervent power in
it. From several circumstances I am
led to believe the American Metho-
dists have risen to a better standard of
extemporaneous freedom and fervor
than is common here. This is no less
essential in preaching to the heathen
than to the unconverted at home.
The heathen are not converted by
arguments, but by the "testimony of
Jesus." The power of the witness is
the condition of success with the
missionary. See Acts 1, 8. It is not
logic that conquers hearts; it is
Christ. The voice of the earnest
witness of Christ is more potent with
the common run of men than all the
dialectics of the world, from Aris-
totle to Bredoe.

The work of the Rev. William
Taylor in India is a striking illus-
tration of this. At the beginning of
this decade he began a series of ap-
pointed labors among the English-speak-
ing people of the cities, especially in
the central and southern part of the
country. Religion was confessedly at
a low ebb. The churches were eul-
turedly formal and lifeless. But few
of the Europeans were religious, even in
a formal way. Many of them were
shamelessly wicked. The Eurasians,
sometimes called Indo-Europeans,

were, as a class, dissolute even to
recklessness. Like the mulattoes of
America, they had their origin in
sin, most of them, though the great
majority now have their existence
through one or two or more genera-
tions of lawful marriage. They are
despised and hated by the Hindus,
and have been in former times, and
to a considerable extent still are, to
the English. Both among the Eng-
lish and the Eurasians the preach-
ing of Taylor produced a wonder-
ful effect. Widespread revivals pre-
vailed in Bombay, Calcutta and
many other places. The converts
were not willing to go into the for-
mal churches accessible to them. In
Bombay they petitioned Mr. Taylor,
in a formal way, to organize a
church. Many derided the work as
mere excitement, which would soon
die out. But, after five years, it has
borne the test. Backslidings have
been remarkably few, while the
churches show an unusual per cent.
of men and women actively engaged
in the work of Christ. The spiritual
aroma of their public assemblies is
like odors wafted from the garden of
God. It is the richest perfume we
have inhaled anywhere in the Orient,
except in the Conference and love-
feast at Shanghai.

Out of this work a separate Annual
Conference has been organized—the
South India Conference. It is a self-
sustaining Conference, receiving no
aid from the Missionary Board.
Every circuit supports its own
preachers, and undertakes to go into
the regions accessible, in missionary
labors among the heathen. Besides
the experiment is wonderfully
satisfactory. The churches are re-
markably liberal in supporting their
pastors and are beginning to build
good churches and parsonages, thus
anchoring themselves in the country
by real estate titles. This will be
found to constitute an epoch in the
history of the church in India.

The China Mission.

The China mission, M. E. Church
South, U. S. A., Shanghai, China,
held its 3rd Annual Conference in
Shanghai, December 22, 1876. Bishop
Marvin presiding; A. P. Parker,
secretary. Present: Y. J. Allen, A. P.
Parker and J. W. Lambuth, mem-
bers of the mission; Rev. E. R. Ifendrix,
visitor.

Six native preachers were present
at the quarterly meeting held for the
natives: Dsu Tsee zeh, Dzung
Yung-chung, Yung Kin-san, See
Tsee-khar. Two were elected and
ordained elders in the church: Dsu
Tsee zeh and Dzung Yung-chung.

Bro. Fong and Tsung remain on
trial.

The number of districts included
in this mission at present are: Shang-
hai district, Neizung district, Kar-
ding district and Sochow district.

SHANGHAI DISTRICT.

We have in this district: Foreign
missionaries, Y. J. Allen and J. W.
Lambuth; native missionaries, Dzung
Yung-chung, Yung Kin-san, and See
Tsee-khar. There are six churches—
four at Shanghai, one at Fuh whoa,
six miles distant, and one at Sing-
kyung, eight miles distant. Three
are foreign-built houses, and three
are native buildings rented.

We have four schools in this dis-
trict—one girls' boarding school, one
girls' day school, one day school mixed,
and one day school for boys; fifty-
two children under instruction.

We have two Sabbath schools, and
six teachers, with eighty children
and women under instruction.

In this district we have four Bible
women at work among the women,
and they are doing a good work.

NAZANG DISTRICT.

Fong Kwung hung is the preacher
at Nazang and Wangdoo. We have
two churches—one at Nazang,
which is foreign built, and one at
Wangdoo, which is a native building
rented.

There are two schools at Nazang—
one boys' school and one girls' school;
in all, twenty-seven children. We
have one Sabbath school there, with
thirty-five scholars and two Sabbath
school teachers.

KARDING DISTRICT.

Tsung Saw-tung is the preacher
at Karding. We have one church
there, a native building rented; one
school, with twelve children under
instruction; one Sabbath school,
with twelve scholars and one teacher.
We hope soon to bring in the village
of Lutze into this district.

SOCHOW DISTRICT.

Foreign missionary, one—A. P.
Parker. Native preacher, one—Dsu
Tsee zeh. We have two churches
there, both native buildings, one the
property of the mission, and the other
rented. There are two schools
—one a boys' boarding school, with
twelve children under instruction;
one day school, with five children at
present. Two Sabbath schools—one
with fourteen children, the other
about twenty. There are two or three
teachers. The city of Quianan is
now included in this district, where
a house will be prepared for preach-
ing.

REVIVAL IN MACON, GA.—The
daily services at First Street church,
of which we made mention week be-
fore last, says the Southern Christian
Advocate, are continued with un-
abated interest, and at the time we
write (June 1) there is no indication
that they can, with any propriety,
soon be closed. The congregations
are large and profoundly serious, and
interest in the services, afternoon and
night, is unflagging. Bro. Lewis, the
pastor, informs us that sixty have
thus far made a profession of saving
faith in Christ, and that there have
been seventy-five accessions to the
church, by profession of faith and
certificate, during the meeting and
within a few weeks preceding the
special services.

On our third page will be found
one of Bishop Marvin's entertaining
letters in full.

Madagascar.

Rev. Mr. Cousins, of Madagascar,
in his address at the recent anniver-
sary of the British and Foreign Bible
Society, said:

We, the missionaries of Madaga-
scar at the present day, are sometimes
greatly troubled when we see so
many nominal Christians, who have
come into the church of Christ sim-
ply as the result of a great impulse
that seemed to seize upon the whole
nation. In many cases there has
been little personal knowledge or
conviction. There are many who
will tell us in the plainest language:
"We pray simply because the Queen
prays;" but then we look round us
and we see these older Christians,
whose faith was nurtured during the
dark and trying time of persecution;
and they are the leaven at work leav-
ening the whole lump. And then
we look at our mission schools; we
have some 700 of them, in which 45,
000 are being taught. Bibles are
used in all the schools, and we know
that when a Malagasy child learns to
read, the first book he will read will
be the New Testament. (Applause.)
Thus we look to this appreciation of
God's word, this strong love of the
Bible that was developed during the
time of the persecution, as the na-
tion's safeguard against their be-
coming simply nominal Christians.
Then this general appreciation and
acceptance of the Bible on the part
of the Malagasy makes us hopeful that
they will never as a nation yield to
the attacks of popery. (Hear, hear.)
You may know that the Jesuit mis-
sion in Madagascar is a very strong
one, which has some 60 agents placed
in different parts of the island. Some
of these are in the capital, some at
Tamatave, some in the Betsileo coun-
try. These men make violent attacks
upon our version of the Bible, and the
natives very naturally turn to them
and say: "Where, then, is your trans-
lation? If you say that the translation
of these Protestants is so thoroughly
faulty, why do you not give us a
more perfect version?" (Hear, hear.)
In a Malagasy periodical, printed
at the Jesuit Press, grave accusations
are brought against us. Our version
is charged with many faults; among
others it is charged with being a mis-
translated version. The Malagasy are
gravely told that the Protestant mis-
sionaries have defrauded them of one-
seventh of the Bible—that we have
not given them the Apocrypha. They
tell us that we have kept from the
Malagasy seven entire books and
parts of two others; that we have
kept from them 136 chapters, and
some 4,600 verses. These things are
gravely set forth in a Malagasy peri-
odical published monthly in Antan-
anarivo. Why, my lord, these very
men who are so indignant at our
shortcomings have never yet given a
version of the New Testament even.
These men who are so enraged be-
cause we have kept from the people
the story of Bel and the Dragon, and
the story of Tobias and of Judith,
have never given a complete version
of a single gospel even till the last
few years. I relate, however, to
note that since I left Madagascar last
year there has issued from the Roman
Catholic press of Antanarivo a ver-
sion of the Gospel of Matthew, which
I hold in my hand. Thus they have
at last yielded to the pressure; but
they are afraid of the simple word of
God, and this version—though in the
main the translation is not a bad one
—has a great number of anti-Protestant
notes appended to it. These men
are intensely afraid of what they
think leads the people to Protestant-
ism.

The annual commencement exer-
cises of Chappell Hill Female Col-
lege, Chappell Hill, Texas, close on
Wednesday, June 20. Bishop Dag-
gett delivers the commencement ser-
mon on Sunday, June 17. Rev. Dr.
Shapard delivers the annual literary
address. Rev. R. T. Nabors, of Hous-
ton, also delivers a special sermon.
It will be a most attractive com-
mencement, judging from the pro-
gramme. President Pitts will accept
our thanks for an invitation to be
present.

The commencement exercises of
Wesleyan Female Institute, Staun-
ton, Va., begin June 17, with a com-
mencement sermon by Bishop Kav-
anagh at eleven o'clock A. M., and
an annual sermon before the Young
Ladies' Christian Association by
Rev. John A. Kern, of Baltimore, at
eight o'clock P. M. The exercises
close on Wednesday, June 20.

The catalogue of Emory and Henry
College, Virginia, shows this old and
sterling institution to be enjoying a
good degree of prosperity. There are
in all departments one hundred and
thirty-six students. Commencement
exercises are on June 20.

The annual celebration of the Dia-
lectic and Philosophic Societies of
Vanderbilt University takes place
June 18. We are indebted to the
committee of invitation for a pro-
gramme of the exercises. Wish we
could be there.

A notice of the closing exercises of
Vanderbilt University will be found
on our eighth page. They open with
a sermon by Rev. Dr. A. W. Wilson,
of the Baltimore Conference, on Sun-
day, June 17.

The degree of master of arts was
conferred on the Rev. J. M. Boland
by the Hwassee College, of East
Tennessee, at its recent commence-
ment.

The programme of the closing ex-
ercises at Whitworth College will be
found on our eighth page this week.
Commencement day is June 20.

Farm, Garden and Household.

COUNTRY LIFE.

A country life is sweet,
In moderate cold and heat,
To walk in the air, how pleasant and fair
In every field of wheat.
The sight of flowers adorning the bowers,
And every meadow's brow;
So that I say, no country may
Compare with them who clothe in gray.
And follow the useful plow.
Then rise with the morning lark,
And labor till almost dark;
Then, folding their sheep, hasten to sleep;
While every pleasant park
Next morning ringing-birds are singing;
On each tender bough.
With what content and merriment
Their days are spent whose minds are not out
To follow the useful plow.

RAISING TURKEYS.

There is no fowl more profitable to raise than turkeys, the bronze variety being the largest and most profitable. They require a free range over the fields, and large flocks often obtain all the food they need in foraging on grasshoppers and grain fields, after harvest. Farmers who have no near neighbors might make considerable money on them, as they always command a fair price in November and December. If one had the conveniences for keeping enough stock to produce 500 turkeys annually he could easily clear \$500 on them, and possibly more. A large yard, with a fence 12 feet high, would be required to inclose them at night, with poles to rest upon, some low and some high, to give them a chance to reach the highest easily. No protection is needed in the coldest weather, as we often see them choosing the ridge of a barn to roost on in winter, in preference to roosting under a shed. Around this yard might be placed empty barrels on their sides for them to lay in, first throwing in a few inches of dry earth, over which place some fine cut straw, with a narrow board in front to keep it in its place. A cheap shed on the north side would be a good thing for them to run under in severe storms. Then as many coops would be required as you have breeding turkeys, which should be placed outside of this yard as they hatch, and as far apart as you have space for them—50 to 100 feet, if possible. These coops should be well made, as they will last for many years. Let them be of a triangular shape, and water-proof on three sides, the front being slatted up. Make them large, because a turkey with a large brood must have ample space. Where the coops are to be set it would be a good plan to place a few inches deep of earth, so that the ground in the coops would never be wet in the severest storms; and when the young broods are hatched, very wide pieces of boards should be provided to set up in front of each coop at night, secured by stakes, to prevent any rats or other vermin entering them, and also to keep the young turkeys inside the next morning till the dew is off the grass, and, if stormy, keep them in all day. Perhaps it would be better to hatch the most of the broods under hens, placing nine eggs under each. As turkey raising is now confined to raising from 10 to 50 upon farms, my remarks, as applying to 500 or more, are not based upon actual experience in raising that number, but rather on what in my opinion would be required to make the business a success; and I think the subject one that farmers should consider, in order to make all the money that they can in such a branch of business. *Farmers' Friend.*

THE SUPERPHOSPHATES IN GARDENING.—We advise no one to rely wholly upon any commercial fertilizer for the nourishment of his garden plants. Make your garden rich with stable manure and home-made compost, after which get, if you can, a good and pure article of concentrated manure from a manufacturer or dealer whom you can trust, and use it as an auxiliary.

Apply on garden beds, already moderately manured with stable manure, and intended for vegetables, at the rate of four quarts to the square rod, mixing it with a wheelbarrow load of compost—spreading broadcast, and digging it in with a spading-fork or a pronged hoe.

For beans, sugar corn, melons, cabbages, cucumbers, squashes, tomatos, etc., apply a large tablespoonful to each hill, mixing it well with the soil before putting in the seed or plant, as in some cases it is not safe to permit it to come, in a mass, in direct contact with them. Some apply one-half the quantity they propose to use at the time of planting, and the other half as a top-dressing at the first hoeing. *Semi-Tropical.*

SOOT FOR SEED CORN.—A New Hampshire farmer made the following experiment: He took a pint of seed-corn and mixed it with half that quantity of soot, with water enough to moisten it. He also took a pint of seed-corn, and soaked it in the same quantity of water. The two lots were planted the next day. The soot and water seed-corn came up three days before the other corn did. After the second time hoeing the difference in color as well as height could be told fifty rods distant. That which was planted with soot was of a dark-green color, and the other was of a lighter hue. Soaked seed-corn, however, should never be put into dry soil, but in fresh, moist earth.

RUTABAGA.—The rutabaga or mangel plant is usually grown from divisions of the roots, for every portion which has an eye will form a plant. Occasionally persons prefer to grow from seeds. It will take two years to obtain a strong plant from seed, but a package of seeds in two years will give enough plants to stock a neighborhood (give a good, rich, deep, mellow soil, both to seeds and plants). In the spring, two weeks before frost is gone, cover two of the finest roots with barrels. Then throw over the roots and around the barrels leaves, straw or manure, and the earliest and tenderest stalks will be the result. *Vick's Vegetable Garden.*

MISCELLANEOUS.

War! War! War!

ATTENTION!

HEADQUARTERS OF THE
Howe Sewing Machine Co. of the South,
NEW ORLEANS, MAY 12, 1877.

THE HOWE
SEWING MACHINE CO.
DO THIS DAY
DECLARE WAR
WITH THE ENTIRE
SEWING MACHINE WORLD!

Reducing their \$70 Sewing Machines
TO \$25 EACH.

CALL AT HEADQUARTERS—183 Canal St.
D. P. PERRY, Agent.

Country Orders for Millinery
AND
FANCY GOODS!

All the Latest Novelties and Patterns
OF



Spring and Summer Fashions.
My selection embraces everything NEW and
STYLISH, and is sufficiently extensive to please
all tastes. My familiarity with the business, dis-
tained by an experience of over twenty years, en-
ables me to purchase all goods from first hands,
thus securing to my customers the very lowest
prices, and perfect quality.

BARGAINS
Both in Price and Quality of Goods,
that will suit the purse and captivate the taste.
Parties in the country who are unable to visit
themselves, can have orders filled promptly by giving
the price and style of goods they desire, and the
name and location of the store.
F. R. HARRISON,
Dealer in Millinery and Fancy Goods,
27 and 29 1/2 Canal St., New Orleans.
Second floor above Customhouse.

TUTT'S PILLS

A distinguished physician of New York says:
"I have used, in my daily family, I hear of
from not only among the poor, but their virtues
are ascertained from the many of the wealthy
and the rich. Knowing the quantity from the
long connection with the medical profession, I
have great confidence in their merit, and of late
have often prescribed them with the happiest
results. In cases where I have used them, I have
often seen the effect on the system."

Dr. Tutt has
been engaged in
the practice of
medicine thirty
years, and for a
long time has
been the possessor
of the highest
reputation in the
medical profession
of his country.
He has been
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TUTT'S PILLS
CURE SICK HEADACHE.
TUTT'S PILLS
CURE DYSPEPSIA.
TUTT'S PILLS
CURE CONSTIPATION.
TUTT'S PILLS
CURE PILES.
TUTT'S PILLS
CURE FEVER AND AGUE.
TUTT'S PILLS
CURE BILIOUS COLIC.
TUTT'S PILLS
CURE KIDNEY COMPLAINT.
TUTT'S PILLS
CURE TORPID LIVER.
TUTT'S PILLS
IMPART APPETITE.

NOTICE.
I HEREBY LEAVE to announce to my friends and
acquaintances that I have associated myself
with MR. JOHN W. MADDEN in the
Mercantile Stationery Business,
AT THE OLD STAND,
73 CANAL STREET.

STABLE AND FANCY GOODS,
AND
MOST COMPLETE AND EFFICIENT PRINT-
ING OFFICE IN THE SOUTH.

M. H. APPELATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS.

Richards. The rutabaga or mangel plant is usually grown from divisions of the roots, for every portion which has an eye will form a plant. Occasionally persons prefer to grow from seeds. It will take two years to obtain a strong plant from seed, but a package of seeds in two years will give enough plants to stock a neighborhood (give a good, rich, deep, mellow soil, both to seeds and plants). In the spring, two weeks before frost is gone, cover two of the finest roots with barrels. Then throw over the roots and around the barrels leaves, straw or manure, and the earliest and tenderest stalks will be the result. *Vick's Vegetable Garden.*

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INSURANCE.

Twenty-Eighth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 19, 1877.

The Trustees, in conformity with amended charter, submit the following statement of the affairs of the Company on the thirtieth of April, 1877:

Assets:
Real estate, \$100,000 00
Marine losses, 7,285 41
River losses, 25,340 20
Taxes, expenses, dis-
count in lieu of pay-
ment, etc., \$5,492 34
Less reserve, \$1,524 35
Total assets, \$136,204 26

Liabilities:
Bills receivable, \$100,000 00
Loans on bonds and mortgages, 55,993 50
Loans on call, 17,551 15
Cash, 63,846 71
City bonds, 13,870 80
Bank and other stocks, 73,435 63
Real estate, 19,314 66
Premiums in course of collection and
unpaid account, 31,453 91
Total liabilities, \$312,024 71

The above statement is a true and correct
transcript from the books of the Company.

THOS. A. ADAMS, President.
HENRY V. OGDEN, Secretary.

Witness my hand and subscribed before me this
fourteenth day of May, 1877.

W. B. KLEINPETER, Notary Public.

The Board of Trustees this day resolved that,
after paying the annual dividend of FIFTY PER
CENT on the capital stock of the Company, a
dividend of TWENTY PER CENT on the profits
be paid on MONDAY, June 11, to those parties en-
titled to receive the same.

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HARDWARE, STOVES, ETC.

RICE, BORN & CO.,

89 CANAL STREET.

BRANCH STORE—297 MAGAZINE ST.

WAREHOUSE—143, 145 & 147 MAGAZINE ST.

NEW ORLEANS.

IMPORTERS AND DEALERS IN

FOREIGN AND DOMESTIC

HARDWARE!

BUILDERS' HARDWARE,

GRATES, CUTLERY,

STOVES AND RANGES,

HOUSE-FURNISHING GOODS, ETC.

Sole Agents for the

CHARTER OAK STOVE.

The best Cook Stove in the world. Will last

twenty years, and do more work with the

same amount of fuel than any other stove that

was ever made. Does not require oil or

gas. Burns wood, coal, or kerosene. No

smoke. No draft. No draft. No draft.

Stoves! Stoves! Stoves!

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SAVINGS BANKS.

NEW ORLEANS

SAVINGS INSTITUTION.

Incorporated March 15, 1855.

180 CANAL STREET.

OFFICERS:

DAVID URQUHART, President.

THOS. A. ADAMS, First Vice President.

THOS. A. ADAMS, Second Vice President.

CHARLES J. LEEDS, Third Vice President.

CHARLES J. LEEDS, Treasurer.

TRUSTEES:

THOS. A. ADAMS, George Jones,

THOS. A. ADAMS, Charles J. Leeds,

THOS. A. ADAMS, Samuel Johnson,

THOS. A. ADAMS, A. Moulton,

THOS. A. ADAMS, E. A. Palfrey,

THOS. A. ADAMS, George Jones,

THOS. A. ADAMS, Charles J. Leeds,

THOS. A. ADAMS, Samuel Johnson,

New Orleans Markets.

ADVOCATE OFFICE.
New Orleans, Tuesday, June 6, 1877.
HONORARY.

We are without any marked change in this department. Some days a slight improvement in the demand for money is apparent, which is met readily by bankers, who are anxious to loan on good collateral or to all firms, and at low rates, while the more needy ones are treated with coolness.

The sales of City and State bonds continue large, and usually at full prices; but to day another decline took place in State bonds, owing to a decline of South Carolina bonds in New York, which singularly affected Louisiana. The closing figures at three P. M. as reported by Messrs. Townsend & Lyman, bankers (the latter being president of the Stock Exchange) are as follows:

Gold bonds, 100's, 105 1/2 (105 1/2)
City premium bonds, 105 1/2 (105 1/2)
State bonds, 105 1/2 (105 1/2)

Commercial paper unchanged.

COTTON.

Extracts from W. C. Wain & Co's Liverpool Cotton Circular of May 18, 1877.

Our market the past week opened with increased weakness, the demand continuing small, and the supply offering large. Prices became weak and irregular, and on Tuesday were reduced 1-16d. to 1-16d. Yesterday and to-day there has been more doing, and a steadier tone, and most descriptions of cotton are to-day worth the quotations, which show a decline on the week of 1-16d. in American, and 1-16d. to 1-16d. in other sorts.

Future, after being flat and lower, are now steadier, but still 1-16d. to 1-16d. below our last week's quotations. We now quote American, from any port, basis middling, low middling clause, deliveries May, 53 1/2; June-July, 53 1/2-53 3/4; July-August, 53 1/2; August-September, 53 1/2-53 3/4; and September-October, 53 1/2-53 3/4. November-December shipments of new crop have been done occasionally at 1-16d. per selling vessel, but they are not much in demand.

The stock of cotton held by English spinners we now estimate at 135,000 bales, against 185,000 last year, and 202,000 the year before at same date.

At Manchester this week buyers have been more willing to operate at the low prices ruling, and there has been a moderate business done. To-day there is much less depression, and sellers are less anxious to secure orders.

At Bombay, for the week ending the seventeenth instant, the receipts have been 57,000 bales, against 44,000, and the shipments to Europe 51,000, against 54,000 same week last year. The total receipts from January 1 to date have been 804,000 bales, against 738,000, and the shipments to Europe 588,000 bales, against 510,000 same period last year.

Report of Dealers' Cash Prices.

At Wharf.

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00
Ox-drawn scrapers	10 00	4 00

Wagon, two-horse	50 00	75 00
Wagon, four-horse	100 00	150 00
Wagon, two-horse, thin skel.	40 00	75 00
Wagon, four-horse	80 00	100 00
Wagon, four-horse	100 00	150 00
Ox wagon	80 00	100 00
Ox cart, complete	110 00	130 00
Ox cart, complete	110 00	130 00
Trunk cart, complete	110 00	130 00
Plantation cart	110 00	130 00
Trunk cart	110 00	130 00

IRON BUILDING MATERIAL.

Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00
Bricks, 1000	10 00	1 00

SASH, BLINDS AND DOORS.

Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00
Window sash, 12 lights	10 00	1 00

CROCKERY.

Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00
Butter, 1 lb.	10 00	1 00

FRUITS.

Dried apples, 1 lb.	10 00	1 00
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NEW ORLEANS MOVEMENT.

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SEWING MACHINES.

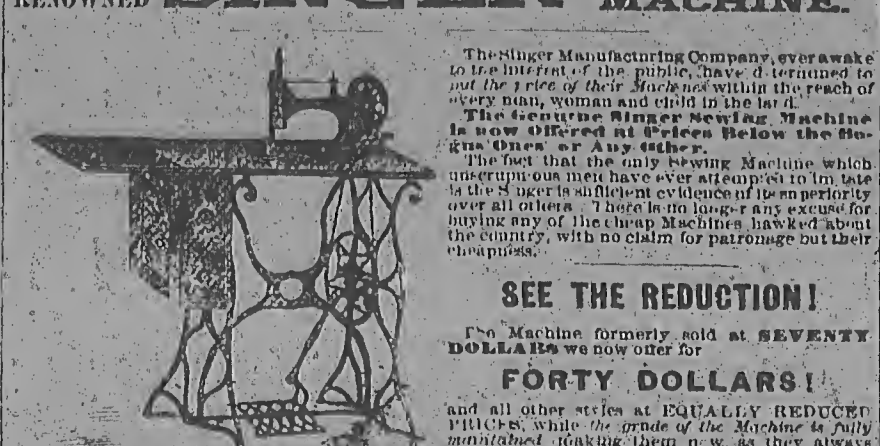
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EASES OF THE EYES."
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Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.
Rosenwald circuit at Rosenwald, June 24, 1877.
Madison circuit at Woodville, June 24, 1877.
Pearl River circuit at Pearl River, June 24, 1877.
Madison circuit at Woodville, June 24, 1877.
Pearl River circuit at Pearl River, June 24, 1877.
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Pearl River circuit at Pearl River, June 24, 1877.
Madison circuit at Woodville, June 24, 1877.
Pearl River circuit at Pearl River, June 24, 1877.
Madison circuit at Woodville, June 24, 1877.

VICKSBURG DIST.—THIRD ROUND.

Warren circuit at Oak Ridge, June 17, 1877.
Cayuse circuit at Reeves Chapel, June 24, 1877.
Rocky Springs circuit at Rocky Springs, June 24, 1877.
Warren circuit at Oak Ridge, June 17, 1877.
Cayuse circuit at Reeves Chapel, June 24, 1877.
Rocky Springs circuit at Rocky Springs, June 24, 1877.
Warren circuit at Oak Ridge, June 17, 1877.
Cayuse circuit at Reeves Chapel, June 24, 1877.
Rocky Springs circuit at Rocky Springs, June 24, 1877.
Warren circuit at Oak Ridge, June 17, 1877.

BRANDON DIST.—THIRD ROUND.

Morton and Forrest at Fort St., June 24, 1877.
Brandon station, June 24, 1877.
Brandon station, June 24, 1877.
Brandon station, June 24, 1877.
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Brandon station, June 24, 1877.

MERIDIAN DIST.—THIRD ROUND.

Meridian station, June 17, 1877.
Meridian station, June 24, 1877.
Meridian station, June 24, 1877.
Meridian station, June 24, 1877.
Meridian station, June 24, 1877.
Meridian station, June 24, 1877.
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Meridian station, June 24, 1877.
Meridian station, June 24, 1877.

SEASHORE DIST.—THIRD ROUND.

Columbia, June 17, 1877.
Columbia, June 24, 1877.
Columbia, June 24, 1877.
Columbia, June 24, 1877.
Columbia, June 24, 1877.
Columbia, June 24, 1877.
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Columbia, June 24, 1877.
Columbia, June 24, 1877.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.
Franklin, June 24, 1877.

CRYSTAL SPRINGS CAMP MEET-
ING.

The 21st annual camp meeting will be held on the Hamilton camp ground, near Crystal Springs, beginning on Wednesday, August 2, and to continue not less than eight days.

SEASHORE CAMP GROUND.—The
camp meeting on Seashore Camp Ground for 1877
will commence on Wednesday, the eighteenth day
of July, and continue for eight to ten days.

The trustees have resolved to allow no money to be collected for special parties, and all persons having vegetable, poultry, meats, eggs, etc., produce of the land or sea, are invited to furnish the same for sale at the camp meeting on all week days—not on Sunday. By order of the board.

PHILIP HALLABAN, Secretary.

DR. ROGERS' is Powder.

CITRATE OF MAGNESIA.
During the past twenty-five years it has re-
ceived universal recognition as a pleasant
stimulant of the stomach, heart, and all con-
diments of the blood, and it is a powerful
diuretic. It is a powerful purgative, and it is a
powerful purgative, and it is a powerful purgative.

J. R. KNAPP, DENTIST.

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PATRONIZE HOME INDUSTRY.

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AND 106 MAZZARINI STREET,
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REMOVAL.

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Cor. of Canal St. and Exchange Place.

The Best Photographic Pictures

IN THE SOUTH, in Every Style of the Art.
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and all other photographic work in the tele-
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work. Prices moderate.

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MANUFACTURER OF
FURNITURE.

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DIRECT IMPORTER OF
French China, English Granite,
AND PORCELAIN DE TERRE.

LOOK AT THESE PRICES!!

GREAT BARGAINS OFFERED IN THE
ABOVE GOODS.

FURNITURE.

ALL KINDS OF FURNITURE,
SUCH AS:
BED-ROOM SETS,
PARLOR SETS,
CHAIRS,
LOUNGES, ETC.

For sale at the Lowest Prices by
JOHN BOIS, 152 Camp Street.

SPECIAL NOTICE.

Second-hand Furniture bought and sold, and liberal
CASH PRICES PAID.

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Work on time and to every business
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Publisher and Manufacturer of the Christian
Advocate, 411 Morgan Street, New Orleans.

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For Cards and all other work, the best. Nine styles, from \$5.00 up
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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

NO. 24.

News of the Week.

Gen. Grant, on Saturday, luncheoned with Earl Granville and in the evening dined with the Marquis of Herford.

St. Louis, June 10:—Latest accounts from the West say the Mississippi river at and a little below Kansas City is still rising and doing great damage. The water is higher than at any time since the flood in 1844.

LONDON, June 6.—An official report received at Constantinople today from the Governor of Herzegovina confirms the reported defeat of Montenegrins' and Herzegovinians, on the fourth, in the battles of Krljats, with heavy loss, by Sulfman Pasha.

From the Work.

“If the Lord will,” we are going to hold one such meeting in the

P. H. MOSS, P. C.
DEPT. L. A., May 30, 1877.

P. H. MOSS, P. C.

progress in the district on the Monge and Delhi work; and at Delhi we have had a gracious revival. When I heard from there last, thirty-three had been converted and joined

Boston, Moody and Sankey.

comes to the climax or the clinching point you can hear sobs and sobs, and see many a wet cheek and glistening eye. In this connection Moody said: "Some years ago there came into my office in Chicago a man fresh from the penitentiary, seeking work. He was one of the hardest-looking customers I had ever met. I said: 'Be seated, my dear sir, and I will see what I can do for you.' It was dinner-time, and, taking him by the hand, I invited him to dinner. He wanted to back out, but I took him by the arm and persisted. When we got home I introduced him to my wife. My little daughter was playing in the room, and I said: 'Emmily, go and tell the gentleman, How do?'"

And she ran and gave him her dear little hand. Then I said: 'Kiss the gentleman, Emily.' The little darling threw her arms around his neck and kissed him. The rough man's heart was broken. He wept like a child, and I prayed with him. He was converted and became a very useful man."

Two Hundred and Eight Dollars.

JAS. A. GODFREY, P. E.
CLINTON, LA., JUNE 6, 1877.

Friday evening, when, the work of the week being over, the young ladies, under the guidance and in the presence of their accomplished teachers, receive their friends. I thus had an excellent opportunity of noting their bright and spirited conversation, and the ease and grace of their manners. The large and handsome parlors were filled with the students and their visitors, and the hum of a lively conversation and happy laughter was interrupted only by the slight rustle of a dress.

When the young ladies sang, performed on the piano or recited selections from the English or French classics. From what I saw I am convinced that this school combines the most thorough system of study with the watchfulness and care of parent home life."—*New York Evangelist*

The Congregationalists figure up 646 additions to their churches dur-

PREPARED BY
R. STEVENS, Boston, Mass.

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little black head, a long round body, four brown wings and six little legs. I suppose they thought they would get up a "surprise party," and came and visit us to-night, but I'm not a kind. But how rejoiced the Slavics, and how they are out with bows and lances, catching them by the hind legs. So then they are as small of a treat as the first feast of the "Lentilles," when the clouds came with the cold wind, and fell all about the Hebrew camp in the wilderness. They have their fare to be used.

"They do not come on wings very often, and I am thankful for that, because when they do come, they take possession of everything," but instead of ranting us out of the house, we go to bed and let them have it their own way. Poor, foolish things! they chatter about the lumps, but when the light is put out they are lost, and something comes in the dark to eat them up. In the morning there is no trace of their left but hundreds of little brown broken shells everywhere.

The Simulsi say that these queer insects are the white ants in *one* stage of their existence. If so, it is truly a wonderful change from the little ant that builds a great mound for itself, with long covered passages way leading off from it in several directions. They give a great deal of trouble in this country by taking possession of a post or pillar or perhaps a beam or rafter, and eating through and through the wood so that it crumbles away like a honeycomb. They love cool, dark damp places, and often in a single night they will hold several feet of their little

They like to eat pine wood better than any other kind; so if you ever send me a missionary box you may be almost sure that some day or other it will fall to the white rats and they will make a grand feast over it, and have a jubilee, until the poor old box can stand it no longer but fairly splits its sides with indignation. I sometimes think they can munch pine wood; for they will build their road and come up to the second or third stories of a house, in pursuit of a little box you may have tried to

"But even these are but little mis-
signs, and we should learn of
their ways and be wise. I never saw
them building their road down. They
are always up to something, and
seeking their highest good. I should
not wonder if they had chosen "on-
ward and upward" for their motto.
That is a good one for everybody."
Mary L. Curt in "Children's Work
for Children."

A Boy's Influence.

The following incident, related by the late Mrs. Neal, of England, beautifully illustrates the power of example: We give it, hoping it may be an encouragement to all young people to be faithful to their obligations, that they may realize in their own lives "that whosoever honor God God will honor."

"Dr. Neal says he was visiting a large school, and among other places he was shown a room, or dormitory as they called it, where as many as eighty boys slept. It is not present a rule of the school that before their future silence shall be kept for a certain length of time so that all the boys may kneel and pray undisturbed. Now, twenty years ago, of all the eighty boys that were there then, not one ever knelt in prayer."

and it may be interesting to you to know how such a radical change was effected. A boy entered the school about that time, not more than eleven or twelve years of age; he was not strong in health, and was rather backward in learning. The first night he was surprised to see all the boys get into bed without praying. It occurred to him that if he only prayed from the heart that was all that was necessary, and that he

that was necessary, and that he might say his prayers after he went to bed. Then he remembered what our Lord says: "Whoever, therefore, shall deny me before men, him will I also deny before my Father which is in heaven." And after a great struggle he knelt; but he had no sooner done so than there arose such an outcry, such a hooting, as might well have frightened a brave man, much more a poor weak boy

Night after night this was repeated day after day he was mocked and ridiculed. But by and by some of the better boys grew ashamed of their conduct, and began to defend him, and take his part, and finally followed his example in kneeling and praying. And so it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one lay overcame a school full of iniquity. And this one thing

CONFIDENCE: that of all things that are called glorious now—great victories, great conquests, great overcoming of difficulties—this is one of the most truly glorious. And something of this kind any of you may be called on to do at some future time.

CLOSELY RELATED: The children in my part of the world come out now and then with beautiful new dresses. I used to think such things

grew in hedges, just as flowers grew on bushes, but I know better now, and I've been told what they cost too. Yes, and I heard the little schoolma'am reading out of a book that in the time of James the First of France you know who *he* was? I didn't once gentlemen wore suits of clothes that cost from \$100.00 to \$100.00. The best way to get a good idea of this suit is to imagine every dollar a daisy, and then scatter them.

In thought, over a field. One that was mentioned was made of white velvet, embroidered with diamonds; and another of purple satin, embroidered with pearls. Ladies' gowns to match these were embroidered, and cost \$50 a yard. The fashionable embroidery was a border of animals, filled in with saddles; worms, rainbows, conitulus and other dainty designs. Lovely, wasn't it? I fancy ladies weren't afraid of a "border."

"*Jack-in-the Pulpit*," in *St. Nicholas*.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, JUNE 14, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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deceased traveling preachers, half the above rates.

FREE ONE YEAR

To any person forwarding to us four new yearly
subscriptions with FIFTY DOLLARS.

Longing for Rest.

We meet the expression at every turn: "I want rest." Many people are the rule rather than the exception. They are tired of business, of labor, of the cares and struggles of life. Those that can will seek the sea shore, the mountains, or more distant scenes of recreation. The many that cannot will resign themselves as best they may to the ennui and its tolls.

This desire for rest is often no more than the natural longing for change of scene and occupation. No condition in life is satisfying. In itself, there is no earthly pursuit that can secure contentment and happiness. Men are restless, whatever their circumstances may be. Riches or poverty, work or idleness, make but little difference. "Who will show us any good?" is a question as old as the world. It is asked to-day with as much painful doubt as it was in the times of David.

What is the interpretation of this universal weariness and unrest in the world? The present state is not one of rest in the worldly sense. It is not designed to be a condition of repose and complacency. Earthly things do not satisfy, and it would be our greatest misfortune if they did. The failure to find rest in temporal circumstances leads to the true source of happiness. God must become the portion of the soul. Christ invites those that labor and are heavy laden to come to him. "I will give you rest" is the surprising promise. The emptiness of all earthly goods, the failures and disappointments here, press the soul in upon the spiritual good which alone can satisfy. People are tired in body, doubtless, and the mind is weary of its endless hum-drum and routine of care and labor. But the greater weariness is of the soul. It is this lack of spiritual repose that disturbs the whole frame, saps the strength, and inspires the incessant yearning for rest. Christ designed to satisfy this deep want of the spiritual nature, and thereby to relieve us of the thirst which no earthly stream can slake.

This universal longing for rest points to the future world as the true goal of humanity. "This is not the place of your rest." The word tells us this. Providence is so dispensed, and the conditions of the present life are such that we are always unsettled. However we have arranged for quiet, and to die in our nest, some rude shock is sure to come. We are snugly fixed, everything looks serene, but our stronghold is struck by some unexpected blast. This test of Christians are not left to continual ecstasy, nor to undisturbed tranquility. There is a thorn in the flesh, a messenger of Satan to buffet them. They have hard battles to fight. Their plans are thwarted. There are many and sore conflicts. With all their faith, and with all their spiritual consolations, their thoughts are turned heavenward. "And I said, Oh, that I had wings like a dove; for then would I fly away, and be at rest." Unconsciously all men, by their yearning for rest, bear this testimony to the truth of religion, to the universal need of Christ, and to the heavenly destiny which God contemplates for us. If we shall miss the boat which infinite mercy has provided, then the

failure of happiness here is but the foretaste of an awful doom: "If in this world we find no satisfaction, if with the comforts of grace we are still longing for a better condition, what must not be the weariness of the soul forever lost?"

It is not strange that the popular conception of heaven makes it especially a state of rest. The Scriptures give the warrant. Moses so understood the promise: "My presence shall go with thee, and I will give thee rest." The ancient pilgrims sought a country that would be rest after the journey of life. There was little satisfaction here, but "I shall be satisfied when I awake in thy likeness." The blessedness of the sainted dead is that they rest from their labors. Heaven is a feast, at which the redeemed shall sit down with Abraham and Isaac and Jacob in the kingdom. "There remaineth, therefore, a rest to the people of God." The very sense of weariness, the bondage of toil here, make this a grateful description of the heavenly state. It is much else, and much that is more essential, but we seize upon this feature because it is the balm we need, and because it meets the yearnings of tired and toiling humanity. The marvelous activity, and the greatness and grandeur of the employments of the future life, are retired for the present, from the thoughts of the most of us, simply because this burdened being, cries for repose. The earnest expectation of the creature waiteth for the manifestation of the sons of God in this particular aspect of its liberty and glory.

It is well, perhaps, if we have given up the hope of other than spiritual rest in this world. In doing this we conform our expectations to what must in any event be our experience. The Christian should not chase bubbles. He is supposed to have penetrated the delusions of the votaries of pleasure and sense, and to have discarded the ignis fatuus of earthly satisfaction. It is well to make up our minds to labor and weariness and trouble while we live, because this is the inevitable here. The supreme good of religion—its joys, consolations, hopes—are to be ours along with tribulation. This is the time to work and to suffer. Our highest happiness here is in self-sacrifice and in labor for Christ. Till we die must we work and endure and suffer. Hope is the anchor of the soul in the tempests of time, and until the heavenly fruition is gained. With all our deep longings for rest we must wait for it with patience.

It is simply truth that we cannot rest here. Certainly the sinner has no peace. Disquiet follows him everywhere. He is like the troubled sea, that cannot rest. No matter whither he travels, nor how far, the convictions of sin and of judgment will come unbidden to disturb the conscience. The Christian has rest from sin, but not from cross-bearing nor from earthly toil. He is a soldier with armor on, and in fierce conflict with the powers of darkness. He is a wrestler, not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. As a racer, he is in mid career, and counts not that he has apprehended. His rest remembrance. Life and duty and faith are labor. The saint's rest is in heaven. Blessed are they whose longings for rest point to the glorious consummation, and become the gracious means of lending the heart to Christ and to his rest.

Here and There.

A worthy layman writes: "The \$24 is a present from a young man to his mother. How pleasant to have this to record that an absent son, in business, falling in love with the Advocate, sends it to his mother. May God bless the young man, equipping him an ornament to society, useful in his day, and save him at last in the upper kingdom." The same brother sent a subscription some months ago for a lady living in a neglected neighborhood where they had no preaching. Now they have a church organized there, and preaching once a month. A more coincidence possibly, but a religious paper cannot circulate among a people without bringing many blessings in its train. And this brother is a steward, and he gives us a glimpse of his experience in this line: "I have thought frequently that my neighborly affairs were so pressing that it would be impossible for me to ride round to collect quarterage for the preacher. But up to this good moment I have never failed to attend to this matter, and when the day was especially sad, and God's blessing sought in prayer, I generally succeeded to such a degree that I was not angry at night when resting the result of my day's labor."

A good steward is above all price in the working of Methodism. He is not elected merely to fill a place in

the system, but to see that the ministry is supported. He gives time to the business of the house of God, prays over his work, rides around and collects money, sees the people where he can, and keeps the business before them. To be a good steward a man must be religious, exemplary, loving the church, and a model in the way of liberal giving himself. He must not be a crabbed scold, but a man of manners, full of sunshine, and at the same time firm and zealous. It is a fact that our people generally wait for the stewards to call on them. It ought not to be so. The habit, however, in this country is too general never to pay a debt until the account is presented, and not then if time can be gained. In church affairs this habit obtains, and not a tenth of the people, if left to themselves, will come forward with their contributions. We suspect that the most of those who expect to pay rather enjoy being sought out and asked. Then the stewards know how much is needed, and they are in a position to judge about how much each member should contribute. It takes faith, love and patience to do this work. Nothing is easier than to give offense. In some cases it may be nearly impossible to avoid it. The stewards, however, must act with energy, and solicit personally and promptly, or the preachers are bound to suffer.

We could never understand why people in their dealing with newspapers should be particularly huffy. Where there are ten thousand separate accounts errors will occur, but the publisher is glad to know of them and correct them. Publisher, clerk and editor never enter into a conspiracy to defraud a subscriber. Honesty is the best policy, even if we were not God-fearing men. We have no particular case in view, but in years of observation we have been struck with the fact that a slight error often throws the subscriber into an unaccountable passion, and that when rightly made, often stir up a resentment as deep as it is unreasonable. There is no investment in which a man gets the worth of his money so fully as in a religious newspaper. Patience, good nature and civility are always best.

We did not mean to offend by delaying that obituary. The printer had it in hand as soon as received, but there were many in advance of it. Remember that we have often on hand a three months' supply. In order to catch up we shall be compelled to go through the stack, and eliminate such items as tell whom the deceased married, how many times married, how many children, and what sort they are, and how they are doing, and many such like things.

We begin to hear of encouraging revivals. Let us have the items—news from the work. Just the facts of what is doing and the conversions. The spiritual state and the financial, the Sunday school work, the collection for missions, Publishing House and other objects, are all of interest. Long reports for publication should be the exception. Personal mention in connection with District Conferences, camp and protracted meetings should be indulged in sparingly. The details of each hour's service, or of each day, who preached what the text was, and whether the sermon was eloquent and impressive, or otherwise, need not be given. They do not edify the reader, and they are of doubtful benefit to anybody. Surely we may look for abundance of good news this summer and fall. For fifteen years the country has not had such tranquillity. The set time has come for the Lord to favor Zion.

How shall we keep those who are gathered? Never receive any one who is not suitable for reception. Are they truly penitent, are they manifesting a desire to flee the wrath to come and to save their souls? And then receive them according to the form of Discipline. Sometimes, in a fervid meeting, the doors are opened, excited people come forward, their names are taken, the preacher shakes hands with them, and this is the end of the matter. Bring them to the vows, and let the reception be such as shall impress them with the nature and extent of the obligations they assume. We may get fewer members in this way, but they are likely to be of some account. Read and explain the General Rules, and insist that every Methodist family have a copy of the Discipline. After pastoral care, social meetings, secret prayer, we would commend the Christian Advocate as a means of religious development, and final perseverance. A church paper is essential. If a home without prayer is like a house without a roof, a family without a religious paper is like a house without windows. The paper lets in the light and the air, and brings us in communication with the world of religious thought and enterprise. Let this be tried at all the meetings. While you are equipping the new members for the holy

war, do not fail to insist upon the Advocate as a part of the fixed ammunition.

In not answering many questions propounded to us by correspondents, we mean no disrespect. In the administration of discipline, your presiding elder and the Bishops are the authorized expositors. The Manual of the Discipline may also be consulted, and especially as it contains the decisions of the episcopal bench. An editor does not wish to set his opinions up in addition to or in opposition to the decisions of those whose business it is to interpret the law. Concerning other questions, ignorance, lack of time and other causes prevent attention to some of them, while others are treated in editorials, and in paragraphs, without direct allusion to the occasion of writing. Many important topics are discussed in these columns by selections, as being much better than anything we can write. Inquiring friends are always welcome. From them we receive valuable suggestions, and find out what the people need.

Beginning with Bitters.

Dr. Haygood, in the *Southern Christian Advocate*, says:

Our knowledge of "bitters" is very limited. We refer to commercial, drug store bitters, not to the marvelously concocted compounds the old folks used to prepare "in the spring of the year." They tell of two experts who were once called to taste and test a tin of wine. They were men of skill, and discrimination. Each detected a slight foreign taste. One said it was old iron; the other old leather. When the wine was drawn off, an old key with a leather string, but the old fashioned home-made bitters would have stumped them. This old-time bitters were reckoned as a tonic, and tonic, probably by virtue of the increased love of strong drink that followed their use. Whether the old fashioned bitters did much good we are not informed. This much may be said for them: they were very bitter, and spoiled the whiskey much more effectually than modern bitters do. Whatever their use, they furnished a hint that has been made the most of. Science is more alert than old housewifery, and the world now has large opportunity of choice in the selection of its bitters. The chemist, so we are informed, have learned how to take, for the most part, the bitter out of bitters. This, perhaps, grows out of their respect for the whisky—the chief ingredient, as the learned in such things tell us, in commercial bitters.

The bitters trade seems to be a large and growing business. It is certainly much advertised. Advertising costs money—particularly editorial "puffs" and "local notices." We are told that these last are sometimes paid for in kind. We will not affirm on this point, as our testimony is not direct only "hearsay" and "circumstantial." This advertising is quite pronounced as well as extensive. Advertising ingeniously nowhere appears to better advantage. The "bitters people" are sometimes artists—indulging in varied deceptions, more or less pretty. Very often the advertisement is introduced with a touching story that brings you to the weeping point, just as the last line is reached. Then you do not weep. What one does in such a case depends. Anon we have classical allusions and literary flourishes, quotations from "the masters," old saws and modern insinuations, for introduction to advertisements of bitters. Many a sparkling epigram has found itself in strange company with bitters. There is no great fatiduousness as to the vehicle. The slide of an old house, a broad plank on a fence, a bold rock, a country newspaper, a great daily, or even a *Christian Advocate*, will answer. And the bottled bitters are everywhere in splendid drug stores in the city, in X roads country stores, on the same shelf with spirits of turpentine, vermouth, various cradlers, essences, and other useful articles. We are told that even grog shops descend to sell bitters.

There must be millions of buyers, else there were not thousands of sellers. We suppose there must be many millions of consumers, else there were not so many buyers. The people do not, we suppose, buy bitters simply to encourage business. Benevolence has not yet reached this point among us. This brings us to a very serious aspect of our subject—we are a nation of invalids. How portentous a fact this! Millions of our people are feeble, listless, apathetic, and perhaps the oldest preacher in Arkansas, died in Batesville, May 28, at eight o'clock P. M. He had been in feeble health a long time, and for the last two months had been confined to his room. His sufferings were great—often was in perfect agony—but he bore them like a Christian hero, longing only to depart and be with Christ. This end was peaceful. No man was ever more universally respected or respected than Father Lee. He was the pioneer of Methodism in this land, and had lived in Batesville for forty-seven years. We hope a memorial of Father Lee will be furnished for publication at an early date. "The righteous shall be in everlasting remembrance."

In the disastrous fire which occurred at Galveston, on the seventh, the telegrams mention the publishers of the *Galveston Christian Advocate* as among the sufferers. We have never heard no particulars, but hope that our able and esteemed co-laborer was fully covered by insurance, and that there will be no interruption in the publication of the paper.

Rev. A. A. Evans has been elected one of the editors of the *Holston Methodist*. Rev. R. C. Price, senior editor, remains at his post, and does full duty. We wish our contributors of the *Holston* abundant success. The tone and conduct of the paper are

The Publishing House.

We have asked the church to give us sixty thousand dollars for the relief of the Publishing House. Of this amount we have received, to May 28 \$24,818 44, leaving \$35,181 56 yet to be collected. Our appeal has been before the church for several months, and yet only about one half the charges have been heard from, while many of those that have reported have done so only in part. Every mail brings us letters expressing the warmest sympathy, and the earnest purpose of the church to give the relief we ask. Brethren, too, say to us: "If we can be assured that the house will be saved, we, with hundreds of others, will contribute cheerfully and largely." This feeling is, indeed, quite prevalent. The Publishing House must and will be saved. Sixty thousand dollars will save it. This amount can be easily raised from seven hundred thousand Methodists, if they will. Instead of antiquating nature, we beg every one who feels any interest in saving the house to come to our aid at once, and give us the help we ask. The question is: Will you help us in this crisis? If you will, do not delay. We trust that not a single charge in the church will fail to send us a report, and we will be glad for every member and friend of the church to bear a part in this noble work. The Publishing House is our grandest institution, and the burden which has so long oppressed it must be removed at once.

We ventured, a few weeks ago, to suggest the amount requisite to be contributed by each Conference to make the aggregate of \$60,000. Some of the Conferences have accepted the estimate we made, and are resolved to raise it.

For the information of brethren, we give below what is required from each Conference to make up the amount, in addition to what has been contributed to May 28:

Conference	Amount
Alabama	\$1,200.00
Arkansas	1,200.00
California	1,200.00
Canada	1,200.00
Central	1,200.00
Florida	1,200.00
Georgia	1,200.00
Illinois	1,200.00
Indiana	1,200.00
Iowa	1,200.00
Kentucky	1,200.00
Louisiana	1,200.00
Maine	1,200.00
Massachusetts	1,200.00
Michigan	1,200.00
Minnesota	1,200.00
Mississippi	1,200.00
Missouri	1,200.00
Montana	1,200.00
Nebraska	1,200.00
Nevada	1,200.00
New Hampshire	1,200.00
New Jersey	1,200.00
New Mexico	1,200.00
New York	1,200.00
North Carolina	1,200.00
North Dakota	1,200.00
Ohio	1,200.00
Oklahoma	1,200.00
Oregon	1,200.00
Pennsylvania	1,200.00
Rhode Island	1,200.00
South Carolina	1,200.00
South Dakota	1,200.00
Tennessee	1,200.00
Texas	1,200.00
Vermont	1,200.00
Virginia	1,200.00
Washington	1,200.00
West Virginia	1,200.00
Wisconsin	1,200.00
Wyoming	1,200.00

A determination on the part of the preachers and people in every Conference will enable them to collect enough to secure these amounts at once. There are but few charges, even among those that have contributed liberally, that will feel satisfied with what they have done, if the house should fail, while those from which no report has been received will forever blame themselves for their indifference to the safety of an institution in which is involved so much to the church. In order to raise the amounts specified, we would request each preacher who has taken a collection to ask from the people his services an additional amount, and would respectfully urge upon all who have not yet taken up the collection to do so at once. There are too, hundreds of persons in every part of the church who will cheerfully send us private contributions. For our own part we have hazarded all we have in a faithful effort to save the church the Publishing House, and feel that this appeal will find an echo in the hearts of our brethren. Let what is said be done quickly.

A. H. REPORTER, Agent.

The Rev. John W. Howell, says the *Western Methodist*, writes, Batesville, Ark., May 28: "The Rev. Birrell Lee, the ablest preacher, member of the White River Conference, and perhaps the oldest preacher in Arkansas, died in Batesville, May 28, at eight o'clock P. M. He had been in feeble health a long time, and for the last two months had been confined to his room. His sufferings were great—often was in perfect agony—but he bore them like a Christian hero, longing only to depart and be with Christ. This end was peaceful. No man was ever more universally respected or respected than Father Lee. He was the pioneer of Methodism in this land, and had lived in Batesville for forty-seven years. We hope a memorial of Father Lee will be furnished for publication at an early date. "The righteous shall be in everlasting remembrance."

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Books and Periodicals.

JESUS, THE CHRIST. Lessons for Bible classes, from the Evangelists, by ALTON G. HARGREAVILLE, D. D. In two volumes. Volume 1. Boston, Oct. 1, W. B. E. & Co.

We have received the first volume of each series of the lessons. There are fifty-two lessons, including reviews—a year's work for a Bible class. The preparations in the way of questions, notes, references and illustrations are excellent.

The publishers say: "This series of graded lessons contemplates two series, with two volumes of fifty-two lessons in each series; the first designed for intermediate, the second for Bible classes. Volume 1 of each series is now ready. Volume 2 of each series will appear in due time. Each volume contains a map of Palestine and a number of excellent engravings. Each volume contains several hundred condensed foot-notes—critical, illustrative and suggestive—that will be useful to teachers and scholars. Each volume contains an appendix giving brief biographical and geographical notes upon persons and places mentioned in the lessons. The pronunciation of all proper names is given. These lessons may be used either on the independent or the uniform system. Price, \$3 per dozen of either series; single specimen copies, postpaid to any address, thirty cents."

The Wonders of Prayer, by Henry T. Williams—Henry T. Williams, publisher, New York—is a 12mo. of 308 pages, containing a voluminous record of incidents illustrating the power of prayer. It is an interesting work, and one that will help the faith of Christians. Some cases of supposed answers to prayer introduced into the volume might have been left out to advantage, as we think. There are a few inaccuracies in the author's quotations of Scripture. The facts recorded are arranged in a list under appropriate headings, but there is neither index nor table of contents. The general arrangement might be improved, but the facts given will be read with interest, and faith in the providence of God, and in the availability of prayer, will be quickened and strengthened. Price, \$1.50.

The Complete Sunday School Concerts is the title of a handsome little volume by Rev. T. C. Reade, A. M., Hilebeck & Walden, Cincinnati, and Nelson & Phillips, New York, publishers. The volume contains programmes for ten complete concerts, and about thirty pieces besides. The selections of prose and poetry are generally good. Sunday school workers will find the book convenient and useful in arranging for Sunday school anniversaries and entertainments.

The London Quarterly Review for April, reprinted by the Leonard Scott Publishing Company, New York, has the following articles: 1. Mr. Elihu's Pope. 2. Political Biographies. 3. The Kitchen and the Cellar. 4. English Thought in the Eighteenth Century. 5. George Sand. 6. Mr. Wallace's Russia. 7. Harriet Martineau's Autobiography. 8. The Balance of Power. 9. The Military Position of Russia in Central Asia. 10. Turkey.

Appleton's Journal for June is a superior number of this excellent literary periodical. In its table of contents we note: The Harbor and Commerce of New York, illustrated; The War with the Turkomans; Stragglers in Our Stream; The Suicide of the Ottomans; The Reign of Poetry, Art and Eloquence in Florence; Doctor Pajot.

We have received the Aldine, part 22. Besides the literary contents, it contains the following illustrations: Scene in Venezuela; Young Italy; Night; Morning; Storming of Constantinople; Bygone Times; The Grand Rounds, Hampton, Va.; Panny Davenport; Fortune-Telling.

To All Our Brethren.

For the last several months the attention of the church has been directed to the condition of our Publishing House, which is proper, and we hope the friends of this great institution will not relax till it is put beyond all liability of failure. We must save the Publishing House. But this is an extra work. Our regular church enterprises must go on; our ordinary plans for the conversion of sinners and the spread of the missionary fields are still calling for laborers for more laborers—and the demands of the cause are pressing. It is the duty of the secretaries to keep the church advised. Allow them, then, to state that the missionary treasury is about exhausted, and that, unless money are remitted forthwith, we will find ourselves without means to pay drafts already drawn. Now the special object of this card is to ask all our brethren, who have money in hand for this board, to send them forward immediately, in postage money orders, bank checks or express, to J. W. Mauler, treasurer, Nashville, Tenn., giving your post-office address, your church and Conference.

Please do not delay. These brethren who have not yet filed their collections will please go to work at once, and let us not be without the means essential to carry on the work. J. B. McCLELLAN, Sec.

1. *Phragmites* (Common Reed)

SPECIAL NOTICE to our READERS
SPECIAL CALL.
AGENTS WANTED.

We sell the New Patent Improved **LYON'S** First
Invention to be the best paying business offered in
America by **Lyons and Howe**. An easy and profitable
employment.

The value of the celebrated **New Patent Im-**
proved Lyon's for the respiration of night breakers
out and those in the chambers of over 1,000
Christian testimonials of cure and recommended by
more than one thousand of our best physi-
cians in their practice.

That such **Lyons and Howe** are a scientific and philo-
sophical discovery, and as **ALICE L. WRIGHT**,
M. D., and **Wm. HATLEY, M. D.** write, they are
certainly the greatest invention of our age.

For the following coefficients:
Frederick S. HARRIS, Proprietor, No. 100

GRATITUDE: *Your Patient Eye Cupure*, in my opinion, is the most splendid triumph in any optical work I have ever achieved, but, like all great and important truths, it is also in any other branch of science and philosophy, which is to contend with from the ignorance and stupidity and the accepted public; but truth is always with us, and it will eventually be a question of time as regards their general acceptance and endorsement by all. I have in my Janis ceremony of persons testifying in unequivocal terms to the value of your *Patient Eye Cupure* to the eyes of my country recommending it.

I am, respectfully, J. A. L. DOVE.

WILLIAM BEATLEY, M. D., BALTIMORE, Wt. writes: "Thank you very much for the great all of *inventions*. I wish to tell you that I have used of your *Patient Eye Cupure*, after being almost blind for twenty-six years."

WILLIAM BEATLEY, M. D., ARIZONA, PA., writes: "After total blindness for half a century, by paralysis of the optic nerves for four years, by the use of your *Patient Eye Cupure*, I am now able to see and to read, and to do all the things that I wish to do."

WILLIAM BEATLEY, M. D., ARIZONA, PA., writes: "I have used your *Patient Eye Cupure* and it has restored my sight permanently in three months."

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WILLIAM BEATLEY, M. D., ARIZONA, PA., writes: "I have used your *Patient Eye Cupure* and it has restored my sight permanently in three months."

to the Father of Meridia. If your advertisement has placed me thus favorably in the eyes of the public, I can only thank you for the work perfectly in accordance with physiological laws, and I am sure that you have thereby glorified the eyes that were starving for food, and have thereby glorified the eye that may be said to have been greatly blessed, and may your own may be enriched by the affectionate memories of him who commands as one of the benefactors of your kind, and

MORRIS B. LIND, M.D., says: "I sold and mailed thirty sales liberally. *The Patent Eye* will make money, and make it fast. I have sold it to penny airds, but a shapely number of my friends, promises, as far as I can see, to be in the long.

May 19, 1911. I have sold one, November 1911. I have sold the *Patent Flying Eye* Cap, and I think they are good. I am pleased through you are certainly the greatest benefactors of the age."

Dr. MORRIS GRANTLEY, late Editor of the *New York Tribune*, writes: "Dr. A. B. Hall, of my city,

Prof. W. Muenier writes: "Truly I am grateful to your noble invention. My sight is relieved by your *Potent Eye Caps*. May heaven bless and preserve you. I have been using spectacles twenty years. - I am seventy-one years old. I do all my writing without glasses now."

I took up my old steel pen,
 and wrote to a certain M. D., physician to Em-
 peror Nicholas, of Russia, saying, having his right
 hand paralyzed, I had written with my left hand
 to God, and thanksgiving to the Inventor of
 the *Eye-Caps*. The reply recommended the trial
 of *Eye-Caps* in *both* failing to *aid* and *every*
 that *the* *eye* *was* *unimpaired* *eyeball*, *believing*,
that *that* *since* *the* *eye* *was* *unimpaired* *with* *this*
awful *discovery* *has* *proved* *success* *in* *the*
at *my* *advanced* *period* *of* *life* *—* *10* *years* *of*
— *believe* *they* *will* *renew* *the* *vision* *to* *any* *val-*
ueful *if* *they* *are* *properly* *applied* *—*
 I am, Sir, your obedient servant,
 Samuel H. Mearns, M.D.,
 Mount of Mourning, N.Y.

WM. STEVENS J. P.
Lawrence City, Mass., June 9th, 1873.

M. BONNEY, Ex-Mayor.
S. M. W. DAVIS, Ex-Mayor.
GEORGE H. SMITH, F. M.
JOHN H. EVANS, City Treas.
Mayor, three and a half miles out of
W. D. JORDAN, M. D., of Chillum, Man-
hasset, and a number of other gen-
tlemen, we went. To them we ask my advice,
that *that* *Eye* *City* I am happy to state
I believe to be one of great advantage in
case, and should be of great aid and ben-
efit by him. This is my honest conclusion, and
under, the same few certificates out of thou-
sand, and to the said we will guar-
antee.

Worked eyes can be restored; weak, watery and diseased; the blind may see; spectacles discarded; sight restored, and vision revived. Spectacles and surgical operations, no.

Send your address to us, and we will send you our book, A. C. M. WORTH READING.

your eyes and restore your sight, here
 reading an illustrated *Trinity* copy
 of *The Life of Jesus*, a life long
 companion of Jesus, and a needed eye-
 cure. It is written and illustrated in
 English, and contains the most complete
 and authoritative eye treatment ever
 offered in this form. Free. Place
 it free to any person, and cut your

EYES WANTED

The *Trinity* Eye Cure is the only
 one that restores sight.

J. BALL & CO.
Sole Importers
NEW YORK CITY
The Importers of the
Largest and Best
Selection of
Fine Goods at Wholesale and Retail Prices.
107 NASSAU ST., NEW YORK



Victor Cane Mill
And
COOK EVAPORATOR

The **HAVE** and only
the **Standard** machines.
FOR SALE at **125**
PER CENT **PAID**
Grand Medical
tenable **Exhibitors**
Over 44,000 **sold**
per **Month** **Now** **is**
hard **to** **find** **any** **one** **who** **can** **afford** **to** **lose** **Cane**

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 Mme. Eugénie Renoir

NO. 9 CHARLES ST.
 and opposite the entrance of the
 City Hall, Boston.
 J. A. MILLINERY, DRESS-MAKER.
 MILLINERY
 Supplied with all the Latest and
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ASTOR LENOX TILDEN FOUNDATION
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NEW YORK 17, N. Y.

MACHINERY, TOOLS, ETC.

DANIEL PRATT'S IMPROVED
"Revolving Head" Cotton Gin.
PATENTED JULY 13, 1874.
Price Reduced to \$4.50 Per Set.



THIS GIN has been in use for the past four seasons, and several recent improvements have been made. It obviates all frictional threads of the cotton, and...

...the axle, it receives the roll from breaking, and gives a larger yield of Lin from the same amount of seed than any other Gin in use. The revolving third lightens the draft and causes the gin to run faster with less driving power, thus doing a great deal more work within the same time, while consuming less steam or animal power, than any other gin. The seed being cleaned very clean, the length of the straw is increased.

profitable business on this account, and a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the trial in every 100 bales ginned. Testimonials sent by mail on application.

59.....
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BEN. B. WOLFE

AGENT FOR THE STATE OF TEXAS.
104 Strand 104
BALDWIN, TEXAS.
SHAKESPEARE IRON WORKS

Cor. Elrod and Dryades Sts.

STEAM ENGINES.
SUGAR MILLS.

WATER PUMPS, SAW MILLS,
PULPERS AND
CENTRIFUGAL MACHINES,
MILL AND GEAR DRIVING,
STEAM ENGINES, ETC., ETC.
SPECIALTIES.

CHINESE VENTILATORS
AND MILLING MACHINERY,
PUMPS AND SHAFTING
And work of all kinds made to order by
SHAMSHAD SMITH & CO.

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Estimates and prices free furnished on application.

H. DUDLEY CORMAN & BRO.


№12 Union Street, New Orleans, La.
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PORTABLE
 STEAM ENGINES
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 MACKAY & SONS

AND COTTON PRESSES

SENECA FALLS
DELL BOUNDRY



WHEEL FOUNDRY

1st Church Academy,
Factory, Depot, Steam
Rail, Ship, Locomo-
tive, etc.

and Cakes with Wheel Hangings
 and Frame Complete.

3 1/2 in. dia.	2.0 lbs.	\$6.00
4 1/2 in. dia.	4.0 lbs.	\$6.00
5 1/2 in. dia.	7.0 lbs.	\$7.50
6 1/2 in. dia.	9.5 lbs.	\$10.00

RUMSEY & CO.,
Sole U. S. Pat. & Mfg. Co.,
Fallis, N. Y., U. S. A.

BENEELY & COMPANY

1874 Founders, West Troy, New York.
1874 First established. CHURCH, BELL and
TUMES, MANUFACTURERS OF PATENT, etc.
proved Patent Moulding, Catalogues free,
on application.

OFFICE of LOUISIANA LIVABLE
LIFE INSURANCE CO. An Mutual-obj-
for Directors of this Company was held on
SPAY, April 16, 1877. The following confer-
constitute the Board of Directors:
"THOMSON "CHAS. L. COOPER

MISS L. A. V. MISS J. B. P. MISS J. B. P.
W. S. B. JOHN L. ADAMS JOHN L. ADAMS
T. W. S. W. B. S. W. B. S.
E. N. M. W. B. S. W. B. S.
J. B. S. R. W. S. R. W. S.
Y. A. S. T. H. S. T. H. S.
J. B. S. H. S. H. S.
C. A. S. J. B. S. J. B. S.

the annual meeting of the Board of Directors for MICHIANA, May 7, 1966 following a letter selected for the ensuing year.

W. C. HENNING, Vice President.
 STEPHEN PAVITON, Secretary & Vice President.
 WILLIAM LEE NELSON, Secretary.
 WM. L. NELSON, Secretary.
AIR PLANT FACTORY.
 "CHIEF" IS MY MIDDLE.

R. BLONDEAU
Successor to L. G. Bernick.
Hair-Dresser and Wig-Maker,
No. 64 HUNTER ST. N. Y. C.
Tel. B. 1-1114 and 1-1115, New York

DER ATTENTION IN RESPECT.
NOW AND BECOMING HAND.
AROUCHES ROCKAWAYS

and No. 400, Buckeye, Spring Windows, etc.,
are offered at extra bargain—within the
last 40 days, such amount of having to pay
amount with my former partner, J. H. H. H.,
and all vehicles warranted as represented,
exchange and written bargain.

FILED, A. H. H. H. (late Just & Vasek),
1900 and 1900, Record No. 100, 100, 100.

2500 A year in Agency, One and a half million for. For terms apply to J. R. Smith, 100 S. 1st St., Mo.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, JUNE 21, 1877.

NO. 25.

EXAGGERATION.

"I would dearly love to be at the fair:
It's perfectly grand, I know;
But O, dear me, I've got nothing to wear:
No! I'll have to stay home and sew,
And you know I'm dying to go!"

"This dress is soiled, though I don't care a fig:
It wouldn't show much after night;
But mamma, my shoes are a mile too big!
And this sash is an inch too tight
I would look like a horrible fright!"

There's an nelly chap from a way down South:
He's as old as the hills, and gray;
A fearful nose, and an awful wide mouth:
But he's jolly and soles and gay,
And as rich as Croesus, they say.

He's looking around for a wife, I hear:
O, dear! he must be a fool!
I'd wish he'd ever come plumping here
You bet! I'd make it a rule
To treat him exceedingly cool.

If I could dress decent, as some girls do,
And put on French skirts as I touch,
I guess they would come down a peg or two:
My company then would be sought,
But I wouldn't be easily caught.

I thought I'd a-died last night; this house
Is haunted. The girls told me so;
We were scared to death by an awful noise,
And we screamed till we brought Uncle Joe,
And he made it get up and go!

It's an age since the girls were here, dear me:
I wish they would drop in just now;
And that for from the South I'd like to see—
I wonder how low he would bow,
And how would he act anyhow?"

"There, now, that hateful old stitching is done,
I wish this stuff wasn't red;
I was out at the hop last night till one,
And I've got a dull pain in my head,
Good night, mamma—I'm going to bed."

Let every sweet daisy, who reads these lines
Take pleasure all I relate;
And that may be proof she seldom indines,
Whatever may be her fate—
To value exaggeration.

Maryland, in Farmer's Friend.

News of the Week.

DOMESTIC.

MEMPHIS, June 12.—The damage by the heavy rain-storm of Friday in North Mississippi is very great. In many instances the crops were ruined entirely, fences swept away and stock drowned. The damage on the Mississippi and Tennessee, Mississippi Central, Memphis and Little Rock, Mobile and Ohio, and Memphis and Charleston railroads has been repaired, and trains are running regularly again.

SAN FRANCISCO, June 12.—A volcanic eruption is reported in the Los Angeles mountains, and prairie fires are raging in various parts of the Pacific slope.

BALTIMORE, June 13.—The Washington Cemetery, of Hagerstown, where the Confederate dead killed in the battles of Antietam and South Mountain are interred, was formally dedicated yesterday with appropriate memorial ceremonies, and the graves were strewn with flowers. The oration was delivered by Gen. Fitzhugh Lee, of Virginia. About 4,000 persons were present.

The cemetery was incorporated by the Legislature of Maryland, with an appropriation of \$5,000, which has since been increased to \$10,000. The States of Virginia and West Virginia have also made appropriations. A handsome marble monument adorns the ground, in which about 2,500 Confederate dead are buried.

MONTGOMERY, June 13.—Rain has been very general in Alabama, and have been of great good to the crops. Oats are comparatively a failure. Wheat is the best crop ever made. It and cotton are clean and doing well.

SPRINGFIELD, MASS., June 14.—A covered bridge over the Connecticut river, between Northampton and Hadley, was blown over by a hurricane this afternoon.

An uncompleted bridge of the Massachusetts Central railroad was also demolished. Six teams were on the bridge when it went over. Mrs. Sullivan was instantly killed; Sheriff Enos Cook, of Hadley, cut badly on the head, and William Smith, of Amherst, had a shoulder dislocated. Two horses were taken from the ruins alive. The bridge was 1,124 feet long and the newest portion of it had been built about fifteen years.

Numerous tobacco sheds were blown down by the gale.

ATLANTA, June 14.—The majority for the convention will reach tomorrow. The counties in north Georgia are almost unanimous for the convention.

NEW YORK, June 15.—San Francisco advices—per steamer China, from Panama—confirm the previous report of the capture of Acapulco by Alvarez, who has installed officers of the Lerdo government. The date of Alvarez's entry is not stated. Very little resistance was offered by the followers of Diaz. Alvarez was sustained by about one thousand Indian troops, and several followers of Lerdo, who were compelled to flee from Mexico on the accession of Diaz to power, left this city to-day on the steamer Constantine.

The Dean Richmond, with three hundred passengers, broke her platoon and beam, when off Sing Sing. The connecting rod went crashing through the forward cabin, causing a great fright. Only one person hurt. The disabled steamer anchored in the channel.

MERIDIAN, MISS., June 15.—Investigation by the United States officers in the case of McClellan, a British subject, killed in the Kemper riot, developed the following facts: McClellan served as a volunteer in short term in the Confederate army in 1861, and afterward sought to avoid conscription, claiming to be a British subject. The British consul at Mobile declined to protect him, on the ground that he forfeited such claim

by his acts. He performed many acts of citizenship, but never voted. He was armed, threatening and obstructive on Chisholm's behalf, on the day of his death. His character for honesty and courage was good.

GALVESTON, June 16.—The *News* Fort Clark special says: On Monday last a detachment of Mexican government troops crossed the Rio Grande to this side, at a point twenty miles from here, in order to avoid a conflict with a larger body of revolutionary troops, fast closing on them. On the same night the revolutionary body crossed the river and attacked the government soldiers, killing several and wounding many, and returned to the Mexican side. The United States military authorities at this post made captives of the Mexican troops for a violation of the neutrality laws in crossing to the American side with arms, and having a battle thereon. They were brought to this post under a guard of United States troops, forty in number, including one colonel, three lieutenant colonels and five captains. They were released yesterday on parole. Recruiting is going on on this side for the revolutionary party.

WASHINGTON, June 16.—The collector of customs at El Paso, Texas, in a letter to the Secretary of the Treasury, dated May 29, informs the department of the capitulation of the city of El Paso, Mexico, on the morning of the twenty-eighth instant, to the partisans of Lerdo de Tejada, under the immediate command of P. S. Machorro, colonel of the Second Regiment Mexican Infantry, who is acting under the authority and instruction of Gen. Escobedo. The taking of the city was accomplished between the hours of one and six o'clock A. M. All of the principal city officials were taken prisoners. It appears that the uprising is general throughout the State of Chihuahua, in accordance with a well-matured plan some time since perfected, and of which this movement is only a part.

RIOGILETS, LAZ., June 17.—The steamer Lizzie, plying between New Orleans and Pensacola, was burned about seven miles from here, between five and seven o'clock this morning. Fire caused from wood being placed on and around the boiler. Three lives lost—two negroes and one white man. Cargo a total loss.

HARRISBURG, June 17.—The Board of Pardons, after a prolonged session, refused to interfere in favor of the Molly Maguires who are to be hung on Thursday next.

LOANSFORD, IND., June 17.—United States Senator D. D. Pratt died of heart disease this morning, aged sixty-four.

NEW YORK, June 18.—A correspondent at St. Petersburg telegraphs: Advice from Russian headquarters in Armenia report that the garrison of Kars have made another desperate sortie. The Russian left wing, under Gen. Helmuth, repulsed the attack and inflicted severe losses on the Turks.

The Russian cavalry at Kugala succeeded in turning the Russian flank and rear by a bold movement. The fighting was very brisk. The Turks lost 200 men, the Russians 117.

FOREIGN.

VIENNA, June 12.—A special to the *Political Correspondence*, from Cattaro, says: After fifty-five hours' fighting near Krustaz, carried on mostly at close quarters, the Montenegrins were withdrawn to Barjan. The loss on both sides amounts to several thousand.

The Prince of Montenegro has withdrawn his headquarters from near Nikitsa to Ostrovo.

ANTWERP, June 12.—The *Journal D'Anvers* says Antwerp is being put in a complete defensive state by the erection of strategical works on the line of the River Nether.

ROME, June 12.—The elections were carried yesterday against the clerical party by only about one thousand votes, notwithstanding the whole power of the Italian government was exerted against the clerical ticket.

ST. PETERSBURG, June 14.—An official telegram from Warsaw, about eight miles northeast of Krasa, dated yesterday, announces that the Turks are attempting to form counter approaches, and are certainly making sorties. The Russian batteries have been successful in frustrating all these attempts. A sortie was yesterday repulsed with heavy loss to the Turks. Seven Russians were slightly wounded.

LONDON, June 15.—Ex-President Grant was presented with the honorary freedom of the city of London, at Guild Hall, to-day. The resolution of the court was read by the town clerk, and Gen. Grant, after an address made by the chamberlain, was admitted to the freedom of the city; the chamberlain extending the right hand of fellowship as a citizen of London, which was cordially grasped and renewed applause. Gen. Grant replied in suitable terms, and then subscribed his name to the roll of honorary freemen, which concluded the business of the special court.

Lady Sterling Maxwell, better known as Hon. Mrs. Norton, is dead, aged seventy years.

VIENNA, June 15.—The *Political Correspondence* publishes the following: A Belgrade telegram says Serbia will remain neutral under any circumstances. Her neutral attitude will be declared in express terms in a speech from the throne at the opening of the Skoupchtina.

LONDON, June 16.—A special dispatch from Lorn, published in the second edition of the *Telegraph*, says:

From the latest information it appears that the Russians have definitely determined to make the passage of the Danube midway between Pike and Turnu-Maguerill. Preparations indicate early operations.

VERSAILES, June 16.—In the Senate Duc De Broglie read President MacMahon's message, informing that body of his intention to dissolve the Chamber of Deputies and demanding the concurrence of the Senate. After the reading the Senate decided to refer the question of dissolution to the bureau.

Louisville and the Y. M. C. A.

MR. EDITOR: I arrived in Louisville twelve hours behind the schedule time. It was my happy fortune to be most comfortably quartered with Dr. Aiken, a Presbyterian brother, who had just returned from the Assembly held in New Orleans during May. Too late to be in at the organization of the Young Men's Christian Association International Convention, I was, however, on hand at the grand welcome meeting held in Library Hall, at eight P. M. of June 6. The large building was densely packed, there being left not even standing room for a single other person. The convention, joined by the vast audience, sang: "All hail the power of Jesus' name," after which the one hundred and fifteenth psalm was read by a Louisville pastor, followed with a fervid prayer by another city pastor. Then was sung, "I need thee every hour," succeeded by a happily-conceived address of welcome by the president of the Louisville Association. The Railroad Quartette, of Columbus, O., now sang, "Oh, to be nothing, nothing—only to live at his feet." Mayor Charles D. Jacobs, coming to the front, welcomed the delegates on behalf of the citizens, after which a letter from Gov. McCrary was read, wherein he regretted that his engagements elsewhere in the State precluded his being present, and, in the name of Kentucky, extended a cordial welcome to the Young Men's Christian Association. All then united in singing, "Rescue the perishing." Next came the event of the evening—the address of welcome by Rev. Stuart Robinson, D. D., on behalf of the churches. He endorsed the Young Men's Christian Association in the most emphatic terms, styling them the vanguard, the skirmishers and scouts of God's hosts, and declaring that under God, in and out of the church, they were doing for souls that which the church of Christ, in its denominational capacity, cannot; will not or does not do. He indorsed them because of their "churchless" love for their own churches over and above their love for the association. He had noted with extreme pleasure their freedom from bobby-riding, their sole aim being to win young men for Jesus, and to bring them into vital relationship to the Master and his church. He indorsed them because they loved the Son of God, were engaged in studying the Bible, and giving the word to the unlearned for masses of the people, and in all their work were honoring the Spirit, and relying on him for help and guidance. His address, strong in argument and rich in apt illustration, was the generous offering of a large-souled man of God. I may state that he showed his intense sympathy on the following Monday night by subscribing \$500 toward a building for the Louisville Association. Oh, for ten thousand such!

After another hymn, Hon. J. V. Farwell, president of the convention, responded to the welcome. The Railroad Quartette having again delighted the audience with another choice selection, the meeting was closed with prayer and the benediction.

During the four days' sessions the convention discussed the most practical questions. The subjects were submitted as follows:

- I. The International work intrusted to the Executive Committee.
- At the South.
- On behalf of colored young men.
- At the West.
4. In Canada.
5. Among railroad men.
6. Among the Germans.

- II. The work intrusted to State and Provincial committees.
1. In New England.
2. In the West.
3. In Canada.
4. In the South.
5. In States without State secretaries.

- III. How I use the Bible.
1. For myself.
2. With Christian workers.
3. With the unconverted.

- IV. The evangelistic work of the associations, its limitations, and the qualifications of those who engage in it.
- V. Association work in its peculiar

adaptations to the wants and temptations of young men.

All these subjects were discussed by workers in the most thorough and able manner.

I must say, Mr. Editor, it has never been my good fortune ever before to meet so many (more than three hundred) red-hot Christian workers. They were from everywhere in these United States and the British provinces, and seemed to be ready to speak and work for the Master. There was an air of intense practicability about everything they said and did that was truly refreshing to me. There were not a few men in that convention with their hundreds and thousands of dollars in hand for the helping of the common cause; and there were those too, who, though moneyless, were ready to devote their all of brains, heart and muscle to the spread of Christ's kingdom. There is no shadow of doubt that the Young Men's Christian Association is the most formidable Protestant power this continent has ever known. And why? Because these young men, one and all, are in love with the Bible, and have it at their finger's end. Most any one of them, picked out at random, is fully able to give a most interesting Bible reading; they carry their Bagster Bibles with them, and in their talks turn readily to passages of Scripture in support of their statements.

As to the city of Louisville, I know of no other place I had rather live. The people are large-hearted and massive on all sides. They make a stranger feel that he is at home, and their residences are beautiful and abound in comforts. It was with regret I left them.

J. T. S.

Boston.—Rev. Joseph Cook.

If I was asked to name the modern Samson for truth against the Philistine hosts of Transcendentalists, Pantheists, Universalists, and skeptics in general, I should unhesitatingly mention the name of Rev. Joseph Cook.

For eighteen weeks Tremont Temple has been his arena; and the eighteen lectures delivered there, each Monday at 12 M., to between four and five thousand people, have forced their way into the very citadel of theological and scientific circles. His wonderful natural ability, combined with his thoroughly trained mind; his perfect knowledge of men and books; his sparkling, Alpine eloquence; his profound reverence for God, and his love of and acquaintance with the Bible, and his red-hot earnestness render him the successful champion of his age. I attended his last lecture given in Boston for the season, on May 28. At a quarter before the hour for service the hall was nearly filled. Upon the platform were seated about a hundred ministers and professors, and among them I observed Mr. Moody.

Precisely at twelve M. Mr. Cook, with a green bag in his hand, entered the platform, threw the bag under the chair, sat down, and then bent his head a moment in prayer. The organ pealed, "Rock of Ages," and the audience sang it heartily. An old minister prayed, and then, still seated on his chair, Mr. Cook commenced in a conversational tone, though distinct and audible enough to be heard to the extreme end of the house, the peroration to his lecture.

He has a mellow voice, clear, loud, and at times verging to thunder. His lecture, which was often applauded, took about forty-five minutes in its delivery. Taking from the bag a portfolio and two or three books, and after securing a few scraps of paper, he commenced his lecture on "The Sources of Theodore Parker's Errors." "When I was on the Great Pyramid I looked toward the valley of the Nile, and saw many square, brown fields of ripe wheat; many square, green fields of growing wheat; many square, black fields of plowed land; many square, white fields of blossoming pomegranates; but all the fenceless and hedgeless fields were all a part of Egypt. The division between them went no deeper down than a furrow. Underneath that rich soil was a unit. And so, when I look across the world from any commanding height of scholarship, I find that all these evangelical sects differ from each other only by the depth of a furrow. They are one Egypt, only different squares."

"Undoubtedly, however, there is a distinction between the green, fat river-bottom of the Nile and the rustling sand of Sahara, that lies at its

side. There cannot be an overlooking of that distinction. Between belief and unbelief, between that style of thought which does and which does not assert man's need of a physician not human, of a regeneration not arising wholly from his own sweet and crooked will (laughter), there must be a distinction in philosophy, and so there must be in practice. I found that in Egypt all the distinction that I needed to notice was that between the bed of the Nile and the drifts of Sahara. I will not say where Sahara ends, or where the Nile valley begins. It is often a puzzling problem to draw that line with justice. Now and then the valley encroaches on the desert; and now and then the desert on the valley. It is a ragged zigzag which separates green Egypt from brown Sahara—belief from unbelief. Nevertheless, you do not doubt that there is a distinction between Sahara and the river-bottom. (Applause.) All men of honesty and candor are glad to have that distinction pointed out. He whom we dare not name undertakes to point it out. He does so only by the fruitlessness on the one side, and the fat harvest on the other. (Applause.) Let the map traced by his finger be ours."

Speaking of the great work of God in Boston, he said: "Where are we, my friends, that we think of remitting efforts, when two thousand persons come forward lately to unite with the churches on a single Sabbath in this city and its vicinity? Where are those who have lately united with the churches, if our effort is to stop? They ought not to have entered the church if they are to be idle; and if they are not to be idle this movement will not pause. (Applause.) Thousands of new souls, aflame with the first love of him who is the fullness of all excellence, are coming before our communities; and they, too, will be dissected by the scalpel and the microscope of their fruitfulness. If those who claim to have entered upon a new life are not faithful they have not yet found the new life; for whatever has life has growth. If there be life and growth in all these schools, shall we not have other clusters here of peace, good will to men, absence of all narrow skepticism, and fullness of devout, thoughtful, aggressive religious activity?"

Here the speaker stood up and commenced his lecture proper. I wish I had space to give you lengthy extracts. I think they would be appreciated. He said: "If you will notice the essence of all our New England skepticism, you will find that it is more or less individualistic everywhere, whether pantheistic or materialistic. We have in New England the most intense democracy on the globe; and even in our highly cultivated circles a tendency exists to an exaggerated and unscientific individualism."

"We must finally come, in the intellectual range of our lives, to the same rule that we adopt in the political field and in the practical arts. All men shall be free to dissent; all men shall be free to decide; but as in the political field and in the practical arts we do pay attention to the few who can examine matters thoroughly, and have had long experience, so in the intellectual field we will pay attention to a few after deciding that they are leaders worthy of the name. (Applause.)"

"Now I am a layman, and no leader. Every one knows that I here speak without any authority, and that I never speak to scholars, but simply to the masses of men. I am in a parish organized for the benefit of small philosophers and lost babies (laughter); and they are the largest parish just now in New England." (Renewed laughter.)

"He enjoys a good joke immensely. Listen: 'By the way, some say I was brought up by a narrow Baptist, because my father (whom God bless) is a Baptist and open communionist. He united with the church when he was forty years of age, and I when I was fourteen. Who put on the shell? (Laughter.) If you please, I was brought up, if anything, a Universalist, but of the serious type, I hope. (Laughter.) Some good seed, I trust, was sown; and if any good fruit has been produced, it has been the result of the fact that I was let alone, and came into my present position by the natural law of development and of the survival of the fittest.' (Applause and laughter.)"

Listen to this also: "Theodore Parker appeared in New England at a time when we were all in the soph-

omore year. (Laughter.) Let no persons who live outside of New England, in that heathenish land where I was born—I was born in sight of New England—(laughter) take too much credit to themselves; for my opinion is that much of the rest of the country has not yet come to college. (Laughter and applause.) There never was on the globe as large a community of men as now exists in New England, all thinking for themselves, and pushed to a height of haughty scholism by the law of individualism inhering in democracy."

He gave fifteen reasons why Theodore Parker fell into his errors of speculation. I refer your readers to a coming volume, containing his eighteen lectures, to be published by Osgood, Boston. I advise every congregation, if they love their pastor, and wish him to be scriptural and sound in thought, to present him with a copy of Rev. Joseph Cook's lectures.

In conclusion he said: "The Koran says that when Abraham set out on his travels he was insufficiently acquainted with religious truth. He saw the star of evening, and he said to his followers: 'This is my god.' But the star went down, and Abraham said: 'I care not for any gods which set.' He waited until the constellations appeared, and then said: 'These are my gods.' But the galaxies were carried beneath the west, and he said: 'I care not for gods which set.' When the moon arose he said: 'This is my god.' But the moon, too, went down. When the sun arose he saluted it as king; but the wheeling sky carried the king of day behind the dawning pines of the west; and Abraham, in the holy twilight, turning his face toward the assenting azure, said to his people: 'I give myself to him who was and is, and is to come, Father of the stars and moon and sun, and who never sets, because he is the eternal noon.'

I was pleased with him as he stood and prayed, just as though he waited something badly, and with a child's confidence and a child's simplicity of expression he asked God for it.

In a conversation with him I found him genial above measure—a huge piece of good humor.

DEWDROP.

Brandon District Conference.

The Brandon District Conference convened at Brandon, Miss., June 7, 1877, and adjourned on Saturday evening following. The attendance was small. Bishop Wightman presided. His examination of the various interests of the church was not only instructive, but critical and searching. He preached two sermons of great power, and won all hearts by his manly bearing, his unaffected courtesy to all the brethren, and his deep solicitude for the welfare of the church.

The reports of the spiritual condition of the church were generally encouraging. The financial reports were not so favorable as could be desired, though the preachers were hopeful that all would be paid after awhile. The Sunday school work is going forward satisfactorily on most of the circuits, our literature being generally used in the schools.

The Conference was favored with the presence and counsel of Rev. R. Abbey, D. D., special agent of the Publishing House. The Conference pledged itself to raise the amount apportioned to this district, and collected something over \$60 from the congregation for that purpose.

The following resolutions were unanimously adopted:

Resolved, That we put our emphatic indorsement upon our NEW ORLEANS CHRISTIAN ADVOCATE, and do hereby pledge ourselves, as preachers and laymen, to labor faithfully to increase its circulation in our respective charges and neighborhoods.

Resolved, That we regret the absence of its editor from our Conference session.

Resolved, That the *Christian Advocate* published at Nashville is worthy a place in each Methodist family in the land, and we will labor, as heretofore, to increase its circulation among the people.

Resolutions of thanks were tendered the citizens of Brandon for their generous hospitality in entertaining the District Conference; to R. E. McDaniel, editor of the *Brandon Evangelist*, for favors; and to the Vicksburg and Meridian Railroad Company for passing the delegates for one fare.

On Sabbath the sacrament of the Lord's Supper was administered to a large number of communicants, who seemed to enter fully into the spirit of the occasion.

Bro. Irvin Miller, A. G. Mayers, W. M. Thornton and Jared Watts were elected delegates to the Annual Conference. Resolved—J. S. Hallert and T. C. Tibbs.

Morton was selected as the place for holding the next session of this District Conference.

W. M. THORNTON, Sec.

The Christian Advocate.

THURSDAY, JUNE 21, 1877.

EXORDIUM.

"I am so weak, dear Lord," I cannot stand
 One moment without thee
 That oh, the tenderness of thine outstretched
 And oh, the faithfulness of thine upholding
 And oh, the strength of thine right hand
 That strength is enough for me.

I am so needy, Lord, and yet I know
 All fulness dwells in thee
 And hour by hour that never-failing treasure
 Supplies a daily need, and I am
 My need and greatest need. And so
 Thy grace is enough for me.

It is so sweet to trust thy word alone
 I do not ask to see
 The availing of thy purpose, or to share
 Of future glory in mysterious
 Thy promise is all my own
 Thy word is enough for me.

The human heart asks thee, and how can
 That my heart have room for thee
 All real and full and marvelous as thou art
 So real, so human, yet so divine, perfect
 Thine glory is the mightiest law
 Thy love is enough for me.

There were strange and precious words
 Uttered as the soul
 An infant crying for some immediate aid
 And thou, O Lord, thou art
 Thou, thou art enough for me.

The Steward's Forts.

Mrs. Editor:—In a former communication we said: "There is some lack of a will to work, but more, perhaps, of knowing how."

We take it that the failures of most of those who come short in any of the duties of Christianity are attributable rather to lack of skill than to a want of will. We find both illustration and proof of this opinion in the letters of men to succeed in the affairs of this world. No one can question that the great majority of men really desire to improve their fortunes, not only to make a competency, but to accumulate some-what of this world's goods; yet even after oft-repeated and long-continued effort, how few succeed in attaining their end. The desire to make money and to be independent is very general; success in this direction is rather the exception than the rule. Failure here cannot be attributed to lack of good intention and honest effort, but must be put down to the score of incapacity. If, then, so few succeed in money-making, why none can be accused of a want of earnest desire; should we be surprised to find that there are comparatively few who excel in any department of Christian duty?

But we started to say a word about stewards. Much of the efficiency of the ministry and of the prosperity of the church depends upon the faithfulness and skill of the stewards.

A steward has three forts: First, piety. Let the steward be a man of solid piety, who both knows and loves the Methodist doctrine and discipline; is the wise requirement of our church. Members will be much less apt to pay cheerfully and liberally to a steward who is known to be remiss in his Christian duties, or openly disobedient to any of the requirements of church membership. Besides, none but conscientious and devout stewards would be likely to look after the treasury and disburse in order to relieve and comfort them; or to tell the members that they think wrong in them.

The steward's second fort is skill. Stewards should be men of good natural and acquired abilities, to transact the temporal business of the church. They must know how to ask a brother or a sister not to give but to pay a reasonable amount for the support of the ministry, and to accept substitutes where money cannot be obtained. Ministers are not legislators, unless the stewards make them such. They must know how to press the preacher's claim till none other, which is not paramount, shall be allowed to supersede it. And is not the obligation to support the ministry on at least an equal footing with any other debt? There is much in knowing how to do a man, especially for church duty.

The steward's third fort is love. The last General Conference came to the rescue of all non-payed and about-to-be-unpaid stewards by enacting the law found on page 130 of our Discipline. As many members and some stewards have not a copy of the latest edition of the Discipline, we quote the law referred to: "Each member of the church is expected to pay according to his or her several ability for the support of the ministry; and the stewards of each station or circuit shall determine weekly, monthly or quarterly during the year. They shall then ascertain how much each member is able and willing to pay by the instalments fixed by the stewards; and whenever amount each member agrees to pay, hear she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown." This is the fort of defender resort. When all other means fail, a steward may boldly say to a mem-

ber: "The church expects each member to pay according to his or her several ability; none but paupers are exempt. I am required by the law to ascertain how much you are able and willing to pay." But suppose a member, known to be able, should be unwilling to pay, or to promise anything, what then is to be done? Certainly most serious consequences, not necessary to be detailed here, might follow, unless a law of the church may be nullified with impunity. The primary object of this law is, no doubt, to teach our members their duty, and urge them to its performance; but we are by no means to infer that it may by any be lightly set at naught. In many places less than half, and in some less than one-fourth of the members pay at all for the support of the ministry. The object of this law seems to be to secure something from every member. It is not enough that the stewards read out an assessment, when perhaps half or three-fourths of the members are absent. They must see and ascertain from each member personally what he or she is able and willing to pay. Do those members who pay nothing take any interest in the church, or receive any appreciable benefit from the means of grace which it supplies?

The day must come when every member, even every child, shall pay something, if it be but a nickel, for the support of the ministry. Then will a new and happier era dawn upon every department of our church finances. Very few who begin by giving a nickel for any benevolent purpose will give only a nickel long.

W. L. C. HENSHAW.

Dr. T. J. Coger.

Mr. Editor:—We have to think of the good who have died and gone home to the better world. Their path is as a shining light, which shineth now and more unto the perfect day. The children of Israel, while passing through the wilderness, from the land of bondage to the promised Canaan, were often discouraged and tempted to turn back; but the example of their leader gave them fresh courage, and they traveled on. And after he was taken from them, and had planted his feet upon the shores of immortality, his example forced itself doubly upon them.

And so it is with Christians at the present. Ministers we have once known and admired for their piety, zeal and strength, may have long since left their last sleep; but their example is as fresh in our memory as though it were but yesterday we saw them.

Dr. Coger, the subject of this sketch, has long since passed over the last river; but he has left behind an example so brilliant that it will never be lost. He was an able and fearless preacher. I believe that he, like Paul at Athens, would have contended singly and alone in defense of the gospel, had it been necessary. He had deep and planted his feet upon Christ, the rock of ages; and the storms of persecution that often blow about the faithful preacher of the gospel only made him stand firmer upon the Rock. As a preaching elder he administered the law to the letter, and his preachers all loved him; none so weak but found in him a kind friend and counselor. And often has the poor itinerant wife been cheered, when away from home and among strangers, by his kind words and kindly example. In 1850, Dr. Coger was preaching elder of Columbia district, Alabama Conference. His husband was appointed to the Athens circuit, in the bounds of that district. And though it was a large district, and in winter the roads almost impassable, the people always knew Dr. Coger would be at his post. If it was possible for him to get there, late in the year there was a camp meeting near Athens. From the first until the close of the meeting the Lord was present. On Sabbath, at eleven o'clock, he preached from the text: "Oh, that I had wings like a dove, for then I would fly away, and be at rest." It was the last sermon I ever heard him preach. He spoke of the rest that awaited the people of God beyond the storms of this world, and pictured heaven so forcibly that one could almost imagine they heard the voices of angels, and saw them basking upon the branches of the Tree of Life. Then he urged the sinner to take rest in the clef side of the blessed Son of God, in a manner hard to be resisted.

Soon after that the war came on. He entered its ranks as a soldier, and on the bloody battle-field of Perryville his body felt, and his soul rose, a disburdened of its load, to await the resurrection morn.

Victories were his fall. For he rose as he fell. With Jesus, his Master, in glory to dwell.

Mrs. M. C. DOLAN.

COLUMBIA, ALA., APR. 21, 1877.

What class of men are always open to conviction? Those who have visited the law.

Ecce Ecclesia.

The book which bears this title has been before the reading public for several years. In many respects it is a wonderful book. It corrects a multitude of popular errors, which have become hoary with age. In reading it one often feels as though of his ignorance of facts that lie upon the very surface of the Scripture record. The wonder is how never any one else could have read the Bible without seeing that which looks so plain and simple.

We never knew, until we read this book, that we had been reading a large portion of the Bible through colored glasses. From the hour we finished reading it we have read the word of God with new interest and with greater care. From that hour our object has been to ascertain what the Bible teaches on all the subjects of which it speaks, rather than to learn what men have written about them. We are more than ever convinced that a few men have furnished all the ideas that have governed the world. Investigation is the road to truth; but few men have the patience and application to investigate. Hence error once started, is handed down for generations. Brain work is the most exhausting of all work, and but few men will thus tax themselves voluntarily. The most of us had rather feed our minds on intellectual syllables until they become dwindling, rather than dig and toil for "strong meat." It is well that a mysterious train of circumstances sometimes force men to think. It is so easy to run in the old grooves—to take things second-hand—to pin our faith to the shew of some one else.

Let everybody that can see Ecce Ecclesia, and read it, if they have not already read it. Every preacher in the land should give it a careful reading.

J. M. BOLAND.

OBITUARIES.

Correspondents please write names and dates very distinctly. We follow our own plan in the obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such matters as would not interest the living, are not necessary. Names, dates of birth and death, and such matters as would not interest the living, are not necessary. Names, dates of birth and death, and such matters as would not interest the living, are not necessary.

Obituary notices received for publication as soon as convenient. If, after a reasonable time, any such communication fails to appear, it will be considered as a withdrawal.

THOMAS B. HOWARD, son of R. O. and Elizabeth Howard, was born February 1, 1830, and died at his residence in Russell county, Ala., April 1, 1877, of consumption. He was married to Miss Fannie Anderson, with whom he spent a delightful married life. In the year 1850 the writer received him into the Methodist Episcopal Church. He was modest, prudent, and generous, with the moral courage to do whatever he judged ought to be done. As a citizen he was in his county a high honor. He discharged the duties of all official positions assigned him with a conscientious regard for the best interests of all concerned. As a neighbor he recognized all the laws and duties that look to the well-being of society. He was social, courteous, benevolent, and ever ready to render aid and assistance to all in need. No one in the old South bettered him. Tom Howard, but to love and respect him and his family enough does the community feel his loss.

As a husband he was all that a husband ought to be. He was the center of family affection. His heart was filled with love for his wife and children. In the church relations he was faithful, zealous and devoted. He was constantly growing in spiritual strength and influence. Always at his post, his heart in the house of God was never vacant when he was well enough to attend. He belonged to the official board of Russell county, and it may well be said of him that he was a faithful steward of his own relations to the church. His death was a sad loss to the church and to his family. This I think was the result of a difficult and retiring spirit, slow to profess and slow to own his own attainments. He wanted to be certain. He wanted to feel himself fixed upon a solid foundation. He did not want to be deceived upon the all-important subject of conversion. Hence he did not yield readily to the gentle impressions of the Spirit of God, and was slow to accept of his conversion. Upon the subject of "final assurance, the witness of the Spirit," the writer frequently conversed with him, especially during his protracted illness. He was always deeply interested, and prayed earnestly for the blessing: "The witness of the Spirit bearing witness with his spirit that he is a child of God." He never called, when I visited him, to remind me to pray especially for that precious blessing. Thank God, at last it came. A few weeks before his death I visited him. As soon as I entered the door he requested me to come close to him, as he would tell me a whisper. As he was lying in the room, he said: "I have found it. And I want to tell you what a blessed experience I had a few nights ago. I was earnestly praying for the blessing, when all at once, although I had not been able to get up, I felt as though the blessing came upon me. My heart was filled with joy, and I went up to God in prayers, and I threw my feet on the bed, and walked round this room with a loud step as if I had been in health; clapping my hands and praising the Lord. I felt that Jesus was my Savior, and that my religion was genuine." He said he was happy beyond description. Thus Bro. Howard lived and died. A sad loss to his family, the church and community; but our loss is his eternal gain.

J. W. SOLAMON.

DIED, at her residence in Water-proof, Russell county, Ala., after a protracted illness from cancer in the breast, on the twenty-ninth of March, Mrs. AMANDA M. WINTER, wife of Judge Jacob L. Winter.

Mrs. Winter was born in New York, and when quite young removed to Florida with her parents, where she resided till the year 1830, at which time she removed to New Orleans, and was married in 1841. Here she made a profession of religion, and joined the Methodist Episcopal Church, we believe, under Rev. J. B. Walker, and remained a faithful and steadfast member till her removal to this place in 1867, when she again joined by letter.

In intellect, judgment and will she was a remarkable woman, and well qualified to fill with credit and usefulness all the different spheres of action to which she was called during the history of a long, eventful life. In social life she was always cheerful, despite her painful afflictions, hospitable, kind, and liberal almost to a fault. To her church she always gave freely of her means; and ministers ever found a welcome in her home.

Both in her family and domestic relations she was a model woman—careful, diligent, affectionate and grateful. She ever proved a constant friend and visitor of the poor, needy and afflicted.

During her last weeks of suffering, which must have been intense, no murmur ever crossed her lips. She was frequently visited by our loved pastor, Rev. Baxter Clegg, who talked with her on religion and other subjects nearest her heart, and she ever seemed cheerful, resigned, and not afraid to answer the questions she was told must soon come.

For some days previous to her summons she remained almost speechless, but passed the time of the spirit of the good woman calmly and sweetly glided away, and back to God, who gave it.

L. L. T. HUNTER.

At a meeting of the Ladies' Financial Association, of Water-proof, the following resolutions were passed: In reference to the death of Mrs. Amanda M. Winter:

"Resolved, That we have with patient submission to the mysterious work of God, the death of our sister, Amanda M. Winter, to a member, a friend in the heavens, and a deeply deplored and lost soul, yet alone to us as a society, but to us as a community. We feel that we have with patient submission to the mysterious work of God, the death of our sister, Amanda M. Winter, to a member, a friend in the heavens, and a deeply deplored and lost soul, yet alone to us as a society, but to us as a community."

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his family as long as he lived. He died as he lived—trusting in the Lord Jesus. The day before he died he called his family around his bedside, and bade them all adieu, telling them that he was ready to die, and that he was going home to heaven.

He exhorted his wife, children and grandchildren to put their trust in Jesus, who is able and willing to save all who come unto him by faith, believing and trusting in him, exclaiming: "Jesus, blessed Jesus, who can make a dying bed feel soft as downy pillows are." He took each one of the family by the hand for the last time, and persuaded them to meet him in heaven. When he took his little grandchild by the hand he said to his mother: "Will you promise me that you will train this little child for Jesus?" After a moment's pause he exclaimed: "I have finished my course here on earth. Henceforth there is a crown of glory laid up for me with Jesus in heaven." He seemed to be perfectly resigned to the will of his heavenly Father, and at last died with a struggle.

J. S. PARKER, P. C.

MARTHA LEWIS died on the first of May, 1877, in her eighty-fifth year. She was a native of North Carolina, having lived in South Carolina, Georgia and Alabama. She died in Louisiana, and her remains lie in the grave-yard at Woodlawn chapel, De-Soto circuit, where her funeral was preached by the minister, and from the text of her own selection. She was the daughter of the Rev. Nathan Grantham, who spent his life in the Methodist ministry, and died the venerable man of God, aged eighty-seven years. His obituary is before me, published in the Southern Christian Advocate, dated Charleston, S. C., July 26, 1850. The writer of this obituary seems to be one painting the character of a saint. To have preserved a paper so long, during a migratory life, shows great veneration for a father.

Sister Lewis professed religion at eight years of age, and at her death had been a member of the Methodist Church seventy-seven years. During all these years she had been a consistent Christian, upon the testimony of those who had known her longest and best.

When her strength of body and mind had so far failed that she was no longer able to use the means of grace, grace was supplied as a gratuity. We visited her when we could understand no language of hers save "Glory to God." It is not strange that the old prophet, even in his backslidden state, should say: "Let me die the death of the righteous."

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Thomas, at Summerville, Ala., she joined the Methodist Church South; married to C. M. Jackson, of Tennessee, February 10, 1855; died at the family residence, a few miles south of Summerville, Ala., March 21, 1877.

The life of this young Christian lady was beautiful and exemplary in all its expressions. A kind, affectionate and obedient child; a tender, devoted and loving wife; a true, firm and constant friend; genial, kind and courteous to all. To know her was to love her. From the moment of her espousal to Christ to the last she remained faithful. As she lived, so she died. And now in that beautiful land, where sickness, sorrow and death come not, her spirit sings with the angels and the redeemed the everlasting song.

C. B. DELLOS.

JAMES H. L. LACKEY, son of James and Eliza A. Lackey, was born in Macon county, Ala., December 9, 1851, and died in Tallapoosa, March 22, 1877, a little over twelve years of age. For several years he was seriously afflicted, which seemed to impress him that his stay on earth was short. He was of a religious turn of mind, and became, just before his death, a consistent member of God. With an unshaken confidence in God, his body failing, his mind composed, his soul happy, and his countenance bright and radiant with immortal hope, he gave parting words to his grandfather, Rev. J. Critchfield, the family and others, that he was going to heaven, and to meet him there. His last prayer was:

Now I lay me down to sleep, etc.

WILLIAM B. NEAL.

Mrs. L. C. HOLDER, wife of J. C. Holder, died at her residence in Platteville, Miss., she was born August 13, 1817. She died on the twelfth of April, 1877. Her sufferings were great, but she was never impatient or murmuring. She died as calmly as a child falls asleep in its mother's arms. She joined the Methodist Church at Platteville, in August, 1855. Too much cannot be said in praise of this lady for she was a true Christian.

J. C. H.

LUCIA WINONA, infant daughter of Alex. H. and Elizabeth Carney, died near Union Church, Miss., on the sixth of September, 1876, aged eight months.

JOHN L.

Bro. ELIAS H. KEMP, died at his home near Spring, Jackson county, Miss., on the 27th of May, 1877.

J. C. H.

Lord God, I pray to be remembered to thy will in all things; and, Lord, whatever cross thou sendest, give grace to bear it patiently, and to wait for its promised fruit; and, Lord, deliver every soul, spare nothing that would hinder my walking with thee; for thou knowest what would stop me on my heavenly journey; hear and answer, I believe thou wilt. I have thy word for it—here I rest, Amen and Amen.—Roman.

MEDICAL.

VEGETINE

STICKERS at the foot of almost every page in the Christian Advocate, and in the Southern Christian Advocate, are now in the hands of the public.

Ve

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Conferences of the M. E. Church South.

THURSDAY, JUNE 21, 1877.

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ROBT. J. HARP, PUBLISHER.

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CHANGE OF RATES.

The New Orleans Christian Advocate
will be furnished to subscribers hereafter at the
following rates, including postage:One Year..... \$5 00
Six Months..... 3 00
Three Months..... 1 75To all Ministers of the Gospel and widows of
deceased traveling preachers half the above rates.

FREE ONE YEAR.

To any person forwarding to us four new yearly
subscribers, with Eight DOLLARS.

Added to the Church.

This, at any rate, is the scriptural way of stating the fact. A divine agency is recognized. The Lord added. The three thousand voluntarily joined the Christian company, but they were led to this by the moving of the Holy Spirit, and the apostles, by divine authority, received them. Besides their baptism, and their formal reception, there was a work of grace in their hearts. It is Christ's prerogative to add people to the church. Where the union is vital, and something more than a mere form, it is the work of Christ. Numbers may have been "joined in," as some express it, but whether they have been truly added depends on the part which Christ has performed.

The persons whom the Lord added are described as the saved—not such as should be saved, but the saved. So the best critics, Calvinists and Arminians, agree. It is a fact in the narrative concerning the day of Pentecost. Those added to the church on that day were of this sort. Our usage and discipline require that those received "desire to flee the wrath to come, and to be saved from their sins," and they are further required solemnly, in the presence of God and of the congregation, "to ratify and confirm the promise and vow of repentance, faith and obedience contained in the baptismal covenant." If these conditions exist, they are as much as the church can demand, and are a sufficient ground for admission to church membership. But surely, in view of the example in the Acts, less than these conditions should not be regarded as meeting the requirement.

The conduct of those added exhibits the reality of their union with the church—steadfastness in doctrine. "They continued steadfastly in the apostles' doctrine." There was a doctrinal basis for their faith. They were well-rooted in the truth, and were firm in their adherence to the gospel. Fellowship was with them distinctly realized. The communion of saints was a living and felt experience. Nothing unchristian distinguished them from formal Christians—than this. Fellowship is something spiritual, and none but the spiritually-minded know what it is. It is the living tie that binds the hearts of God's children in one. It is the antidote to bigotry, sectarian animosity, and all uncharitableness. Thousands of Christians, in name, are strangers to the fellowship of the apostles. In this respect they have not been added to the church. They are in it, but not of it.

The ordinances were observed by these first church members. Breaking of bread may stand for all—the Lord's Supper and the rest. They continued in them steadfastly. If fit to be in the church, we are fit to partake of the Lord's Supper. In what good sense is any one added to the church who neglects this plain duty and important means of grace? It is something very sacred, but it should not repel the truly penitent, and those who intend to lead a new life. It was designed to help the weak, and to strengthen and comfort all. The sincere, the contrite, the soul that is striving to walk in the narrow path, should be steadfast "in breaking of bread." If baptism is the ordinance of admission, the Lord's Supper is the ordinance of continuance in the church.

Those whom the Lord added to the church are represented as continuing in prayer. They were converted in a prayer meeting—in a meeting of great power and abundant supplication they were brought into the company of the disciples. As they began in prayer, so they kept on. "Prayer" is the word. Social prayer, family and private—this is the three-fold cord that is not easily broken. How can a prayerless man be said to be a member of the church? And if he does not pray in all these ways, is he of those whom the Lord has added? A man may have no family, he may be tongue-tied, or have other infirmities that shut him out from other than secret prayer. But his excuse must be a good one, or he is inevitably condemned. If the new member does not begin to pray, and keep it up, in the prayer meeting, in the family and in the closet, he backslides rapidly, or he was never enough of a Christian to make backsliding possible.

We might notice other characteristics of those whom the Lord added to the church, such as their liberality with their goods, their gladness and singleness of heart, and that they continued praising God, "having favor with all the people." Some of these thousands may have fallen out by the way, but they started off well, and continued for some time in a manner that proved that Christ himself had brought them into the church, and augured favorably for their faithfulness to the end. Such additions are something added to the church. Each one counts in making up the strength and power of the whole. The measure of resources is enlarged, there is an accession of workers, and the spiritual momentum is increased. Where there is a large increase of numbers, without any corresponding increase of strength, morally, spiritually, financially, the Lord's hand is not as manifest as we could wish. If the Lord adds to the church there will be results, the work will be lasting, and the fruits of the Spirit will appear in manifold ways.

Our dependence upon Christ is absolute. The means must be recognized and piled with earnestness, but let us be sure that the Lord does the work. In the main, the hay, wood and stubble are our work. Christ's hand is with ours in the gold, silver and precious stones. Awakened people doubtless need instruction on the subject of joining the church, and often need to be pressed to take the step, but the hard work is to lead them to repentance, and prepare them for admission. When men are broken up under the hammer of the word, and deeply wrought upon by the Spirit, and when converted, it requires little effort to bring them into the church. They cannot easily be kept out of it. Those that are saved, or are being saved, are pretty certain to seek the fellowship of God's people. The Lord adds such to the church. They come as persons graciously drawn by the Savior himself, and prepared to make a good profession.

Here and There.

—One of the most seductive and plausible devices to get the people's money and to promote the vice of gambling is the lottery. The connection with this institution of such names as those of certain Confederate generals, and the fact that it is largely advertised in the leading secular papers, are not enough to give it respectability. The last Legislature had a bill before it for the repeal of the lottery bill, but final action was not reached. The company is rich, and it will take an incorruptible Legislature to defeat its efforts. We may get such a Legislature some time. In the meanwhile we warn all who have their own welfare and that of the country at heart to give these lottery agents and advertisements a wide berth. The institution is a vampire upon the industry and good morals of society. It is legalized gambling, and calculated to corrupt and demoralize, and to unsettle, in our young men especially, the principles of integrity and economy.

—Sabbath desecration is one of the greatest and most prevailing sins among us. During the summer, the dollar excursion trains run on Sunday contribute to swell the evil. Such trains are not run during the week, and to enjoy them at all we must break the Sabbath. What are people to do who are shut up in town all the week, and who in any case cannot afford to pay the regular fare? It would seem to be a hardship, and we wish the railroads would run excursion trains on Saturdays, or some other week days, for the accommodation of Christian people; but if they will not, then a man must deny himself. We see no other course for those who would keep the Ten Commandments and maintain a good conscience. We hope the Seashore camp meeting will not be used in

justification of Sunday excursions. Those who cannot go on Saturday or earlier should by no means patronize the Sunday trains. The Sabbath is worth more to the country and to the church than ten thousand camp meetings. By a little care, those who desire can reach the ground on Saturday and leave on Monday, so as to have the whole of Sunday at the meeting. Where this cannot be it will be better to remain and worship with the home guard.

—In spite of the efforts of the temperance people, there is a good deal of tipping and drunkenness. Some writers and observers say that they are increasing. We know more people who are on the road to intemperance now than we did twenty years ago; but then we know more people. Things are not worse, we hope—they are rather better, we believe. Our concern is specially great for young men. Many of them are not aware of their danger, but their friends are. The marks of drinking in a young man are always alarming. There is time for development, and the future, for him, is almost certainly disastrous. Some one ought to speak to that young man. He is already in the rapids, and he will shortly plunge over the falls and into the abyss. There is business drinking. Partners, drummers, clerks, drink with their customers. Thousands have ruined themselves by drinking as a matter of business. There should be a reform in business circles on this subject. There is social drinking. It is still a custom with some to treat their friends, and to be treated. Some tables where we might look for better usages still parade the wine-glasses. The ladies here in New Orleans have a temperance association. There are a few drunken women in the world, and husbands, brothers and beaux all need the influence of the better sex to save them from this evil.

—Murder is likely to meet with some check under the present State government. Three executions took place last week. We trust that the law will be carried out against murder. Life is held too cheap, and will be so long as the guilty are permitted to escape. It is essential to the safety of society that this crime should be punished. Nothing but the death penalty, speedily and surely inflicted, can protect the community. Sympathy and humanity are perverted when they are enlisted to shield the murderer. The office of mercy and benevolence is to promote the security and happiness of the people. For wise and benevolent reasons God has insisted that the malicious shedder of blood shall die by the hands of the executioner. One of the prolific causes of murder, in connection with strong drink, is the carrying of concealed weapons. There are occasions when it seems justifiable for men to arm themselves, for purposes of self-defense. Our streets are not always safe, especially at night, and our homes are liable to be burglarized. In the rural districts there are tramps and highwaymen. Ordinarily it is better to go unarmed. The mischief done by concealed weapons is truly frightful. In cities especially the law against them is wise and necessary, and should be enforced. If arms are ever carried, let them not be concealed.

—More open-air services have been held in New Orleans this season than usual. The enterprising pastor of our church in Algiers, Rev. S. H. Worlen, holds them nearly every Sunday afternoon. The platform is in the thick of the place, hard by the liquor saloons, and where the current of people is flowing. There is a cabinet organ, singing by the Sunday school, prayer, and short and sharp preaching. Last week there was a conversion during the service; the attendance is always large and orderly, and the congregations in the church are increasing. The people will not come to church without some such expedients. Those who are most ignorant and depraved, and need the gospel most, rarely see the inside of a church. The churches must go after the people, and this is one way of doing it.

—We are glad to see the subject of church work taking hold of our people. Our pastors are preaching about it, and organizing the membership for specific duties. Our Methodist Sunday school workers are moving in the right direction, and are reorganizing for more effective effort. The meetings for this purpose during the past two weeks were largely attended, and measures have been adopted which promise to increase the usefulness of our schools. It will take a strong and pure heaven to leaven the lump here; but we have the leaven, and it is vigorously at work.

Sight-Seeing in India.

We give only an extract of Bishop Marvin's letter in the Nashville Christian Advocate, which tells about Agra, and the wonderful architecture of that land of wonders—India: "But I must hasten on to Agra.

This was the chief seat of the illustrious Akbar, and from him called Akbarabad. The fort at this place is the best we have seen; the walls being very massive, very high, and crowned with ornate battlements. Akbar built a very large palace here, which is still standing and in a fair state of preservation. I cannot undertake to describe it. It has one front on the Jumna, and covers a large area. The inevitable marble filigree-work is seen here—broken at one place by a cannon-ball. In the basement is a very labyrinth of columns and walls, where, it is said, the women of the imperial household were accustomed to play at hide-and-seek. In a small court above there is a pavement of marble, in squares, on which the tradition has it, the Mogul game, right royally, having for his "chess-men," the beautiful girls of the harem, who moved from square to square as they were directed. A tank, stocked with fish, was in a larger court, and the gallery from which Akbar used to drop his hook was pointed out to us. The throne-room was an open court, and the throne, still preserved, is a slab of black marble. In this slab there are two points of a decided red color from which a slight red tint shades off for several inches. Our guide told us of this throne before we saw it, and assured us that it had shed blood twice—once when the Mah-ratta invader, the Rajah of Bhur-pore, sat on it, and again when Lord Ellenborough, a governor-general of India, did the same. When we expressed our disbelief of the fact he took us to the place and proved it triumphantly by showing us the very blood-stain, indelible in the rock—proof incontrovertible that it did bleed, and that when those very two men sat on it. But use has rendered it insensible to humiliation, for when I seated myself on it it did not even so much as give a grunt.

The description of the bath-room of Bayard Taylor: "The most curious part of the palace is the *Shah Mahal*, or Palace of Glass, which is an Oriental bath, the chambers and passages whereof are adorned with thousands of small mirrors, disposed in the most intricate designs. The water fell, in a broad sheet, into a marble pool over brilliant lamps, and the fountains are so constructed as to be lighted from within. Mince cascades tumbled from the walls over slabs of veined marble into basins so curiously carved that the motion of the water produced the appearance of fish. This bath must once have realized all the fabled splendors of Arabian history. The chambers of the Sultans and the open court connecting them are filled with fountains."

Akbar's mausoleum is eight miles from the city. It was built by his son, and preudly named Secundra-Alexandria—for was not Akbar another Alexander? It is a massive structure, imposing in the distant view, but near at hand the front elevation, a sort of portico of only one story, projects so as to conceal the really lofty summit, and give the pile a squat appearance. The sarcophagi are usually under the dome of these buildings, but this one is singular from almost all others in having no dome, the sarcophagus resting on a marble pavement on the summit, having the heavens for its dome. It is covered by cloth heavily ornamented with gold thread. The pavement I should take to be twenty-five feet square. It is surrounded on all sides by the open screen-work of marble of which I have frequently spoken. There are eleven panels of this work on each side, forty-four in all, and the pattern of each panel is diverse from that of any other.

Here at Secundra the English Church Mission has a printing press and orphanage. The orphanage is supplied with inmates mainly by foundlings exposed to perish, from which fate they are saved by the police and brought to this Christian refuge. There is indubitable proof that infanticide is still practiced in many parts of the country, notwithstanding all the efforts of the English authorities to suppress it. The victims are always girls. They are sometimes killed outright, and sometimes left in the open fields to die. This is the religion that some "large-minded" Englishmen are vain to patronize as being about as good as Christianity. Hundreds of times in this tour have I been overwhelmed with emotions of gratitude that I and my children were born Christians. May a merciful God pardon any want of ardor I may have been guilty of in pressing the conquests of the cross.

Returning to Agra, we may visit two celebrated mosques. But they are much like the one at Delhi, already described.

Several hundred Mussulmans were assembled, and scattered about over the vast marble-paved terrace of one, when we visited it, near the hour of prayer. When the mement arrived, the mullah, or priest, came out and ordered them into line, facing the mosque, and facing Mecca as well. We were obliged to stand outside of the terrace, so that our view was a distant one, and we could not see well how matters proceeded. But we heard a sort of chant, which, I suppose, was the recitation of a prayer. The whole affair lasted only a minute or two. The worshippers were scarcely well placed in line till they dispersed. Many of them crowded about us, when we took the opportunity to ask them several questions about their worship, which one or two, who spoke English imperfectly, answered cheerfully—I thought, indeed, rather eagerly. The dome of one of these mosques, flanked with graceful kiosks, is so lofty as to command a very extended landscape. Like so many of the larger domes, it is of white marble. Taylor imagined that, when seen from a distance, it looked like a silver bubble, ready to be brushed away at any moment—or something of that sort—which I suppose is very poetical, and which has the additional merit of being all poetry.

But the gem of Mogul architecture is the Taj. Mumtaz Mahal, or Moon-taz Bibi, was the favorite wife of Shah Jehan, the builder of the most

famous buildings of Delhi, already mentioned. Mumtaz Bibi was contracted, in domestic colloquy, to Taj Bibi, or Taj Bibi—a very sweet pet name. She died early, and the be- loved monarch erected this most splendid of Indian mausoleums to her memory. It stands on the banks of the Jumna, a mile below the city of Agra. Why it was not placed at Delhi I know not.

In visiting it you enter first a court, and there, leaving your gharry, enter the grounds from the south by a massive and very high gate of red sandstone. It must be fifty feet high, and is ornamented with elaborate carvings. Having passed this portal, you have the Taj in full view through an avenue of trees. Along this avenue you pass through the park, on the side of which it stands. The grounds are beautifully laid off, and filled with trees and shrubbery, being kept up at a great expense by the government. The avenue is a paved way from the gate to the terrace on which the building stands—that is, it is paved on the sides, the center being sunk some three feet to contain water, playing in it originally from fountains. At the end of the avenue you mount a terrace by a few stone steps, and a few steps farther on, another terrace, which rises perhaps twenty feet above the first. This terrace is one hundred yards square, and is paved with white marble, polished so that the glare of the hot sun upon it is blinding. From the center of this elevated pavement rises the wonderful building. The main body is an irregular octagon, having four long and four short sides, with the external sides broken up by entrances and recesses. It is surmounted in the center by a very lofty dome of the most graceful pattern I ever saw. Each of the short sides is surmounted by a smaller dome. Between the central and exterior domes is a circle of the most elegant kiosks.

On entering the building you find one principal apartment under the central dome, having an unobstructed elevation from the pavement to the top of the dome of say two hundred feet. This apartment is a perfect circle. At each corner, outside of this, there are smaller rooms. New you are to remember that inside and outside this great structure, 180 feet in diameter and 213 feet high, is of the finest and whitest marble, polished to the utmost. On the inner wall of the great circular room under the dome, for about three feet above the pavement, there are flowers and foliage elegantly carved in relief. Above that the wall is covered partly by flowers inlaid with precious stones of diverse colors. What an amount of delicate work! It is positively inconceivable. Other parts of the wall inside and out, are occupied with texts of the Koran, inlaid in the white marble with black marble, elegantly cut in the Persian character, and fitting so nicely that the closest inspection scarcely shows the joint. It is affirmed that the entire Koran is here transcribed; but this is doubted.

The real sarcophagus is in a basement room in the center, but the ornamentation on the paved floor under the dome. It is richly tiled with mosaic work in flowers of precious stones, and is surrounded by marble screen-work of the finest kind. The ninety-nine names of God are inlaid in black marble. The Emperor lies by her side, but his sarcophagus seems an intrusion, as the place was evidently prepared for only one. He was to have had a mausoleum on the opposite side of the river, just like this, the decaying foundations of which still remain. It was to be joined to this by a marble bridge. But intestine feuds disturbed the close of his life and shortened his reign, so that his design was frustrated, and he sleeps here by the side of his beloved Taj.

There be those who say that the architecture of this building is faulty. May be so, but I cannot see it. It is one of a very few buildings I have seen that gives me a feeling of complete satisfaction. I do not understand the principles of architectural art sufficiently to account for my taste, but, to my taste, the Taj is wondrously beautiful.

I never became enthusiastic about any of these old buildings till I saw this. I think the capital at Washington more beautiful than any other, but to the Taj I surrendered. To be sure, I was pleased in a quiet way at Delhi and especially when I saw the Kootub from the top of the minaret, eleven miles away, clear-cut against the sky, the tapering shaft being the only object to break the dead circle of the horizon; and yet more when I came near it and saw it springing from its massive plinth in just proportion of diameter and height, challenging the very clouds with its summit. But the Beautiful never took absolute possession of me till I came here.

The echo in the dome of the Taj has been pronounced by travelers men the best in the world. We tried it. A sharp, short shout rebounds from fifty points at once, and touches and bounds off again, and turns somersaults, splits itself into fragments and shreds, and careers around, reverberating and answering itself as if it were intoxicated with the beauty of the place, dying out at last so reluctantly and slowly that it is impossible to say when you cease to hear it. Bro. Hendrix made it resound with the name of our Lord, and we sang the doxology together with a loud voice and full hearts.

Men 20,000, years 22—these factors give the sum of labor crystallized here. At Allahabad, at sunrise, on Sunday morning, we were met by Bro. Osborne, pastor of the Methodist Episcopal Church, and taken to his house. How did he know we were coming? Perhaps Dr. Waugh wrote him; I know not. What a sweet atmosphere of Christian hospitality we breathed under his roof, and what a hallowed service of the holy supper we had with his church! He is an Indo-European by birth, an intelligent gentleman by instinct and culture, and, by grace, a devoted and efficient Christian pastor. One of the most interesting sights we have had was his daughter, twelve

years old, in charge of a native Sunday school, and managing it to admiration. I involuntarily invoked God's blessing on the child and her work.

Our sight-seeing in India was done, except what we might see at Bombay, whither we hastened, for there were letters there from home. But I have mentioned only a few of the objects in which I was interested.

I cannot begin to describe the country from Allahabad to Bombay, nor the scenery of the Ghats, nor what we saw in Bombay. In another communication I must say something of the Parsees, who are in Bombay 50,000 strong, and how they dispose of their dead—the most revolting thing yet; and a word about Elephants, the wonderful cave temple which we visited.

We were six days in Bombay, and had much delightful intercourse with the pastors and people of the Methodist Episcopal Church, worshipping with them on Wednesday and Friday evenings, and on the Lord's day.

Southern University, Greensboro, Alabama.

MR. EDITOR: I beg leave to announce, through your columns, the programme of the commencement exercises of the Southern University, and to extend to all the friends of the institution a cordial invitation to be present on that occasion. The order of exercises will be as follows:

Saturday, June 30—Meeting of trustees, 9 A. M. Sunday, July 1—Commencement sermon, by Rev. C. K. Marshall, D. D. Monday, July 2—Prize declamation, 10:30 A. M. Exhibition of Balles-Lettres Society, 8 P. M. Tuesday, July 3—Annual literary address, by Hon. L. W. Reeves. Address before the Society of Alumni, by Rev. G. W. Hill. Presentation of prizes. Exhibition of Caroluspic Society, 8 P. M. Wednesday, July 4—Orations by graduating class. Baccalaureate address and conferring of degrees. Reunion of alumni, 8 P. M.

It is gratifying to be able to state that the present session has been in many respects a prosperous one, and that the outlook for the future is encouraging. Under the able and energetic administration of Chancellor Smith the institution is steadily growing in favor with the people, and its prospects for future success and usefulness are brightening. The number of students, though not so large as it should be, shows a decided increase over the number in attendance a year ago. The young men, as a body, are orderly and studious, and a decidedly religious sentiment prevails among them. A gracious revival, which occurred during the session, considerably augmented the already large number of religious communicants. Besides the ample church and Sabbath school privileges afforded by the community, and the daily religious exercises in the university, weekly class meetings are held, at which the faculty and students meet together to speak of the dealings of God with their souls.

Among the results of the year's work may be mentioned the fact that the indebtedness which has burdened the university, and hampered its movements for years past, is now virtually removed, and the friends of the institution breathe freely once more. Now is the time for the friends of education and of learning to rally to the support of an institution which is doing a good work for the church and the country.

We will be pleased, my dear doctor, to have you with us at the ensuing commencement, and hope to have a full attendance of the brethren from all parts of the State. To all who may feel inclined to favor us with their presence, we promise, from the good people of Greensboro, a warm and hearty welcome.

Very respectfully,
C. M. VERDELL.

A correspondent of the Western Christian Advocate, writing about class meetings, in his advice to the leaders, says:

And do not fail to see that every one takes a church paper. If any are too poor to subscribe, beg the money, and get them a paper.

This is a good suggestion. A class-leader who follows it will double his usefulness. Pastors and leaders should see to it that the members take a church paper. How many have ever mentioned this subject in class meeting or in prayer meeting? Two questions are pertinent in pastoral visiting: Do you pray in your family? Do you take a religious paper?

We are indebted to President Massey for an invitation to attend the commencement exercises of the Alabama Conference Female College, Tuskegee, Ala. They are announced for June 17, 18, 19 and 20. A communication from Rev. E. L. Loveless, received too late for publication, informs us that the college has about one hundred pupils, and that the prospects are brightening. President Massey is giving great satisfaction to the friends and patrons of the institution, and is succeeding admirably in building up the school.

The way to fame is like the way to heaven—through much tribulation.

Farm, Garden and Household.

SUNFLOWERS AND MALARIA.

This subject received some attention about three years ago, when a conversation between Gen. Sherman and the correspondent of a London paper, respecting the pestiferous malarial marshes around Rome, was published. The general said: "We utilize such places, and make them healthy; we just sow them with sunflower seed—common sunflower—and that does it." My own experience points to the same conclusion. Taking up the cultivation of the sunflower a few years ago, my attention was drawn to the subject of its extensive cultivation having a beneficial effect on the surrounding atmosphere, by the fact that one season the village near which I resided was visited by a severe epidemic of scarlet fever and typhus. Many children died—one in a cottage, where the whole family was prostrated at one time; not a hundred yards from my own house. All my family escaped without a touch of sickness. I had at that time about sixty very large sunflower plants in my garden surrounding the house, many of them being twelve feet high. My personal experience of the efficiency of the cultivation of the sunflower as a preventive of malarial fever has been fully borne out by other and worthier authorities, of whom Gen. Sherman is one. A landowner on the banks of the Scheldt sowed the sunflower extensively on his property near the river, with such effect that there has not been a single case of malarial fever among his tenants for years, although the disease continues to prevail in the neighborhood. The medical men in France, Italy and Germany believe the cultivation of the sunflower to be effective in removing the source of disease. It may not be generally known that the sunflower absorbs, during its growth, a vast quantity of impure gases; it feeds largely by its leaves, absorbs nitrogen more rapidly than any other plant, and will evaporate as much as a quart of water daily. I am convinced that the cultivation of this much-neglected plant on a larger scale would not only be beneficial, but remunerative. The fiber can be used for making paper; the ripe seed is most useful as food for poultry, especially during the molting season; from it a fine oil—second only to olive—is extracted; the leaves are much relished by rabbits, and the thick stems may be used as fuel. Public Opinion.

WE DRIVE HORSES TO EXCESS.

By driving to excess we mean that horses are pulled and hauled, jerked and twisted too much with the reins. There is too much pulling with the lines. Concerning this subject the *Prairie Farmer* says, in truth, that the "most vicious and inexhaustible style of driving is the manner which so many drivers adopt, to wit: Wrapping the line around their hands, and pulling the horse backward with all their might and main, so that the horse, in point of fact, feels the weight back of him with his mouth, and not with his breast and shoulders. This they do under the impression that such a dead pull is needed in order to 'steady' the horse.

"The fact is, with rare exceptions, there should never be any pull upon the horse at all. A steady pressure is allowable, probably advisable; but anything beyond this has no justification in nature or reason; for nature suggests the utmost freedom of the action of the head, body and limbs, in order that the animal may attain the highest possible rate of speed. In speeding a horse the lines need seldom be grasped in both hands when the road is straight and free from obstructions. The true way to drive is to let the horse drive himself, the driver doing little but directing him, and giving him that confidence which a horse gets in himself only when he feels that a guide and friend is back of him."

GILT-EDGED BUTTER.

The Philadelphia *Lequirer* says that there are at least two dairymen, and better makers in the neighborhood of Philadelphia who always sell their butter at \$1 a pound, and cannot supply the demand even at that price. One of them attributes his success to three points: Good food to his cows, uniform temperature of fifty-eight degrees in the milk-room, and neatness, cleanliness and dairy airtiness at every step, from the time when the milk is obtained until the dollar is paid for the pound of butter. He feeds his cows often and not much at a time, on white clover and early-mown meadow hay, which he cuts into moderate and mixes with wheat straw. Pastures and meadows are kept quite free from weeds. The milk-room is kept at a temperature of fifty-eight degrees by blowing spring water.

PEAS FOR CATTLE. A. W. Stokes, Hernando, Miss., says: I have for years kept fatter cows and had more milk and butter, and for less money than anybody I know of. First, I sow peas broadcast, three pecks or a bushel to the acre, in the month of May, harrowing them in after breaking the ground well; then in September I pull them up just when a few begin to dry, and make hay out of the vines and peas. I get from 1,000 to 5,000 pounds per acre of hay, that is eaten by cattle and horses as eagerly as if it were clover. Pulling up is far preferable to mowing, as cattle seem to love the roots better than the tops, and it is said to be nutritious. No manuring is necessary, and one acre of sowed peas is worth six of fodder.

Spiced fish are an excellent tonic, and are prepared by being first boiled in salted water and covered with vinegar immediately after they are taken from the pot. A few stalks of mint or some whole allspice and pepper should be dropped in the vinegar.

MISCELLANEOUS.

War! War! War!

ATTENTION!

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Howe Sewing Machine Co. of the South,
NEW ORLEANS, MAY 12, 1877.

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INSURANCE.

Twenty-Eighth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, MAY 19, 1877.

The Trustees, in conformity with amended charter, submit the following statement of the affairs of the Company on the thirtieth of April, 1877:

Fire premiums \$1,250,000

Marine premiums 100,000

Rever premiums 50,000

Unearned premiums, less reinsurance and return premiums 225,000

Losses paid and estimated, including all known and unpaid claims 1,500,000

Fire losses 1,400,000

Marine losses 50,000

Rever losses 50,000

Taxes, expenses, and interest on investments 100,000

Profit and loss account 100,000

Less profits 100,000

Of which \$1,500,000 is appropriated to balance of interest and liquidation of doubtful assets.

The Company have the following assets:

Bills receivable 100,000

Loans on bonds and mortgages 500,000

Loans on call 100,000

Cash 100,000

City bonds 100,000

Bank and other stocks 100,000

Real estate 100,000

Premiums in process of collection and suspense account 100,000

Total assets \$1,500,000

The above statement is a true and correct transcript from the books of the Company.

THOS. A. ADAMS, President.

HENRY V. GORDEN, Secretary.

Sworn to and subscribed before me this thirtieth day of May, 1877.

W. B. KLEIN, Notary Public.

The Board of Trustees this day resolved that, after paying the annual dividend of TEN PER CENT on the Capital Stock of the Company, a dividend of TWENTY PER CENT, in cash be paid on MONDAY, June 1, 1877, to those parties entitled to receive the same.

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HARDWARE, STOVES, ETC.

RICE, BORN & CO.,

80 CAMP STREET

BRANCH STORE—507 MAGAZINE ST.

WAREHOUSE—143, 145 & 147 MAGAZINE ST.

NEW ORLEANS.

IMPORTERS AND DEALERS IN

FOREIGN AND DOMESTIC

HARDWARE!

BUILDERS' HARDWARE,

GRATES, CUTLERY,

STOVES AND RANGES,

HOUSE FURNISHING GOODS, ETC.

SOLE AGENTS FOR THE

CHARTER OAK STOVE.

The Celebrated Stewart Stove.

IMPROVED PATTERNS OF 1873.

THE BEST COOK STOVE IN THE WORLD. WILL BURN ANY FUEL AND DO MORE WORK WITH THE SAME AMOUNT OF FUEL THAN ANY OTHER STOVE THAT WAS EVER MADE. PATENTS FOR THE STOVE ALWAYS ON HAND.

J. H. CAMPBELL.

133 Poydras St., Asst. of Builders.

Stoves! Stoves! Stoves!

THE CHEAPEST AND THE "BEST."

THE "STEWART" COOKING STOVES, TO WHICH I call particular attention, are unsurpassed by any in the market for economy, durability, and perfect BAKING. They carry a uniform heat in the oven, and are adapted to boiling, COOKING, or BAKING, without any adjustment. Every one who makes full trial will be convinced that they are the best of the money will be refunded.

Also a variety of other COOKING STOVES, every grade and price, from \$10 upward.

HEATING STOVES.

A very large and complete assortment suitable for Offices, Parlors, Churches, School Rooms, etc., all of which are offered at very low prices to suit the times. Also, dealer in

TINWARE OF EVERY KIND

and description, to suit the country and the trade, which is offered at UNUSUALLY LOW PRICES FOR CASH. Also, Sole Agent for the manufacture and sale of the

Steam Washer, or Woman's Friend.

Will cleanse your clothes WITHOUT IRONING. Every one who is fully warranted. It saves labor, wear and tear, and the annoyance of washing. It is truly a labor and clothes saving invention. Three hundred thousand have already been sold through the States since 1860.

See statement of sales for sale of

Call and see at No. 35 Magazine Street.

J. W. W. GARDINER.

MISCELLANEOUS.

NO. 5 CAMP STREET

COFFEE

TEA

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FOR THE BEST AND CHEAPEST

TEA, COFFEE AND SPICES

GO TO THE

GREAT DEPOT!

And Steam Coffee and Spice Mills.

NO. 5 CAMP STREET, NEW ORLEANS.

Try our CHOICE RIO COFFEE, packed and ground at 25 cents per pound. Commodious iron

Steam Coffee Mills, and two large

Steam Coffee Mills, are kept in constant use for our goods, exclusively, and the FINEST

EST GOODS can be had from us. This is an

unparalleled fact, and in any one visiting our

store, and speaks volumes in our favor.

ICE-COLD SODA, MEAD

And Mineral Waters.

THE CENTRAL PHARMACY.

CO. CAMP STREET & MAGAZINE ST.

NEW ORLEANS, LA.

PHARMACEUTICAL AND CHEMISTS.

M. H. APPELATE.

M. H. MAY.

AND DEALER IN

COOKING RANGES AND BOILERS.

Bath Tubs, Water Closets, Washstands, Kitchen

MACHINERY, TIES, ETC.

\$2500 A Year to Agents. *Only one* and a \$25 Share *free*. For terms address, J. Ward & Co., St. Louis, Mo.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 23.

NEW ORLEANS, THURSDAY, JUNE 28, 1877.

NO. 26.

THE CLOUD.

BY JOHN WILSON.

A cloud lay on the sea, and the setting sun
A gleam of crimson lined its parting bow.
Long had it watched the glory moving on,
O'er the still radiance of the lake below.
Tranquil its spirit seemed, and docile its
Then in its every motion there was rest,
With every breath of breeze that came to blow
Washed the traveler to the distant shore.
Beneath the thought of the farthest sea,
To where white waves the gleam of its light seen,
And by the breath of breeze made to rise,
It lay on the golden gates of heaven.
While in the eye of faith it peaceful lies,
And tells its story in its glorious smiles.

News of the Week.

DOMESTIC.

NEW YORK, June 19.—A Herald cable special says: There is no longer any reason to doubt that the Turks have suffered a severe defeat in Korea. Every effort is being made by the authorities at Constantinople to conceal the truth in reference to the Asiatic campaign.

Mukhtar Pasha had established a portion of his forces near the River Phasis, between Kars and Erzerum, with the object of covering his communication with the latter city. This force had taken the precaution to erect earthworks and considered themselves safe. On Thursday last the Russians unexpectedly appeared in force and began a vigorous attack. The Turks repulsed the attacking columns several times, only giving way when driven from their positions by superior numbers. The battle continued until midnight. The advantage rested with the Russian forces. Several redoubts had been captured and held. At daybreak the battle was renewed and continued during the day.

SAN FRANCISCO, June 19.—At the headquarters of the division of the Pacific, in this city, arrangements are being rapidly effected for the concentration of troops at the scene of the Indian outbreak in Idaho. In military circles the outbreak is considered serious. The Indians are brave and warlike, and well supplied with arms and ammunition.

The total strength at the disposal of Gen. Howard when all the troops are placed under his orders, when concentrated, will only reach about 800, while the strength of the Indians is estimated by some to be close to 2,000, though probably a more reliable estimate will reduce the number of warriors to about half that number, or at most 1,500.

SAN FRANCISCO, June 21.—Deaths of the Indian outbreak in Idaho and Oregon show that the Indians have possession of Camas Prairie, except the town of Mount Idaho, which they threatened. Col. Perry, with one hundred soldiers, some citizens and friendly Indians, have marched against them. Quite a number of men, women, children and teamsters were massacred. Twenty-eight whites were killed. The whites had killed White Bird, chief of the hostiles and his family.

ANN ARBOR, June 21.—Gov. Robinson in his speech of welcome to (Ev. Hampton at the Shields celebration to-day, dwelt largely on the contest in South Carolina, in which the latter had taken so prominent a part. Gov. Hampton in the course of his reply, said: "Your distinguished Governor has been pleased to allude to the contest in South Carolina; that, my friends, was not a political struggle; it rose far higher than any such contest ever waged on this continent."

NEW YORK, June 20.—The consecration services of Bishop-elect Thos. Hudson Grege were held to-day in the First Reformed Episcopal church, Fifty-Fifth street and Madison avenue. The church was crowded. Bishop Fallows, of New York, presided and there were present Bishops Nicholson, of Philadelphia, and Cheney, of Chicago, besides a large number of clergymen. Dr. Grege was Vicar of East Harborne, Lyndfield, England, and represented the Low Church party in the Church of England. He has now joined the Reformed Episcopal Church, and will head the movement in England and Ireland.

NEW YORK, June 21.—United States Consul D. B. Warner, at St. John, N. B. telegraphs to the mayor of New York as follows: "St. John's almost totally destroyed; all the public buildings burned. But a few business houses are left. Fully one-half of the residences are in ashes. Send all the aid you can. Fifteen thousand people homeless." St. John, N. B., June 21.—Every street, square and alley is filled with furniture. Thousands of people are without either food or shelter. The New York City Company's steamer "Hudson" has been chartered to take thousands of persons last night, and vessels in the stream have large numbers of people on board.

Thousands had to get away from the lower part of the city by boats. There are no regular postal headquarters in the city proper. Montreal authorities 1,000 barrels of flour, 100 barrels of beef, a car load of bread and a car load of blouses.

PORTLAND, ORE., June 21.—Sad news has been received from Salmon river. The soldiers under Col. Perry were repulsed by the Indians, with heavy loss. The killed and wounded are reported to number sixty. Capt. Weller and Trimble are missing, supposed killed. Col. Perry came in safe. Reports say the soldiers retreated at the first fire. The Indians pursued them about six or eight miles, firing on them continually. A scout says the Indians have better guns than the soldiers, and their aim is deadly.

BANGOR, ME., June 21.—The following dispatch was received from the Calleton side of the river, dated four o'clock this afternoon: "The fire is now under control. Every house south of King street is burned; 15,000 people are homeless; no household effects of any account saved. About 500 acres were burned over. Thirty bundles have been recovered, and as many more are missing."

BOSTON, June 22.—The loss by the St. John fire is now estimated at \$100,000,000. Insurance, \$50,000,000. The only American risks are: Union, \$22,000; Hartford, \$200,000; Phoenix, of Brooklyn, \$50,000.

SAN FRANCISCO, June 22.—Advices from Walla-Walla state that the Indians killed every man on Salmon river, but spared the women and children. The Indians have got the best of the soldiers; up to this time they have killed about thirty, and driven them back from White Bird to Mount Idaho. The killed and wounded up to this time are about fifty troops. It will take five hundred soldiers to whip Joseph's band.

WASHINGTON, June 23.—The following appears this morning: "The following paragraph in a letter addressed by me to the Secretary of the Treasury on the conduct to be observed by officers of the general government in relation to the elections."

"No officer should be required or permitted to take part in the management of political organizations, campaigns, conventions or election campaigns. Their right to vote and to express their views on public questions, either orally or through the press, is not denied, provided it does not interfere with the discharge of their official duties. No assessment for political purposes on officers or subordinates should be allowed. This rule is applicable to every department of the civil service. It should be understood by every officer of the general government that he is expected to conform his conduct to its requirements."

Very respectfully,
R. B. HAYES.

CHICAGO, June 25.—The Western Union Telegraph Company is in receipt of news that the terrible wind and rain storm which apparently started in the vicinity of Kansas City is now racing in northwestern Missouri, over the entire State of Iowa, in a large portion of Illinois and a portion of Michigan. The wires are prostrated in every direction, and but few telegraphic points can be reached. The wind amounts almost to a tornado, and appears to be rapidly approaching this city, which it will reach, from present appearances, in about two hours.

LATER.—About 10 P. M. the storm struck the city with great force. During the twenty minutes that it lasted a vast amount of rain fell. Considerable damage was done. The wind blew with great fury, overturning telegraph poles and houses, demolishing signs, breaking glass, and doing other injury. Basements were in some instances flooded a foot deep, owing to the inadequacy of the sewers. No loss of life has yet been reported.

OKLAHOMA, June 25.—The damage to property in this immediate vicinity is estimated at \$50,000. Among the damaged are the High School building, and the Universalist and Baptist churches.

KANSAS, June 25.—The Cincinnati Express, due here at twelve M., was blown off the track three miles north of this place. Several hurt; none killed.

BOSTON, June 25.—A fire broke out in Marblehead at 2 o'clock this morning, and swept away nearly the entire business portion of the town. It began in the stables of the Highway House, and is believed incendiary. All the large shoe manufactories but three are now in ruins.

FOREIGN.

LONDON, June 20.—The Times says that the contingent sent by the King of Siam consists of 4,500 infantry, 1,000 cavalry and 500 artillery.

LONDON, June 21.—Efforts parties claim a victory near Delahaba, on Saturday. The indications are that the Turks suffered a disaster; they certainly fell back to Delahaba. It is thought the battle was fought in the neighborhood of Zeltan.

A Russian official dispatch, dated Mazora, says: Kars responds feebly to the Russian fire.

The Times has the following from Cuttoge, June 20: Yesterday the Turks occupied the village of Mar-chid, the Montenegrins retiring to the heights above without resistance.

To-day the Turks attempted to move toward Danilovgrad, but were attacked by the united forces of Petrovichs, Pamenaz and Kutchik. After a desperate struggle of five hours the Turks were driven back to Spuz, abandoning their camp and baggage to the Montenegrins.

Patrocks telegraphs that he has captured a tenth of their horses, arms and colors, and achieved the most glorious victory of the campaign. Saultman Pasha remains in his position at the head of the valley of Zetta, watched by Gen. Vukobrat on one bank of the river, and the Prince of Montenegro on the other.

The Daily Telegraph's special from Delahaba confirms the report that the Turks suffered a severe defeat in Saturday's battle.

LONDON, June 22.—A Reuter's Erzerum dispatch says: The report that Bayazid has been reconquered by the Turks. The Russian garrisons were driven out and some made prisoners. It is believed an engagement on a large scale between the Russian and the Turkish right is imminent.

ment. Moukhtar Pasha is before Delahaba.

LONDON, June 23.—A second edition of the Daily News has a dispatch from its correspondent at the Russian headquarters at Ibrail, dated yesterday, which says: The Russians crossed the Danube at Golatz in boats. They have taken the heights behind Zilla, near Matchin. The Turks are said to have abandoned Matchin. A sufficient number of Russians have crossed to establish themselves solidly. They are now entrenched.

A Bacharest dispatch to the second edition of the Standard says: The Turks are destroying the line of railway between Teherad and Matchin. It is rumored that there are indications that the Turks will not defend the Dobruza.

CERTINAE, June 23.—Montenegrin official accounts admit that Saultman Pasha's and Ali-Sab's forces have effected a junction, and say it was after six days' continuous fighting, in which the Turks lost 7,000.

LONDON, June 25.—A special dispatch from Bucharest to the Times, dated Sunday, says: Preliminary operations on the Danube have commenced in earnest. Bombardments continue along the whole line. Fifty, including the batteries at Oltenitz, Baki, Grolowa and Kalafat.

The Turks are reported to be preparing to concentrate their forces on the lower Danube and the fortress of Fiume. Their quadrilateral—Rustchuk, Salustra, Varna and Shumla—leaving the Wallachia force isolated. In Dobruza the fall of Tulchah and Silina cannot be far distant, as the Turkish forces occupying these points are cut off from their lines of communication and reinforcements.

CONSTANTINOPLE, June 25.—Turkish newspaper, Dava, announces the capitulation of the Kessims at B. Yazid. The same paper stated that Saultman Pasha had entered Certin, the capital of Montenegro.

Dervish Pasha telegraphs from B. Iom, June 23: We have repulsed several attacks of the Russians, and finally compelled them to withdraw their batteries and retreat, with the loss of 1,500 killed and wounded.

VERSAILES, June 25.—In the Deputies to-day M. Grey, the president, read a decree formally dissolving the Chamber.

PARIS, June 25.—President MacMahon has pardoned 544 more Communists.

According to the semi-official French Press, President MacMahon has assured a deputation of manufacturers from the lower Seine that he will retain office until 1880 and answer for order at home and peace abroad.

Texas Christian Advocate.

The publishers and editor have issued the following circular to preachers and patrons of the paper. We are glad to know that the publication of the paper will be resumed in a short time.

THIS morning Galveston was visited by the most destructive fire known in its history, leaving a large part of the business center of the city in ashes. Among the \$2,000,000 of property swept away by the flames the office of the Texas Christian Advocate was included. The type, press, and other fixtures of the office—much of it fresh from the foundries—were all destroyed.

The publishers, Messrs. Shaw & Blacklock, have lost their entire office and fixtures, amounting to \$15,000. A sufficient amount (\$3,000) is covered by insurance to enable them to start a very short time to resume business. The only inconvenience the patrons of the Advocate will undergo will be the suspension for a few weeks of the issues of the paper. Notwithstanding this disaster, we are in no manner discouraged respecting the success of the Advocate. The losses sustained only make the purchase of a new office necessary. The books, accounts and mail list have been saved. There will be no interruption of the regular issues of the Advocate beyond the delay required for the purchase and transportation of new material.

To supply their losses by the fire it is unnecessary to say that the publishers will need all the funds they can command. We therefore ask prompt and vigorous co-operation on the part of agents of the paper. If those who most seriously feel the losses by this disastrous conflagration are not discouraged, we are sure the preachers and members of the Methodist Episcopal Church South in Texas, whose interest the Advocate is published, will rally more promptly than ever to its support. The Advocate is now literally in the ashes, but while its embers are still glowing we have effected measures for the reappearance of the paper at the earliest possible moment. With the preachers of the five Texas Conferences give us help equally prompt and vigorous. Of our patrons we ask indulgence until we can get a new office in working order. There will be no further delay in our part.

All manuscripts in hand were burned. The writers will hear this in mind, and furnish copy promptly.

SHAW & BLACKLOCK,
Publishers.

I. G. JOHN, Editor.

A physician writes, asking the renewal of a note, and says: "We are in a horrible crisis—there is not a sick man in the district."

What is the difference between a cloud and a beaten child? One pours with rain and the other roars with pain.

Oregon Correspondence.

MR. EDITOR: I feel like extending a warm and congratulatory hand across the continent, and giving you a hearty shake, and thank God that you are again restored to sovereignty and peace. Certainly a great responsibility is reposed on the loved South. She is the custodian of immense interests pertaining to life, property, liberty and religion. I hope she may prove true to the solemn trust! Now let peace, quiet, good order and harmony prevail. You have a great and desirable country, with immunities and facilities surpassing most any other. May your fields be clothed with verdure and plenty, and your barns filled to overflowing, and your people be contented, law-abiding, industrious, economical and happy! And, with returning prosperity, "pay their vows to the Most High"—be that people of whom it may be said truly: "Blessed be that people whose God is the Lord!"

We are now having abundant and refreshing rains. The winter and spring has been fine. More wheat than usual is sown, and there is the promise of an unusual yield. With the Turkish-Russian war now waging, and the probability of a long and bloody struggle, prices will be high. Wheat has sold here in the last few days as high as \$4.50 per bushel. With an increase of millions of bushels, and about double the normal price, you observe what a financial future is before us. If the people will not become inflated and go into speculation, we may expect very times. Everybody seems inspired with hope.

Many emigrants are coming from (with you) the Western States, and California is pouring many of its drought-stricken people upon us. Oregon is slow but sure. After all, her never-failing crops, abundant and most excellent fruits, hay, flax, wool, potatoes, timber and salmon fisheries make it a grand country now, with a future almost too bright to speak of.

Our whole country is now under great excitement occasioned by the discovery of rich silver and gold mines in the Ochoco country, Wasco county, east of the Cascade mountains, and about two hundred miles from here. That is a vast grazing country. The "Silver Springs," or "soap holes," as they are called, are a wonderful freak in nature. Scattered over a large extent of country, they are found here and there, raised a little above the level, and about the consistency of soft soap. These places are so soft as to imperil cattle, deer and elk when they walk on them. By some supernatural force this earth and mineral is brought to this consistency, and seems to be almost boiling up. It is supposed that it comes from the ledges discovered to abound in the adjacent mountains, where great numbers of quartz loaves are found. These mines are mostly silver. Some of the rumors are fabulous, and remind one of the stories of Gulliver, or the Arabian Nights. It is thought by some that precious stones are there also. Indeed I have seen some beautiful stones. Many walls are drawn to these mines, and when they awake from their reverie they often find themselves hungry, without money, far from home, and in a wild country. How easily infatuated! And yet they seem strong in the belief that mother earth holds in her dark and silent bosom treasures sufficient to carry on the European war and pay our national debt. I have never been in a mine, but have heard much of mining since I have been on the coast. It seems to be rather seldom that the one who makes the discovery reaps much of the benefit.

It requires great capital to take the ore out. A company is formed, and stock is taken by unwary men who are wide awake. Mills and machinery are put to work. Some silver or gold is obtained. There must be additional machinery; another and another assessment is made, and they can be met only by capitalists—stock goes down. The strongest "freeze out" the weakest, until it falls into the hands of a few, and it may be to other parties entirely. Then the mine is worked with great profit. Such is life. And thus we glide!

As to our church there is but little to report of aggression. We have some discouragements. We are sowing the seed—God gives the increase. We hope to "reap in due season, if we falter not."

It is a long and heavy pall. This work takes every element that constitutes a Methodist preacher. One among many hindrances is the migratory character of this people. There are many non-church-goers, and multitudes who scoff at religion, and many who are emphatically without hope and without God in the world. To meet the case one must practice the divine injunction: "Be ye also wise as serpents and harmless as doves."

Now wouldn't it be delightful to attend the Seashore camp meeting! But I cannot even indulge a hope. May the Master be with you! Amen. Farewell.

Affectionately in Christ,
E. B. WHITE.

ALBANY, Oreg., June 25, 1877.

Boston and Vicinity.

There are but few cities in the world that contain so many churches as Boston, or as many of them. Overlooking the city from the cupola of the Seaside, which stands on Beacon street, it is almost impossible to count the churches, spires and towers. The church architecture is exquisite. The Trinity church, now almost completed, at a cost of half a million, is a marvel of beauty. In the parish of the Trinity from three or four thousand hearts to that frozen into a miniature cathedral, an aspiration after the infinite being, crystallized into spire, dome, transept with painted windows, and floor of mosaic. I cannot describe the feeling that came over me as I looked up upon that great height. I could see little of the churches but the towers, their white pinacles gleaming, and their gold balls and crosses burning in the sun. The foundations, and the rooms where men pray and praise—where the organ peals its thunder or whistles a soul's lullaby—were hidden among the wilderness of buildings. I thought: How proper this. The church must ever interpose itself with the world, and spring its arches over the gulf made by sin; yet they must ever stand upward and point to a beaming heaven; disengaging themselves from earth, they must lift men's thoughts and lives to God.

A belt of green hills, studied with brown and white cottages, engirdles the city; only where the sea asserts her rights on the east, and through an expanse in the shoulder of the hills, flows in with vessels and merchandise from every land.

Massachusetts Bay is an orphanage for lost infant islands. Boston Common and the public gardens have just commenced to wake up from their winter sleep, and dress themselves in foliage and bloom for the summer. Spring has not yet healed all the wounds of winter, for the trees lift partially bare arms beseechingly to the sunshine. I am delighted with Boston. It is a perfect Champe Elysees multiplied by ten, with St. Charles square and Jackson monument thrown in. From Beacon Hill monument can be seen Boston harbor and its islands, Roxbury, Chelsea, Cambridge, Quincy, Nahant, and in clear weather the summits of the White Mountains. As an Englishman, I don't think Bunker Hill and its history is anything to the credit of Americans. For children to whip their mother, and to turn her out of doors at such an age, and then to monument the fact, that ugly gray shaft, is simply preposterous! There is an old saying that "God made the country, but man made the city." If so, God must have made Boston, and the baby cities that are just learning to walk beneath its shadow. Whatever may be said of Boston streets and sidewalks, the people of Boston have not yet become so hupious as to exclude God from their city. No. He whispers to them in the roof and fragrant air, and fans their city with sea breezes. He shades them from the heat with a tremulous canopy of beech and maple leaves. He clothes their houses with woodbine, and smiles upon them in clustering wisteria blossoms. Blossoming vines climb up the gables and along the eaves of the houses, and up the roofs and along the ridges—like lost children of heaven valuing endeavoring to get back again up man's crumbling stairway.

As long as Boston continues to love flowers, parks, avenues, and displays so much poetry in her public gardens, her children will be likely to keep good. I have an idea that if you blockade a man's path with roses and asphodels, his descent into hell will be very slow. With Mrs. Sturdivant—the daughter of Bro. Rayne, of New Orleans—and her daughter I visited Cambridge and Harvard University. The old elm tree, under which Washington first took command of the American army, still stands. Craig House, where Washington lived for nine months, is now owned and occupied by Prof. H. W. Longfellow, upon whom I called while in Cambridge. Here also lives Prof. James Russell Lowell. Cambridge is an illuminated frontispiece to the Illustrated Book of Boston. I visited Mount Auburn on the day of dedication. The dead sleep well there. If angels watch over the dead there must be considerable strife among them who shall be watched in Mount Auburn. The peri at the gate of paradise had no more beautiful insight than the one I got from the observatory in Mount Auburn. The Charles river, like a huge snake, partly hidden by fresh anches, wriggles its crooked way past us to the sea. Below the fountains and lakes, the monuments and statues, the dates and glens, the grassy plots and beds of flowers. If there had been a gust in heaven, and the wind sweeping through the open gate had swept down an avalanche of roses and blossoms of all kinds, Mount Auburn would still have been Mount Auburn. There is but one Mount Auburn. If I had not to thank all Bostonians general for his kind treatment of me, I should especially return thanks to Mrs. Campbell for the glorious drives in her carriage through the suburbs of Boston and the forest hills. Here there are some actual "rocks and hills and brooks and dales." The ferreties and grottoes, with fountains throwing their jets and spray, weaving rainbows in the sunshine—are grand. Driving to town from forest hills by the way of Jamaica Pond, the beech and maple trees throw their umbrageous arms across the road; often they meet and interlock, forming an arborescent avenue the floor of which is tapestried with dancing shadows.

Boston flourishes in arts and sciences. A day spent in her various institutions of learning is not unimpaired. I think it has about enough learning, energy, piety, and beauty of landscape to set up as an independent world. The scenery of grove-shops is conspicuous. Their Sabbath day seems a fragment of the eternal One, so quiet are the streets and so church-loving are the people.

I think the smallpox would die of hunger in Boston, the streets are so very clean.

DEWIDSON.

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DEWIDSON.

Bishop Keener's Appointments.

Mr. Editor: Please announce that I am under promise to hold the following District Conferences in August next: First Sabbath, at Grenola, Miss.; second Sabbath, at Pleasant Grove, Elmore county, Ala.; third Sabbath, at Egan, Ala. These district meetings will include the Friday and Saturday preceding each Sabbath. I shall also be at the Seashore district meeting to be held at Hand-boro, Miss., July 15, and the two days previous, or as soon after my return from the commencement of Centenary College as may be. Yours truly,

J. T. KEENER.

OKLAHOMA, June 22, 1877.

TO ALL FRIENDS OF MISSIONS AND CHRISTIAN INTELLIGENCE.—The secretaries of the Board of Missions are preparing for gratuitous circulation a sheet of printed missionary intelligence—the latest facts, figures and results. Will every preacher and friend of Methodism send them to Nashville, Tenn., at least one postal card filled with names and addresses of persons who ought to read this sheet, who are not subscribers for our church papers?

The annual report is ready for gratuitous distribution to all who will send their names and addresses.

J. B. McPHERSON,

D. C. KELLEY,

Secretaries.

The Suez Canal, up to the close of last year, cost the Egyptian government, besides the shares sold to the English government, more than \$71,000,000, about half of this sum being interest. It appears from a statement showing the navigation through the Suez Canal from December 1, 1876, to December 31, 1877, that the entire number of vessels was 6,275—the largest numbers being 4,347 English, 232 Italian, 188 Dutch, 140 Ottoman, 345 Austrian, 118 German, 48 Russian, 82 Spanish and 10 American. Of the entire number of vessels, 4,404 were commercial steamers, and 1,197 postal steamers. The whole number of passengers was 359,038.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana
Centers of the M. E. Church South.

THURSDAY, JUNE 28, 1877.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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CHANGE OF RATES.

The New Orleans Christian Advocate
will be furnished to subscribers hereafter at the
following rates, including postage:One Year, \$2.00
Six Months, \$1.15
Three Months, .75To all Ministers of the Gospel and widows
located traveling preachers, half the above rates.

FREE ON YEAR

to any person forwarding to us their new yearly
subscriptions, with Fifty Dollars.

Christians Bewitched.

The Galatians were fascinated by false teachers, who practiced upon them a kind of jugglery. They were led away from the doctrine of justification by faith by tricks, and by a species of legendmaking. There were perverts in Paul's day—children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.

It is so now. There are those who are "carried about with every wind of doctrine." They are ever on the lookout for some new thing, for a sensation in religious teaching, and are easily entangled in the net of the deceiver. We occasionally find a whole congregation enthused by a man of gifts, who turns out to be an impostor. Such a case occurred recently not far from where we write. Good and faithful men had served the church, and were starved out. This actor, wearing the mask of ministerial sanctity, came along, held a protracted meeting, filled the house to overflowing at once, and was regarded as the greatest and best and most devoted. The people were fascinated, and only realized how they had been deceived when the eloquent expounder mysteriously and suddenly disappeared, and was elsewhere exposed. This disposition to go after new and sensational men, without much regard to their character and worth, is one phase of sacred jugglery. Even converted people are so foolish, so senseless, as to be carried away with the shallow pretensions and artful methods of those who have no claim upon their confidence.

Occasionally we hear of church members who are overtaken with a liking for prelaty, and the formal service of what they have been persuaded is the true church. They have been raised under the simple forms of Methodism, their fathers and mothers were converted, lived godly lives, and went to heaven in this communion. They themselves were converted in the same plain way, and for a time were satisfied with the fellowship of the church in which they were born. The sleight of men and cunning craftiness, whereby they lie in wait to deceive, have bewitched them, and now their talk is about the beautiful service, and the apostolical succession. Their parents were honest and good people, but ignorant, and lived and died out of the church of Christ. Liturgies and high church notions have a fatal fascination for some people. They become bewitched, and fall readily under the spell of this sacred dotal enchantment. They come to regard the ordinances as possessed of some mystical and saving efficacy, and to look upon religious regeneration and the witness of the Spirit as the creations of a fauntal imagination.

Spiritualism is another form of religious sojery. The unstable and curious are bewitched with necromancy. Spiritualism is the perfection of jugglery. Its tricks have been exposed, the absurdities of its methods and revelations are patent to the most of thinking people, and the wickedness of it is denounced by the word of God. For wise purposes God has guarded the boundary line between the living and the dead, so

that no communications are possible. There is nothing properly supernatural in the phenomena of spiritualism. Materialization has been exposed over and over again as a fraud; the responses at the seances, by writing and rapping, are stamped with their own evidences of imposition. No more lamentable delusion than this exists in these times. It is one of the most artful delusions of Satan, and among his most successful wiles. The apostle's word describes the condition of those who have been entrapped. They are, he wretched. A wild hallucination has overtaken them, and they become practically insane in reference to religious doctrine and experience. Their religion is a religion of magic rather than of faith, and their whole system is jugglery from beginning to end. We do not question the sincerity of many who run after these errors. They are deluded and deceived by this witchcraft of the devil, and by it are brought under the power of darkness. The victims of this horrible infatuation are to be pitied, and the more so that they are blinded by the god of this world. Spiritualism has become a religious organization, it has its preachers, journals and literature, and many of the weak, unwary and skeptical are taken in its toils. It is a diabolical enchantment that throws an almost invincible spell over thousands, and seduces them from the doctrines of Christ.

There is scarcely any teaching, however absurd, that does not pick up somebody. Soul-sleepers, Mormons, men that deny the Trinity, the work of the Holy Spirit, the atonement, and the divinity of Christ, will all find a following. There are those who are tossed about by every wind of doctrine, let it blow from what quarter it will. They never continue in one stay. They are like a boat on the sea without oar or sail, drifting with the tide, and blown hither and thither by every breeze. They are without anchor or ballast, and liable to be beached or wrecked at any moment.

The manner in which some Christians become enchanted with worldly and fashionable pleasures is scarcely out of the way in this connection. The symptoms are those of bewitchment. There is an apparent forgetfulness of past vows and experience, the loss of spiritual sensibility, and an utter contempt for the old way of self-denial and separation from the world. Christians should be happy—all things are theirs, and the world is theirs. Why should they not dance? Why not enjoy the theater and the opera? Why not? Is the world to have all the good things while the children have nothing? Bearing the cross is, of course, a mere figure of mystical import, and the love of the world must mean something else than a man's for doubtful pleasures. This is one of the black arts of the tempter. Christians are bewitched by the fascinations of pleasure. They are crazed and made drunk with the excitements and dissipation of worldly gaiety. It becomes an evil possession, that controls the life and destroys the best realizations of spirituality.

From these manifold snares may the deceived find deliverance. But the chief lesson is one of warning. Let the heart be established with grace, and fixed in the principles and experience of gospel truth. And let those who watch for souls, see that they must give account, guard their flock against these bewitchments to which they are most exposed.

The Gulf of Suez.

Bishop Marlin, in the Nashville Christian Advocate, writes as follows of this interesting locality:

On Friday morning we waked up in the Gulf of Suez, and, but for some intervening ranges, would have had Mt. Sinai full in sight. We were rapidly nearing the scenes of sacred history. To us it was an interesting moment.

At about four o'clock P. M. we reached the point at which immemorial tradition has located the crossing of the Red Sea by the chosen tribes. I must say that the view of the locality goes far to confirm my conviction of the truth of this one tradition. The route from the land of Goshen was altogether practicable. It is objected that Moses must have known that the Red Sea would arrest their progress on this line of march, and would therefore certainly avoid it, the reply is that God himself directed them, and he knew the resources of his own power to open their way. All the requirements of the narrative seem to me to be met here, and nowhere else.

Even from an shipboard one can well see how impossible escape was on the supposition that the Egyptian army was upon their rear, in pursuit. True, the mountains on the right hand and left are not so lofty as my youthful imagination had depicted, but there they are lofty and precipitous enough to constitute an effectual barrier in the way of such a multitude.

It is most true that if the crossing was here the miracle was one of stupendous proportions. There is, I know, of late years, a class of writers who do not deny miracles, but yet strive to reduce both the number and

magnitude of them to a minimum point. They seem as shy of miracles as if they were to be regarded as a sort of incubus upon the Christian system. But I can see neither good sense nor good logic in this. If any miracle is to be admitted, there can be no advantage in straining a point to get rid of such as appear by the very conditions of the narrative to be given as such. Nothing can be more evident than that the account of the passage of the Red Sea is intended to be understood to be a miracle of the most remarkable kind. Any interpretation that seeks to get rid of this surface-import of the plan must be strained and unnatural, and the effort to commend the Scriptures to minds skeptically disposed by such means must of necessity defeat its own purpose; for if a man finds that the text must be sugar-coated for him he will be more disposed to revolt against it than to accept its proper character; for it is of the very nature of the Christian revelation that, if it is of any value at all, it is so for what it purports to be, and when a healthy mind receives it it must do so heartily, and in the utmost spirit of candor. Indeed, no man, whose mental faculties are in a normal condition, can believe in the truth of the Bible at all, as a revelation from God, and not at the same time admit the miraculous character of some of the facts it sets forth.

But if any miracle is to be accepted, it seems to me this one must be. At least there is as little occasion to question it as any. The occasion was unquestionably one of sufficient magnitude to justify a special manifestation of the divine presence, and power. God was just taking this people under special tutelage with a view to the highest ends, not for themselves alone, but such as embraced the destinies of the human race. They were to be the depositaries of his word, and custodians of his grace for mankind. To this end they must be at once brought out from among the idolaters, and rescued from all idolatrous tendencies among themselves. For several ages they had been "sojourning in the land of Ham," and, as abundant facts show, they had contracted habits of thought from the prevalent religion that all the "wonders" wrought upon the heathen and among themselves could scarcely correct the taint. The plagues, the passage of the Red Sea, the scenes of Mt. Sinai, the quails and manna, their conquest of the Holy Land, and all the signs from heaven that followed upon these throughout their most marvelous history, scarcely sufficed to secure them from lapsing into the grossest forms of Polytheistic belief. Surely it was an occasion for God to come forth out of the ordinary methods of his working, and by new and startling forms, such as the most stupid might recognize, manifest forth his glory.

If the occasion called for a miracle I can see no reason why it should not be wrought on a great scale. Why should not God open a way through the sea where it has a width of twenty miles as well as where it is of a lesser magnitude?

The truth is that those who are always endeavoring to fritter away the miracles are sapping the very foundations of the faith. A religion that ignores the supernatural is no religion at all. It may be a system of philosophy or of ethics, but religion it is not. The Bible emptied of its miracles is altogether evanescent.

Why should men, then, violate the probabilities of the case to put the crossing at a place where natural agencies might account for the phenomenon, and so discredit the narrative which was so clearly written to convey the impression that it was a miracle, and a very great one?

I strove to imagine the scene when the camp of the Israelites was on the Egyptian shore, in the depression between the two mountain ranges we had full in sight. It must have covered an extent of ground several miles square. There they were, men, women and children, flocks and herds. The Egyptians knowing the country, saw from the route they had taken that they were entangled in the land; the wilderness had shut them in. It was even so. They had and into a net, and Pharaoh had nothing to do but to go with a sufficient military force, and that, in the circumstances, need not be large—and drive them back to their tasks. The dismay and terror that were felt among the people must have been something fearful. The Egyptian army would soon be precipitated upon them. The dreadful war chariots, drawn by three fiery horses, would sweep through the helpless throng, and trample and mangle and slay.

But God has his own methods, and his own time of deliverance, and both in method and time he often brings a joyful surprise to his people.

In full view, on the other side, was the shore of deliverance. There, in sight, was all the exultant host, when they sang the song of Moses. There "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord; for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Allegorically across you see from the deck of the ship a grove of palm trees, where there are three wells of water. These are called "The Wells of Moses." The abounding traditions of the country fix on this as a camping ground of the children of Israel. But if it was they went considerably out of their way to reach it. The Arab is full of traditions, and, as a rule, they are of no value whatever.

But almost immediately the people began to murmur. Grumbling under the intolerable labors of their bondage in Egypt, they had failed their deliverer, and followed him into the wilderness with an eager and thoughtless faith, not dreaming of any evils to come. But here they are now destitute of bread and perishing for water.

One glance at this desert will show how impossible it must have been for such a multitude to be fed. From Aden on, wherever we had sighted land, there was one uniform desert.

We had positively seen no green thing, except on one small island, where there were perhaps twenty palm trees. Then there was the little cluster of palms at the Wells of Moses. Aden is a barren rock. It is a shipping-point for Mocha coffee, and other products of the interior. This and the English garrison make it all that it is. It is said that it rains here, on an average, once in three years. Three reservoirs, made by three dams across a mountain gorge, one below the other, preserve the water, and contain the supply for the long interval.

Upon reflection, I believe a little verdure appears at Mocha. But the exception is so slight that it may be said this whole region is an area of rocks and sand under a blazing sky. On the African side it is no better.

Money Received for Relief of Publishing House to June 18, 1877.

Conference.	Amount.
1. Tennessee	\$2,500 00
2. Kentucky	1,200 00
3. North Carolina	1,000 00
4. Virginia	1,000 00
5. North Carolina	1,000 00
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By referring to our statement of last week our readers will perceive that the North Mississippi and Holston Conferences have changed places in the list; the former going up one number, while the latter falls one number below. The same is also true of the Memphis and Alabama. The Baltimore Conference, which last week in the list was No. 22, this week has advanced to No. 20. The list presents only one other change, which is between the Arkansas and Southwest Missouri Conferences, the Arkansas making an advance. Letters from brethren in different portions of the church are very encouraging. Several of the Conferences have divided the amount necessary to be raised among the districts and charges, and have resolved to achieve success.

A. H. REDFORD, Agent.

The Methodist Recorder sees a danger ahead in the Sunday school methods of the day. It says:

Whatever may be said in praise of our superior Sunday school plans, when compared with those of twenty-five years ago, the thoughtful observer cannot fail to see a danger ahead. The idea all along is "development," but with the aim of developing the faculties of the pupil's mind in the natural order, the system of questioning leaves very little room, really, for the brain to work. It finds knowledge so readily that this becomes like the foolish fellow's money easily gained, readily lost. The mind is stimulated to a certain activity, it is true, but this is more of the surface sort; the deep, under-foundations of solid thought are rarely reached. The blackboard exercises are very entertaining sometimes, and often quite profitable; but in the majority of cases there is too much straining after terms. The life of the spirit is lost in this tyranny of the letter. Children are often held back from the conclusion at which their quick wits have arrived, and made to go through the tedious steps of "systematic development," till they are weary of the whole subject. Then the "moral" has little influence over them when deduced by the smart teacher. Blackboards should only be employed to teach, or emphasize truth, and not to be handled, merely as a bit of cultured entertainment for the children. What is most lacking among our Sunday school pupils is a downright study of the Bible, verse by verse, which seems to be going out of fashion to a certain extent. Over-stimulation is about as good a way to kill plants as neglect; and young human plants follow the same tendency.

Sorry that the Bishops were not paid up. For house-rent and everything \$3,000 is not an extravagant salary. For ability and labor it is not a compensation; but when each one suffers a deficit of nearly \$400 there is hardship. We have heard no complaint, and have learned only by chance that there was a serious shortage. The postage bills of our Bishops are probably more than \$100 apiece, and there are incidentals of various kinds. They must rent and furnish their own houses, they must be examples of hospitality, and they are far from the people to be the recipients of such largesses as flow into the parsonages of stationed and circuit preachers. Their salaries represent in full all they get. All things considered, they work harder, and are not better paid than the rest of the ministry. For one thing, we have determined never to write to a Bishop without inclosing return postage where an answer is required. The general observance of this rule would save the Episcopal College several hundred dollars.

The Southern Christian Advocate says that Rev. W. P. Harrison, D. D., of the North Georgia Conference, has been appointed by Bishop Pierce to the pastorate of Mount Vernon church, Washington city.

Judge Hilton, who has the most of A. T. Stewart's fortune, and carries on the business of the great merchant, is the proprietor of the Grand Union Hotel, at Saratoga. Mr. Selligman, a rich Jewish banker, was lately refused accommodations by Judge Hilton's orders, and on the ground that the entertainment of Jews injured the patronage of the hotel. The Judge says: "There is a class of people whom I will not have in the hotel, and I have a right to say so." This is sound doctrine down here in Dixie; but only to think that a man in New York should be such a rebel! Had the excluded man been a negro there would have been a loud protest from certain advocates of social equality, and the civil rights act would have been invoked forthwith. Perhaps, as a sign of the times, a Jew, they will not trouble themselves about the matter, and particularly as the affair did not happen here in the South. Several of the Northern States sadly need reconstruction, and the presence of the army. How long shall liberty bleed? How long shall these disorders and outrages be tolerated?

Rev. R. L. Walker died, at his residence in this city, on Saturday, June 23, aged seventy-four. Bro. Walker was born in Georgia, and spent his early manhood in Alabama as a traveling preacher. He had resided in New Orleans for twenty-five years, engaged in mercantile pursuits, and exercising his ministry as a local preacher. He was a man of superior gifts, filled prominent appointments when in the itinerancy, and had he continued in that relation he would have stood among the most eminent. As a local preacher he preached much, for several years, at different times, filling small stations as a supply. He was always acceptable to the people. He excelled in prayer nearly all the men we have ever known. His last illness was protracted, his mind was bright till within a few hours of the end, and his way was clear. His end was peace. A good and useful man, and a devoted servant of Christ, has passed away.

The Russians have crossed the Danube at last. Now, on to Constantinople is the word. The Turkish armies, the Balkan mountains, and a wide territory to march across are in the way. But in two months, if peace is not made, and if the great powers do not intervene, the hosts of the Czar will be in sight if not in possession of the coveted prize. Heavy fighting is reported in Asia, in the vicinity of Ezerouni, and the fiercest of all in Montenegro. Events of a decisive character are at hand. The success of Russia is scarcely doubtful if she is let alone. But Europe will not be likely to let her conquer and absorb Turkey. The impression obtains in commercial circles that the war will be brought to an end soon.

The commencement exercises of Soule University, Chappell Hill, Texas, closed on the nineteenth instant, and were of the most satisfactory character. Bishop Doggett preached the annual sermon, and delivered an address on commencement day. In his best style. The board of trustees and faculty conferred the degree of D. D. on Rev. J. B. A. Ahrens, of the German Mission Conference, editor of *Der Familien-Freund*, and presiding elder of the New Orleans German district. The honor is exceptionally well deserved. We learn that the prospects of the university are encouraging. President Miller is working hard, and successfully, we trust, to bring this old institution up to a prominent place among the colleges of the country.

There may be some connection between war and suicide, as our conference of the Christian Neighbor suggests. We have thought that a man might be justifiable in dying for his country, and that a people might fight in self defense. Have individuals and nations the right to defend themselves against those who would take away life, liberty and property? We think they have; but Bro. Browne has made this question a specialty, and we sit at his feet. For the most part, however, wars are of the devil, paroxysms of human passion, organs of hate, lust, ambition. Real patriotism has little to do with them, and the glory of arms is usually a gilded and diabolical sham.

EVANGELIST DISTRICT.—Rev. Henry D. Moore wishes attention called to the following changes in his third round on the Ephraim district. The quarterly meeting of Clayton circuit is changed from August 18 and 19 to August 14 and 15. Enon and Midway from August 11 and 12 to August 18 and 19. The District Conference at Enon will begin on Wednesday, August 15, instead of August 12. Bishop Keener will preside at the District Conference.

Books and Periodicals.

—The National Repository for July is brought out in superb style. The illustrations of Bryant's beautiful poem, *Among the Trees*, have a delicate finish not often found in the pages of a magazine. In the Editorial Miscellany, Dr. Curry gives a thoughtful article on the Itinerary. The following articles are in this number: *Among the Trees*, Illustrated; *Cameron's Journey Across Africa*, part 1, Illustrated; *Among the Mountains*; *That Boy—Who Shall Have Him?* *Chopin*; *Tales from Boccaccio's Decamerone*; *Sky and Cloud*; *The Painted China*; *The Legend of the Silver Sling*; *An Idyl of the Rose*; *Effect of Canello on Morals*; *Dr. Thomas Arnold*; *Sacred Meditations*; *The Old Calvary*; *An Incident of the Siege of Paris*; *Tears*; *Favors*; *Editorial Miscellany*.

—The Westminster Review for April, reprinted by the Leonard Scott Publishing Company, New York, has the following articles: 1. *Popular Fallacies Concerning the Functions of Government*, 2. *Courtship and Marriage in France*, 3. *Charles Kingsley*, 4. *Slavery in Africa*, 5. *Lord Macaulay as an Historian*, 6. *The Factory and Workshop*, part 2, 7. *Russia*, 8. *Contemporary Literature—Theology, philosophy, politics, sociology, voyages, travels, science, history and biography, belles-lettres, miscellanies*.

—The College Magazine and Advertiser is the title of a handsome pamphlet issued quarterly by Grenada Female College, Grenada, Miss. We judge, from the contents of the Magazine, that the literary and financial interests of the college are improving. President Moore is well qualified to conduct an educational enterprise, and his success is well deserved.

—Blackwood's Edinburgh Magazine for May, reprinted by the Leonard Scott Publishing Company, New York, contains the following articles: *Pauline*, part 4; *The Anglo-Indian Tongue*; *A Woman-Hater*, part 12; *Nelson in the Bay of Naples*; *The Royal Artillery—A Claim for Justice*; *Whist at Our Club*; *Rambles Round Travel*; *The War-Calendar*; *The Protocol and the War*.

—Welcome Tidings is the title of a new collection of sacred songs for the Sunday school, published by John Church & Co., Cincinnati, and Bliglow & Main, New York. The work has been prepared by Rev. Robert Lowry, W. Howard Downe and Ira D. Sankey, and embraces new hymns and music by the talented P. P. Bliss.

—The Nursery for June is a charming number of this excellent periodical for children. Little folks of from five to ten years of age will enjoy it most. The pictures and stories are all good. Published by John L. Short, Boston. Price, \$1.60 per annum.

—Frank Leslie's Sunday Magazine for July is a fine number of this superior publication. The articles and illustrations are too numerous for mention. It is a repository of the best things, and in the greatest abundance and variety.

—The Masonic Jewel is the title of a handsomely printed magazine published by A. J. Wheeler, Memphis, Tenn. It is devoted to the interests of Masonry, and a valuable journal to members of the order. We have received the numbers for April and May.

—He Holds the Fort of Heaven is the title of a song and music sent, as with the compliments of Philip Weidner, No. 30 Baronne street, New Orleans.

—The Southern Cultivator for June is brim full of reasonable articles.

At the funeral of Fletcher Harper, his pastor, Dr. Tiffany, gave the following account of his last hours: "I was summoned to that house on April 26, and then saw Mr. Harper for the first time. He accepted me in the relation in which I had come, and we talked very freely together. As he talked of other days he began to kiddle into enthusiasm. He evinced a decided tendency to revert to old times, and to talk of persons who had long ago held intimate relations with him. There evidently had been times when his spiritual perceptions had been keener, and of late he had been oppressed with the cares of business to such an extent that it interfered with his spiritual development. As his weakness became greater, and the frailty of the body was more marked, it seemed that as the material decreased the spiritual increased. He grew so strong spiritually that, when told that he must soon die, he repeated the hymn beginning, 'Arise, my soul, arise.' As he closed, he folded his hands calmly upon his breast and exclaimed, 'Saved, saved!' He regarded life as a great trust, and for that reason clung tenaciously to existence. When he passed away he had children of the third generation about him, and his home was full of sweet influences. The parting was most tender, but nothing could stay the hand of death. Nevertheless, he lingered for a long time, suffering intensely mentally, and on the night of May 28 he dropped to sleep, and on the morning of the twenty-ninth he awoke with God!"

Farm, Garden and Household.

GERMAN MILLET.

A correspondent of the LaGrange Reporter gives his experience in raising millet as follows:

Last year I made the test by sowing five bushels broadcast, and planting one and one-fourth bushels in the drill. The latter was planted on about five acres of red land as badly worn as any land you will find in cultivation in Troup county—using eight wagon-loads of good, dry, well-manipulated stablemanure, strewing it in the drill at the time of planting the seed. It is useless for me to speak here of my success. Many of our best citizens will bear testimony to the enormous amount of hay obtained. I have never before seen such a crop of any kind. The rows were three feet apart, and the heads, when ready for harvest, were mixed and mingled together across the rows throughout the entire field.

The five bushels sown broadcast were fertilized with cotton seed in a green state; about twenty bushels of such seed were put on to the acre, and plowed under in the latter part of February. On the first of April I again plowed the land, sowed the seed, covering them with a heavy two-horse harrow. Early in July I harvested this crop with a Buckeye mower. From six to eight acres can be harvested per day with this machine.

From ten and a half bushels planted and sown, as stated above, I saved eighty thousand pounds of the best hay I ever used. All kinds of stock are remarkably fond of it. I do not consider it as exhaustive to land as the oat crop, while the yield is from ten to twenty times more per acre. It is the crop for success if properly planted, but a sad failure if botched. I advise every farmer to sow largely of it. So long as I can raise German millet I would not board hands to do the sowing, for it is the surest success, though it may be saved after the wheat is harvested.

BOUILLABAISE.—Equally good to its way as turtle soup is the bouillabaisse of Marseilles and Noringand, immortalized in Thackeray's charming ballad. This is a thick soup, or rather stew, and, when made after the manner of Marseilles, is highly flavored enough to satisfy the most fastidious gourmand. Yet it is by no means costly. Soles, mullet, piper, or gurnets, plaice and flounders, are cut in pieces and stewed in water with a little oil, and an aromatic seasoning of sliced onions, garlic, shallot, parsley, thyme and bayleaf, salt, allspice and nutmeg. When the fish is sufficiently cooked it is taken out, and the soup is strained through a napkin, and finished off with a spoonful of powdered saffron. The fish is served in a dish, and the soup in a tureen, with toast in attendance. Here we have a complete meal of fish—a highly spiced soup, toothsome toast, and a variety of meats, for I may add that bouillabaisse is not always made of the same kind of fish. The important point is that flat fish of some kind should preponderate. It should also be borne in mind that a lobster or a crab is no unwelcome addition. To make Normandy bouillabaisse, the preceding is somewhat different. Instead of oil, butter is used, and the vegetables and herbs employed—sliced onions, garlic and minced carrots—are put on the fire with the butter, a little nutmeg and salt, and shaken up for five minutes before the fish is put in with the water, parsley, thyme and bayleaf.—All the Year Round.

JAPANESE METHOD OF COOKING RICE.—Only just enough cold water is poured on so as to prevent the rice from burning to the bottom of the spot, which has a close-fitting cover, and, with a moderate fire, the rice is steamed rather than boiled, until it is nearly done, then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the soggy mass we usually get in the United States as a fine needle points to a water-soaked article. I have seen something approaching this in our Southern States, but I do not think even there they do it as skillfully as it is done here, and in the Northern States but very few persons understand how to cook rice properly. I am sure that if cooked as it is here, the consumption of this wholesome and delicious cereal would largely increase in America.

EGG RECORD.—I have been much interested in reading the egg record of different breeds of poultry. Not seeing any record of black Spanish fowls, I will send you mine. In 1871 I had thirteen hens of this breed, and, feeling assured that they were laying more eggs than any hens I ever saw before, kept a record for the month of April—30 days. The whole number laid was 361, being an average of 10 eggs per day, and 14 selected eggs weighed 21 pounds. They began laying the first of March, and continued until the middle of May, when they stopped. Most of the above hens were a year old. They were fed on corn and had the run of a large field.

Thus talks a live poultry man in the Farmer, and others should talk out so that all may have full light upon the egg subject. Send in your reports.

SAVOY CABBAGE.—In his book entitled "Cabbages, and How to Grow Them," Mr. James J. H. Gregory says of the Savoy cabbage that it has the tenderest and richest flavor of all the cabbages. It is also the hardest member of the cabbage tribe, enduring well without protection in winter, any degree of temperature not nearer than within fifteen degrees of zero.

The Savoy does not head so readily as do some of the other cabbages, nor do the heads grow as large. There are several varieties of the Savoy; as the Drumhead, the Green Globe, the Cambridge, Early Elm, and so on.

MISCELLANEOUS.

War! War! War!

ATTENTION!

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Howe Sewing Machine Co. of the South,
NEW ORLEANS, MAY 12, 1877.

THE HOWE
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DO THIS DAY
DECLARE WAR
WITH THE ENTIRE
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Both in Price and Quality of Goods.
I will suit the purse and captivate the taste. Ladies in the country, who are unable to visit the city, can have their goods promptly given the price and style of goods they desire, and the form and complexion of the season.

DEALER IN MILLINERY AND FANCY GOODS.
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A distinguished physician of New York says: "It is astonishing how universal Dr. Tutt's Pills are. In my daily practice, I fear of nothing so much as a patient coming to me from the city, and telling me that he has taken Dr. Tutt's Pills, and that he feels better. I have prescribed them for all kinds of ailments, and in every case where I desired to make a decided impression on the liver."

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JOHN HENDERSON, President.
THOS. F. BRAGG, Secretary.

At a meeting of the Board, held May 11, JOHN HENDERSON, President, THOS. F. BRAGG, Secretary, were unanimously elected.

The Board declared on the 11th of May that the Company for the past twelve months had a net profit of \$100,000, and that the same should be divided into two equal parts, one part to be paid to the stockholders, and the other part to be placed to the credit of the stockholders, interest and dividends on full paid stock payable in cash at the office of the Company on and after June 1st proximo.

THOS. F. BRAGG, Secretary.

NEW ORLEANS, MAY 15, 1877.

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SPECIAL CALL.

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The Patent Eye Cup is a scientific and philosophical discovery, and as such, it is a discovery of the greatest importance to the human race.

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